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LITURGIES

EASTERN AND WESTERN

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LITURGIES

EASTERN AND WESTERN

BEING

THE TEXTS ORIGINAL OR TRANSLATED OF THE PRINCIPAL LITURGIES OF THE CHURCH

EDITED WITH INTRODUCTIONS AND APPENDICES

BY

F. E. BRIGHTMAN, M.A.

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ON THE BASIS OF THE FORMER WORK BY

C. E. HAMMOND, M.A.

SOMETIME FELLOW AND TUTOR OF EXETER COLLEGE

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CHRISTIANITATIS READVNANDAE

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Μένει γὰρ τὰ ὑπὲρ ἡμῶν εἰς τὸ διηνεκὲς δῶρα προσφέρων, πρῶτον μὲν ἑαυτὸν διὰ τοῦ σταυροῦ προσενέγκας ἵνα λύσῃ πᾶσαν θυσίαν παλαιᾶς διαθήκης, τὴν ἐντελεστέραν δὲ καὶ ζῶσαν ὑπὲρ παντὸς τοῦ κόσμου ἱερουργήσας, αὐτὸς ἱερεῖον, αὐτὸς θῦμα, αὐτὸς ἱερεύς, αὐτὸς θυσιαστήριον, αὐτὸς θεός, αὐτὸς ἄνθρωπος, αὐτὸς βασιλεύς, αὐτὸς ἀρχιερεύς, αὐτὸς πρόβατον, αὐτὸς ἀρνίον, τὰ πάντα ἐν πᾶσιν ὑπὲρ ἡμῶν γενόμενος ἵνα ἡμῖν ζωὴ κατὰ πάντα τρόπον γένηται καὶ τῆς ἱερωσύνης αὐτοῦ τὸ ἀμετάστατον ἐδραίωμα εἰς τοὺς αἰῶνας ἀπεργάσηται. S. EPIPH. *Haer.* lv. 4.

PREFACE

WHEN the Delegates of the University Press invited Mr. Hammond to prepare a new edition of his LITURGIES EASTERN AND WESTERN, first published in 1878, with their consent he put the book into my hands with the generous permission to do as I liked with it. The present volume is an instalment of the result.

It will be obvious at once that considerable changes have been made, and I can best explain the aim of the present volume by describing its relations to Mr. Hammond's work.

In the first place, in consequence of changes described below, it has been necessary to divide it into two volumes. This first volume accordingly contains only the Eastern texts with related appendices, while the Introduction is confined to the description of materials, such properly liturgical discussions as I may have to offer being for the present reserved. The discussion of the *Apostolic Constitutions*, concerned as it is merely with the determination of their place among the data of the history of rites and not with their internal liturgical character, seems properly to belong to this Introduction. I cannot but regret the division of volumes, since part of the value of Mr. Hammond's valuable work lay in its handiness, and this is here sacrificed. At the same time Eastern and Western liturgies are so far independent subjects that the

division is not an unnatural one; and it is hoped that the present volume will be found, so far as it goes, complete in itself.

Secondly, Mr. Hammond confined himself to reprinting texts and translations, whether Latin or English, derived from the collections of the older ritualists and elsewhere, without reference to manuscripts or other authoritative sources. In the present edition resort has been had so far as possible in each case to original texts and authorized editions, and the translations are new or at least considerably revised and all are in English. This has involved some difficulty, and the results are, almost inevitably, not always entirely satisfactory. Complete and satisfactory manuscripts are not too common and, even when they can be heard of, they are not always accessible, and one has to be content with what one can get; while, as every one acquainted with the subject will know, printed service-books are difficult to handle with any confidence without a larger experience of the practical rendering of the several rites than most of us can pretend to, to say nothing of the difficulties of language. And some exceptions have to be made to the rule laid down above. The anaphora of the *Ethiopic Church Ordinances* follows the imperfect text of Leutholf: I had not realised at the moment when the translation was printed that there are available manuscripts in the British Museum. The text of S. Mark has been corrected, not by the Vatican manuscript, but by Dr. Swainson's edition of it. And in some details, especially in the rubrics, the Armenian liturgy does not follow the current texts, none of which seem to be strictly authoritative, but has been adjusted by Dr. Baronian to what he holds to be a better authorised type. It will be noticed that in some cases texts of widely different dates have been combined. This is inevitable, but it is of no great importance: for, while rubrics of any explicitness are for

the most part comparatively modern and we have therefore to choose between modern rubrics and none, the text of the prayers has probably nowhere varied to any great extent within the period covered by existing manuscripts.

Thirdly, Mr. Hammond's texts and translations for the most part included only the invariable elements of the rite in each case, and that simply according to the arrangement of the books, an arrangement which it is often difficult to follow, among other reasons because simultaneous movements are written or printed successively. In the present volume on the other hand an attempt has been made, wherever possible, to represent the whole liturgy as it is celebrated on some given day. With this object (*a*) the proper lections and hymns for some day on which the particular liturgy is used have been inserted: (*b*) synchronous movements are printed in parallel columns: (*c*) cues have been expanded, wherever the full text could be discovered: (*d*) subordinate paragraphs which do not properly belong to the central public service are printed in small type: (*e*) where the rubrics are incomplete they have been if possible supplemented from other sources, as indicated in the titles at the head of the several sections. Here again there has been some difficulty. The texts are not always of certain interpretation; and in the case of rites no longer in use the arrangement rests simply on my own judgement and is open to criticism accordingly. This applies particularly to S. James and S. Mark: for although by the kindness of the late Archbishop Dionysius of Zante, which I would here gratefully commemorate, I had the opportunity on July 2, 1894, of assisting at the celebration of S. James in his metropolitan church, yet for reasons given in the Introduction the present use of Zante scarcely represents the older Syrian practice. Unfortunately it is only since the texts were in type that I have also had the opportunity of witnessing the celebration

of the monophysite rites, Syrian, Coptic, and Abyssinian: but I am grateful to be able to say that, so far as I could judge, I have not seriously misinterpreted those rites, and by means of some 'addenda and corrigenda' I have been able to correct my mistakes for the most part. For the modern Greek rite I have had the advantage of the help of the Archbishop of the Jordan, and for the Armenian that of the Rev. Dr. Baronian. For the Nestorian, the least accessible and least known of Eastern rites, I have been allowed to draw continually on the observation and experience of the Very Rev. A. J. Maclean, formerly of the Archbishop of Canterbury's mission at Urmi.

Fourthly, in the *Appendix to Liturgies Eastern and Western*, Oxford, 1879, Mr. Hammond tabulated the evidence for the liturgy of the end of the fourth century collected by Bingham from the writings of S. Chrysostom, and published Dr. Bickell's Latin reproduction of a fragment of a Persian anaphora, with some other matter; and in three small pamphlets, with the title *Excerpta Liturgica*, nos. i–iii (Oxford, Parker & Co.), he also published a collection of passages bearing on the liturgy from several early writers. In the Appendices to the present volume, this material, so far as it is Eastern, has been included and supplemented. S. Chrysostom's evidence for Antioch has been disentangled from that relating to Constantinople, and similar evidence has been collected for the rites of other liturgical areas. For some of this evidence I have elsewhere acknowledged my indebtedness to Dr. Probst's *Liturgie des vierten Jahrhunderts und deren Reform*. Besides this the Appendices contain some other matter of various interest, and in particular the *diakonika* of the Presanctified Liturgy of S. James, hitherto unnoticed.

Fifthly, the references to biblical quotations in the text have been very much extended. Perhaps they will appear excessive: but it seemed worth while in this way to attempt

to trace the sources of liturgical language and to indicate its associations. In the Greek texts the references have been exhaustively verified; in the other texts, they have been largely verified in the originals from the several vulgates, but not completely. I have not always had the whole text before me; while in such verification as I have made, I have confined myself to such parts of the Bible as have been published without resorting to manuscripts. It must be understood therefore that in many cases seeming quotations have been assumed to be such and marked accordingly. In the Greek texts I have marked as a quotation anything I have noticed as agreeing with any reading in the New Testament or the LXX: but it is possible that in some cases the biblical reading is derived from the liturgical text. In the index of quotations a few references are given to other than biblical sources, and a few biblical references are added where the quotation has been overlooked in the text.

In the translations, while the aim has been to preserve the forms of ecclesiastical English, it has seemed desirable at the same time to be as literal as possible. This is important with a view to the determination of the mutual relations of texts, while it also reflects a characteristic of the texts themselves, which occasionally reproduce literally idioms of their Greek originals without regard to intelligibility. On the other hand, in translating quotations from Holy Scripture my aim has been to follow the language of the Authorised Version or of the Book of Common Prayer, except where there seemed reason for doing otherwise. Accordingly these renderings are not always strictly accurate, and in some cases they represent the Hebrew where the liturgical text in fact depends upon the LXX: but it has seemed more valuable to emphasise the suggestion of sources and associations by the use of familiar words than to aim at an accuracy which would only disguise the significance of the language.

Again, a great many technical words are simply transliterated. This seemed desirable for several reasons. The words are sometimes interesting in themselves: and besides this, while to attempt to render them by more or less closely corresponding and better known words belonging to other rites might sometimes be misleading, a literal translation of them would be no more intelligible than a transliteration. But what is more important, such transliterations illustrate the degree in which Greek has supplied the technical liturgical language of the Church, the words being very often themselves only transliterations of Greek. To this or to the principle underlying it I would venture to call the attention of those who, whether with authority or without it, undertake to translate the English Prayer Book into foreign languages. In the Glossary I have added to the words explained or commented on such corresponding words in the several liturgical languages as I have been able to meet with. Ecclesiastical terms are not always to be found in lexicons and are a frequent source of difficulty. It has seemed worth while therefore to print even so amateur a collection as the present. My obligations to Mr. A. J. Butler's *Ancient Coptic Churches of Egypt* will be obvious. My transliterations throughout need apology: I make no doubt they are often inaccurate, as they are certainly inconsistent: but I hope they are intelligible enough to serve their purpose[1].

It will be obvious that the lists of editions and of manuscripts in the Introduction make no pretence to exhaustiveness. The lists of editions are not meant to be bibliographies, but references to authoritative sources or available texts, with such account of their origin as I have been able to gather; while as to the manuscripts, I have only noted those which

[1] In the transliterations of syriac the Jacobite zekofo is throughout represented by *o*, the Nestorian by *a*; and in Nestorian *rubrics* the present Nestorian pronunciation has been aimed at generally.

I have myself inspected or collated, and those of which I have found entries in such lists or catalogues as I have either met with in the course of things or been able to lay hands upon without going out of my way, and they are perhaps sufficient to indicate the character and proportions of the accessible material.

Besides the acknowledgements which I have already made, I have to return my best thanks to many who have helped me and without whom this volume, such as it is, could not have been put together. Of those who have put material at my disposal, I have to return thanks to the Most Reverend the Metropolitan of the Pentapolis of Cyrene for the loan of his copies of the Cairo MSS. of S. James: to the Right Reverend the Bishop of Lincoln for the use of the collations of manuscripts at Rome, Paris, and Oxford, made for him some years ago by Dr. Mann and myself, and of a list of Greek manuscripts drawn up by himself and the late Mr. Philip Pusey: to the Rev. G. B. Howard for the use of a manuscript of the Syriac S. James: to the Rev. G. A. Cooke and Mr. A. E. Cowley for collations made at Sinai: to M. Perruchon for extracts from Ethiopic manuscripts at Paris: to the Syndics of the Cambridge University Press for leave to correct the text of S. Mark by the edition of Dr. Swainson: and to Mrs. S. Lewis for the use of a photograph of the Sinai fragment of S. Mark. For translations from Syriac, Arabic, Ethiopic, and Armenian, I have been almost entirely dependent on the kindness of others, and I desire to thank the Very Rev. A. J. Maclean, the Rev. W. C. Allen, the Rev. C. F. Burney, and Mr. J. F. Stenning, for various parts of the Syriac texts; Prof. Margoliouth and Mr. G. B. Gray for the Arabic; the Rev. C. J. Ball for the Ethiopic (including the collation of the British Museum manuscripts), and the Rev. Dr. Baronian for the Armenian. This does not express the full extent of my obligations to them; they have besides

allowed me to make constant reference to them in all difficulties and have been unreserved in their readiness to put their knowledge and judgement at my disposal. In particular I feel that most of what is of any value in the account of the Armenian rite is due to Dr. Baronian. At the same time I must relieve them from all responsibility in detail: I have dealt freely with what they have supplied me with and have used my own judgement, so far as I was capable of one, sometimes without consulting them, and in some cases I have maintained my own judgement in opposition to theirs. For the Slavonic words in the Glossary I am indebted to the Rev. E. Smirnoff. Besides this I have to acknowledge the courtesy of many librarians, and in particular to thank the Rev. Padre Antonio Rocchi, Librarian of Grotta Ferrata, for answers to many questions and for the hospitality of his illustrious House. And finally I return my best thanks for the revision of various parts of the proofs to the Most Reverend the Archbishop of the Jordan and my friends the Rev. Roland Allen and Mr. C. H. Turner.

F. E. B.

Feast of S. Thomas 1895.

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INTRODUCTION

I. THE SYRIAN RITE

A. The Apostolic Constitutions

The *Apostolic Constitutions* are a manual of ecclesiastical life, a body of law and ethics and in some degree of doctrine applied, enforced and illustrated by instruction, exhortation and example, purporting to come from the mouths of the apostles, speaking now collectively and now individually, and to be given to the world through S. Clement (*Ap. Const.* vi. 18: *Ap. Can.* 85). In the course of them there occur a number of liturgical forms, and in particular the so-called Clementine Liturgy and the outline in the second book, both of which are given below. These forms come to us therefore not as the *libelli* of a living rite, but as chapters in an apocryphal literary work: and it follows, first that they have not been subject to the processes of development which affect all living rites, and therefore that they still preserve unchanged the form in which they were originally incorporated in the *Constitutions*: and secondly that any inquiry into their sources, date and significance must start from the question of the origin and composition of the work of which they form a part. They therefore require a treatment at this point different from that of the rest of the documents contained in this volume.

For the sources of the text see Lagarde *Constitutiones apostolorum* Lips. et Lond. 1862, pp. iii. sqq., Ueltzen *Constitutiones apostolicae* Suerini et Rostochii 1853, pp. 281 sq., Pitra *Juris eccl. graec. hist. et mon.* i. Romae 1864, p. 111; for editions, Ueltzen pp. xxii. sqq., Pitra p. 112. The text adopted below is Lagarde's (his apparatus gives the readings of all his mss. and of the *editio princeps*, Turrianus, Venice 1563: Pitra adds the readings of the Vatican mss. and of several editions). The numbering of chapters and sections below is Ueltzen's (Lagarde's chapters do not always correspond with those of Ueltzen and Pitra, and neither Lagarde nor Pitra subdivides the chapters).

The state of the question, so far as it bears on the present purpose, may be summarised as follows:

The latest and fullest discussion is that of Dr. F. X. Funk *die apostolischen Konstitutionen* Rottenb. 1891. For the history of the question see pp. 1–27.

i. The Structure and Sources.

1. Bks. i–vi are derived, by means of considerable interpolation and some omission and modification, from the *Didaskalia Apostolorum*, a work of the early third century and of the same general character as the *A. C.*, except that the dogmatic element in the latter is proportionately larger.

The *Didaskalia* is known only through a syriac version published by Lagarde, *Didascalia apostolorum syriace* Lips. 1854, simultaneously with his reconstruction of the greek in Bunsen *Analecta antenicaena* ii. Lond. 1854. The original was produced in Syria in the first half of the third century, and perhaps retouched after the middle of the century: Funk pp. 28 sqq., Harnack *Gesch. d. altchristl. Litteratur* i, Leipz. 1893, pp. 515 sqq. On Lagarde's reconstruction see Funk p. 41, and on other sources to which the compiler is indebted for details, pp. 107–112.

A large part of the matter of bks. i–vi is also contained in the Arabic and the Ethiopic *Didaskaliae*: but these are derived from *A. C.*

On the arabic *Didaskalia*, which is unpublished, see Funk pp. 215 sq.; for the contents, as compared with *A. C.*, pp. 222 sq. The ethiopic is published in Platt *The ethiopic didascalia* Lond. 1834 (ethiop. and engl.). It is derived from the arabic, perhaps mediately through a coptic form: see Funk pp. 207 sqq.; contents, pp. 209 sq.

2. Bk. vii. 1–32 is similarly derived from the *Teaching of the twelve Apostles*, which belongs at least to the second century.

The rest of the seventh book consists chiefly of liturgical matter, of which no source is known.

On the *Didache* see Harnack *op. cit.* pp. 86 sqq.: on minor sources used in bk. vii, Funk pp. 118–120.

3. Bk. viii falls into four parts:

α. cc. 1, 2 *περὶ χαρισμάτων*, which perhaps includes an otherwise lost *Περὶ χαρισμάτων* of S. Hippolytus: in any case, much of it is the work of the compiler.

On the work of S. Hippolytus and its possible relation to these chapters see Funk pp. 136–142; Harnack p. 643; Achelis *die Canones Hippolyti* in Gebhardt-Harnack *Texte u. Untersuch.* vi. 4, Leipz. 1891, pp. 269 sqq. On the signs of the compiler's hand in the present form see Funk pp. 139–141, Achelis pp. 272–274, 278–280.

β. cc. 3–27 *περὶ χειροτονιῶν*, consisting chiefly of the formulae for conferring all the orders and including the 'Clementine' liturgy (5–15) as the mass at the consecration of a bishop.

γ. cc. 28–46 *περὶ κανόνων*, being a collection of canons on various subjects put into the mouths mostly of individual apostles and including regulations and formulae for the blessing of oil or water (29), for the office of evening (35–37) and morning (37–39), for the offering of first-fruits (40) and for funerals (41).

Most of the matter of *α–γ* occurs also in other documents outside the *Constitutions*. No completely satisfactory interpretation of their relations to one another and to the *Constitutions* has yet been, or perhaps with the present materials is likely to be, arrived at. The documents are the following.

(1) In Greek, besides a number of mss. containing fragments of various lengths of the matter of bk. viii, which are of no importance for the present purpose, there is an important group containing substantially c. 1 sq., 4 sq., 16–28, 30–34, 42–46, i.e. the *περὶ χαρισμάτων*, the *περὶ χειροτονιῶν* omitting the liturgy (and with shorter forms of the prayers for the bishop and the presbyter and a different regulation as to the reader), and the *περὶ κανόνων* omitting all the liturgical elements: the ascriptions to particular apostles are omitted throughout.

This document is perplexing in some respects, and perhaps the only view of it which is possible at present is one which regards it as a preliminary draft of the eighth book by the hand of the compiler himself or an excerpt from such a form.

For the mss. see Pitra *Juris eccl. graec. hist. et mon.* i, Romae 1864, pp. 46 sq. (but the list seems incomplete and the description of the contents not always accurate), Achelis *Can. Hippol.* pp. 240 sqq., Funk pp. 142–144. The text is printed from three mss. in Lagarde *Reliquiae juris eccl. antiquiss. graece* Vindob. 1856, pp. 1–18, under the titles Διδασκαλία τῶν ἁγ. ἀποστ. περὶ χαρισμάτων (= *A. C.* viii. 1 sq.) and Διατάξεις τῶν αὐτῶν ἁγ. ἀποστ. περὶ χειροτονιῶν διὰ Ἱππολύτου (= 4–46), and the latter also in his *Hippolyti romani quae feruntur omnia graece* Lips. 1858, pp. 73–89. The ascription to Hippolytus is sometimes omitted, sometimes given to the whole of this latter, sometimes only to the section corresponding to *A. C.* viii. 4–31 : see Funk p. 143.

As to the relation of this document to *A. C.* viii : Lagarde (*opp. citt.* viii and 89 respectively) and Funk (pp. 147 sqq.) regard it as an excerpt from the latter, Achelis (p. 243) as a proximate source, and Harnack (p. 643) as an excerpt from an older form of *A. C.* viii. On the one hand it refers to previous regulations, which find no place in the document itself, while they occur in the earlier books of *A. C.* (Lagarde *Hippol.* p. 74, c. 1 = *A. C.* viii. 4, cp. ii. 1 sqq.: p. 82, c. 20 = *A. C.* viii. 32 § 12, cp. iv. 12 : p. 82, c. 21 = *A. C.* viii. 33 § 1, cp. vii. 23 § 2); the signs of the compiler's hand are marked (see below); and in view of the festal cycle in c. 21 (= *A. C.* viii. 33) it cannot be dated earlier than the middle of the fourth century (see below). On the other hand, the prayers for the consecration of the bishop, c. 2, and for the ordination of the presbyter, c. 4, are in a shorter form than in *A. C.* viii. 5, 16, and the passages they omit are those in which the compiler's hand is most clearly marked; so that the omissions can scarcely be the result of excerption. The simplest solution therefore seems to be that given above. Against the Hippolytean origin of anything except the Περὶ χαρισμάτων see Funk pp. 145–147.

(2) The Sahidic *Ecclesiastical Canons*, cc. 63–79, are a document substantially coincident with *A. C.* viii, omitting the prayers throughout and both the rubrics and the prayers of cc. 35–40. It may be assumed to be an excerpt from either the present or the earlier form of *A. C.* viii. The passage corresponding to cc. 5–15 of the latter, which alone concerns the present purpose, is given below in Appendix A 1, pp. 461–3 : by the omission of the prayers the text is reduced to little more than a rubrical scheme : otherwise it is only slightly modified.

The text of the *Ecclesiastical canons* is in Lagarde *Aegyptiaca* Götting. 1883, pp. 239–291 : a late (1804) boheiric version from the sahidic with an english

translation in Tattam *The Apostolical Constitutions or Canons of the Apostles in coptic* Lond. 1848: the ms. (Berlin *Or.* 519) from which Tattam's text is taken contains also an arabic version, and there are several other known arabic mss. (Funk p. 245). The boheiric is divided into seven books, of which cc. 63-79 occupy iii–vi: Tattam's text omits Lagarde's cc. 74, 75 *a*, corresponding to *A. C.* viii. 32 § 1-10. On the whole see Funk pp. 243-245. Cc. 63–79 are generally regarded as an excerpt from *A. C.* viii: Funk p. 256. But Kleinert, in an article *Bemerkungen zur Komposition d. Clemensliturgie* in *Theol. Studien u. Kritiken*, 1883, pp. 41 sq., treats them as derived from a source of *A. C.* viii and not from the latter itself, but on no sufficient grounds: the divergences from *A. C.* viii in the liturgical section prove nothing as to its priority, and in the only important cases they can be explained as assimilations to egyptian forms due to the sahidic translator; while the use of ἀρχιερεύς, p. 462. 23 (cp. 14. 8 sqq.), is almost decisive in favour of the whole being an excerpt. In any case the festal cycle in c. 75 fixes its date as not earlier than the middle of the fourth century.

(3) In Syriac, besides some unimportant mss. containing the matter of *A. C.* viii from c. 27 or 28 onwards, there is one (Paris *S. Germ.* 38) containing a document, part of which corresponds to the sahidic document above. This has been edited by Lagarde and is called by him the *Clementine Octateuch*. According to the colophon, bks. iii–vi are apparently identical with (2), and in the text bks. iii and vi correspond respectively to the beginning and the end of it (=*A. C.* viii. 1 sq. and 28 sqq.), but bks. iv and v are wanting and are therefore unknown in detail. The document may be assumed to be identical in origin with the sahidic and to represent an excerpt from *A. C.* viii.

The text is in Lagarde *Rel. jur. eccl. ant. syr.* Vindob. 1856. Cp. id. *Rel. jur. eccl. ant. graec.* p. xvii: Funk pp. 247 sqq. For the mss. first mentioned see Funk p. 144.

(4) The Sahidic *Ecclesiastical Canons*, cc. 31–62, form the so-called *Egyptian Church Ordinances*. This document includes a large amount of matter contained also in *A. C.* viii. 4–34, but with considerable differences in detail and disposed in a somewhat different order. Much of the contents other than what it shares with *A. C.* suggests an early date, and it is impossible to put it later than the latter or to regard it as derived from it, unless it is to be regarded as an elaborate and successful piece of antiquarianism. Its origin will be referred to lower down.

Meanwhile it is enough to notice that it must be a source of *A. C.* viii, or rather, closely related to a source. Of the matter corresponding to *A. C.* viii. 5–15, with which we are concerned, c. 31 contains the rubrics for the consecration of a bishop, followed by the offertory and the beginning of an anaphora (given below Append. A 2, p. 463) corresponding to pp. 13. 33 and 14. 11–24 below: and c. 43 corresponds to pp. 3. 10, 5. 29 and 13. 13 sq. C. 46 contains the baptismal rite, of which the outline of the offertory and anaphora, given below App. A 3, pp. 463 sq., forms a part.

The text is in Lagarde *Aegyptiaca*, pp. 248–266: a german translation in Achelis *die Canones Hippolyti*, pp. 39-137: an english translation from the boheiric in Tattam pp. 31–92. (The title *Egyptian church ordinances* [*ägyptische Kirchenordnung*] is that adopted by Achelis from Lagarde's *Constitutiones ecclesiae aegyptiacae* in Bunsen *Analecta antenicaena* ii. p. 451: but this document is to be distinguished from Harnack's *ägyptische sog. apostolische Kirchenordnung*, u. s. pp. 451 sqq., which is the *Sententiae apostolorum* of Pitra *hist. et mon.* i. p. 75, and the *apostolische Kirchenordnung* or *Canones ecclesiastici ss. apostolorum* of Funk p. 249). Funk's argument, pp. 254 sqq., for the priority of *A. C.* viii is unconvincing.

(5) The Ethiopic *Statutes of the Apostles* which form part of the *Sīnōdōs*, the law book of the Abyssinian church, are a form of the same document as is represented by the sahidic *Ecclesiastical Canons*, and stat. 21–71 correspond to cc. 31–62 of the latter, i.e. the *Egyptian Church Ordinances*. The ethiopic differs from the sahidic in containing the ordination prayers for the bishop and the presbyter, both in a short form (p. xx. 24 sqq. above) and the latter still shorter than that of the greek document (1). It is thus not derived from the present form of the sahidic, but lies nearer to the form which must have been the common source of the ethiopic, the sahidic and *A. C.* viii: while the shortened form of the prayer for the presbyter is difficult to account for simply. In stat. 21, which corresponds to the sahidic c. 31 and to *A. C.* viii. 4–15, besides the rubrics and the prayer for the consecration of a bishop, with the offertory and beginning of the anaphora, the ethiopic contains the whole anaphora given below, pp. 189–193. One passage of this, the Invocation, p. 190. 14–20, is obviously connected with the corresponding paragraph of the 'Clementine,'

p. 20. 28–29. 12: and this perhaps implies that the common source contained a liturgy in some form, if not the ethiopic form itself.

The text and a latin translation of the first twenty-three statutes are given in Ludolfus *ad suam historiam aethiopicam Commentarius* Francof. ad M. 1691, pp. 314-328. On the mss. see Fell *Canones apostolorum aethiopice* Lips. 1871, pp. 8-11. See also Funk pp. 245 sqq. In the title below, p. 189, this section of the statutes is called *The ethiopic church ordinances* in correspondence with the accepted title of the egyptian. Whether it contains any more of the prayers cannot be discovered from Ludolfus' extract which extends only to the ordination of the deacon : but apparently the deacon's prayer is wanting.

(6) The source of the document represented by (4) and (5) is to be found in the *Canons of Hippolytus*, which, though probably not due to S. Hippolytus himself, are a body of canons of the end of the second or the beginning of the third century and of Roman origin. With some addition and some omission, and considerable modification, the *Church Ordinances* reproduce the *Canons of Hippolytus*, which are thus the ultimate source of a part of *A. C.* viii : while the fact that can. 3 contains the bishop's consecration prayer, in a form which is obviously the basis of the later forms, indicates that, while the sahidic in its present form is not, the ethiopic so far is, in the direct line between the *Canons of Hippolytus* and *A. C.* viii. The canons do not concern us at this point further than to notice that in can. 2 sq. the directions for the consecration of a bishop consist of the rubrical directions and the consecration prayer, with the offertory and the beginning of the anaphora as in the sahidic (App. A 2), and that can. 19, corresponding to the sahidic c. 46, contains the baptismal mass which is reproduced with some modifications in the sahidic (App. A 3).

The *Canons of Hippolytus* are extant only in arabic, a version of a version. A latin translation put in parallel with the *Church ordinances* and the corresponding passages of *A. C.* viii is given in Achelis *die Canones Hippolyti*, pp. 39-137. This work is a discussion of the origin of the canons, in the main satisfactory. Duchesne, in *Bulletin critique*, February 1891, pp. 41-46, while accepting Achelis' argument as to the date, disputes the Hippolytean authorship, and attributes them to some contemporary pope. Funk, pp. 269 sqq., follows Duchesne as against the Hippolytean authorship, but his attempt to go further, and reversing the process of growth to derive the canons through the *Church*

ordinances from *A. C.* viii, besides presupposing his previous argument, pp. 254 sqq., for the derivation of *C. O.* from *A. C.*, is ineffectual. Harnack, p. 643, is apparently not quite satisfied with Achelis' result.

δ. c. 47, the *Apostolic Canons,* being a collection of eighty-five canons, followed by an epilogue to the whole work. The principal sources of the canons are the canons of the synod of Antioch (A. D. 341) and the *Constitutions* themselves.

Lagarde does not print the canons in his edition of *A. C.*, having already given them in *Rel. jur. eccl. ant. graec.* pp. 20–35. On the canons see Funk pp. 180–206. Twenty are derived from the Antiochene (Bruns *Canones apostolorum et conciliorum* Berlin 1839, i. pp. 80–87), eighteen from *A. C.*, six from the Nicene canons (*ib.* 14–20), and three perhaps from the Laodicene (*ib.* 73–80): Funk pp. 183 sq., 188–190, 202, 185.

ii. The Compiler.

1. The interpolator of the *Didaskalia* in bks. i–vi has marked characteristics literary and theological.

Among these characteristics the following may be mentioned: (1) A number of words and phrases noticeable either in themselves or for their frequency of occurrence or for their persistence in certain contexts: e.g. the following with their cognates *ἀθετεῖν αἱρεσιώτης αἴτιος ἀξία* and *ἀξίωμα* (office or position) *ἀπόφασις* (judicial sentence) *γνώμη* (will) *δεσμόν δημιουργός διατάσσομαι διάφορος δυσώνυμος ἐπεισακτός ἐπιχορηγεῖν εὐδοκεῖν θεοφιλής κοινωνεῖν μεταγινώσκειν* (repent) *νομοθετεῖν οἰκεῖος παράνομος περικόπτειν πλημμέλημα πολιτεύεσθαι* (especially of our Lord) *προσδέχεσθαι προστάσσειν προχειρίζεσθαι πρόνοια συγχωρεῖν σύμφωνος συναθροίζειν σύστασις τιμωρία* (esp. *οὐκ ἀτιμωρητός*) *φύσις, χριστοκτόνος* and the like, *ψευδώνυμος* and compounds in *ψευδο-*: *ἀσεβής δυσσεβής εὐσεβής*: *εὔνοια κακόνοια* and the like: privatives in *ἀ-*: and perhaps adjj. in *-ικός*: *φύσει*: *τυγχάνειν* with genit.: *ἀκούειν* with quotations in the sense of 'to have addressed to one' (ii. 27 § 2, 39 § 1, vi. 30 § 5: cp. ii. 31, 53 § 5, 61 § 2). At the same time the vocabulary is copious and varied according to circumstances. (2) A style marked by the use of short sentences strung together: the construction is always simple, but drawn out by accumulation whether of single words or phrases or of co-ordinate clauses, esp. antithetical (esp. with *οὐκ . . . ἀλλά, οὐ μόνον . . . ἀλλὰ καί, . . . ἀλλ' οὐ, ὡς . . . οὕτως*) or parenthetical (esp. with *γάρ*), or by the addition of an explanation (esp. with *ὅτι* or *γάρ*, or by a participial clause whether simply qualifying a word in the main sentence with or without *ὡς* or in a gen. absol. construction). The style is very generally the result of a desire to give a reason for every statement or precept and to contradict its opposite. (3) The repetition of topics more or less in the same words: see i. 6 § 3, vi. 22 § 1, 4: i. 6 § 4, vi. 22 § 4: ii. 6 § 8, 44 § 1: ii. 7, iii. 18 § 1,

v. 16 § 4: iii. 17, v. 7 § 18, vi. 15 § 2: v. 5 § 2, vi. 26 § 1: v. 19 § 6, vi. 30 § 5: vi. 6 § 2, 18 § 2: vi. 11 § 2, 27 § 5: vi. 14 § 3, 28 § 1. (4) A very copious use of Scripture whether in long quotations or in strings of passages or in series of scriptural examples: in the last case the names are characteristically qualified by an epithet or a descriptive title. Notice the readings of Deut. i. 17 in ii. 5 § 1, 13 § 3, 41 § 7: of Lev. xix. 17 in ii. 53 § 4: of Is. lxii. 11 (?) in ii. 14 § 8: and of Matt. v. 45 in ii. 14 § 4. (5) As to the theological statements it is enough to notice the insistence, in phrases which may be orthodox in themselves but are suspicious in their combination and iteration, on the preeminence of the Father and the correlative subordination of the Son and the Holy Ghost (of the Father *ὁ εἷς καὶ μόνος ἀληθινὸς θεός* ii. 6 § 9, 56 § 1, v. 6 § 7, 16 § 3: *ὁ θεὸς τῶν ὅλων* ii. 14 § 9, v. 7 § 18, vi. 7 § 1, 27 § 4: *ὁ ἐπὶ πάντων θεός* i. 8 § 1, iii. 17, vi. 26 § 1: of the Son *θεὸς μονογενής* iii. 17, v. 20 § 5: *θεὸς λόγος* ii. 24 § 2, v. 16 § 1, vi. 11 § 3: while the use of *θεός* absolutely of the Son is avoided [it is retained from the *Didaskalia* in ii. 24 § 5]: the subordination of the Son in ii. 26 § 2, 30 § 2, v. 7 § 12, 20 § 6, and *πρωτότοκος πάσης κτίσεως* emphasized in ii. 61 § 4, vi. 11 § 1: of the Holy Ghost ii. 26 § 3), and on the highpriesthood of the Son (ii. 25 § 5, v. 6 § 7, vi. 11 § 3): the characteristic use of *ὁ παράκλητος* of the Holy Ghost (esp. iii. 17, vi. 11 § 1, 15 § 1, 27 § 2) and the emphasis on his 'witness' (iii. 17, v. 7 § 18, vi. 15 § 2): the denial of a human soul to our Lord (vi. 26 § 1): a polemic against second and third century heresies, gnostic (vi. 10 sq., 26), psilanthropic (vi. 10 sq., 26 § 1), and sabellian (vi. 26 § 1): the constant association of creation and providence (ii. 36 § 1, vi. 4, 11 § 1, 14 § 3, 16 § 2, 23 § 1), the insistence on baptism *into the death* of our Lord (iii. 17, v. 7 § 18, vi. 15 § 1, 23 § 2), and on the sabbath in relation to creation (ii. 36 § 1, vi. 23 § 1: cp. v. 15 § 1).

2. These characteristics are found also in bks. vii and viii and in the *Apostolic Canons*. The *Constitutions* are therefore a unity, and with the *Canons* are the work of a single compiler.

It has commonly been held that bks. vii and viii are a separate work or works, arbitrarily or accidentally attached to the earlier i–vi. See *Dict. christian antiqq.* p. 123: still maintained by Zahn *Ignatius v. Antiochien* Gotha 1873, pp. 144 sqq. The doxology at the end of vi, the use of i–vi in the arabic and the ethiopic *Didaskaliae*, and the limitation of S. Epiphanius' supposed quotations to bks. i–vi, seemed to point to this conclusion. But on the other hand, the doxology is derived from the groundwork, the *Didaskalia*; bks. i–vi do not occur in greek apart from vii sq.; S. Epiphanius' quotations are from the *Didaskalia*, not from *A. C.* (Funk pp. 86 sqq.); the pseudo-Ignatius implies the existence of the whole octateuch, and the internal characteristics of bks. vii and viii point unmistakably to the same hand as that which interpolated the *Didaskalia*; while the residuum of apparent inconsistencies is scarcely sufficient to neutralize the signs of identity (Funk pp. 168–174). The internal characteristics are discussed by Funk pp. 116–131, 139–141, 161–179: but his proofs of identity might be supplemented. Applying the characteristics

enumerated above as a test to bks. vii and viii (excluding for the present the prayers and the rubrics bearing immediately upon them) we find (1) that three-quarters of the characteristic words reappear similarly used, and besides this the rest of the vocabulary can to a considerable extent be paralleled in the earlier books: so *εὔνοια* &c. and *εὐσεβής* &c., and for the rest see *φύσει* vii. 22 § 2, 23 § 2, viii. 46 § 8: *ἀκούω* similarly used in vii. 24 § 2: *τυγχάνειν* c. gen. *can.* 8. For vii. 2 § 1 *καὶ ὁ νόμος διαγορεύει* see iv. 10 § 1: vii. 2 § 3 *πυρὸς παρανάλωμα* see vi. 1 § 2, cp. iv. 10 § 1: viii. 1 § 1, 2 *καθὼς αὐτός πού φησιν* see v. 7 § 13: viii. 1 § 7, 2 § 3 *κἂν . . . κἄν* see iii. 4 § 3, v. 7 § 1, &c.: viii. 2 § 3 *τὸ παλαιόν* see ii. 34 § 2, v. 7 § 4, vi. 1 § 2. (2) The constructions are of the same type. (3) Passages are more or less verbally repeated from i–vi: e.g. vii. 2 § 1 *ἀγαπᾶν . . . μόνον* vi. 20 § 3: *οὐ μισήσεις . . . Ἰδουμαῖον* ii. 53 § 4: *οὐ τὰς φύσεις κτλ* cp. iv. 10 § 1: § 2 *οὐ φαύλης κτλ* vi. 23 § 1: § 3 *διαιρεῖς γάρ κτλ* vi. 14 § 3, 28 § 1: *κεχωρισμένοι δὲ κτλ* vi. 27 § 5: *παρὰ φύσιν γάρ κτλ* vi. 28 § 1: § 4 *Ἀχάρ . . . Γιεζεῖ* ii. 10 § 2: *Ἰούδας κλέπτων κτλ* v. 14 § 2: 9, 15 *ὡς γενέσεως αἴτιον* ii. 36 § 2: 16 *ἡ χειροτονία* v. 20 § 5, cp. ii. 46 § 1, iv. 13: 20 *μετὰ δικαιοσύνης* ii. 15 § 1, 25 § 2, 3, 47 § 1, 3, vi. 27 § 5: 22 § 1 *τοῦ ἀποστείλαντος κτλ* iii. 17, v. 7 § 18, vi. 15 § 2: *τὸ μὲν χρῖσμα κτλ* iii. 17: 23 § 2 *ἓν δὲ μόνον κτλ* v. 15 § 1: 25 § 1 *ὑπὲρ τοῦ τιμίου αἵματος κτλ* vi. 23 § 2: 26 § 1 *νόμον καταφυτεύσας κτλ* vi. 20 § 3: 31 § 1 *τὸν λόγον τῆς εὐσεβείας* v. 9, vi. 11 § 1, 13: *τιμᾶτε τούτους κτλ* ii. (20 § 1 *Didask.*) 33 § 1: 32 § 1 *ὁ τοῦ ψεύδους προστάτης* cp. ii. 49 § 2 *προστῆναι τοῦ ψεύδους*, iii. 19 § 3 *τῆς εὐσεβείας προστάται*: viii. 1 § 4 *πολυθέου ἀσεβείας* cp. iii. 5 § 2, vi. 20 § 3 *πολυθ. πλάνης*, v. 15 § 3 *πολύθ. μανία*: § 4 *ὁ πρὸ αἰώνων κτλ* vi. 11 § 1, v. 19 § 6, 7 § 18: § 6 *τὸν θεοφιλῆ Δαβίδ* ii. 21 § 7, v. 7 § 14: § 6 *ἀλλὰ γὰρ οὔτε Δανιήλ κτλ* v. 7 § 8: 4 § 2 *καλῶς ᾠκονόμηται* ii. 25 § 1: 23 *ὁμολογήσας τὸ ὄνομα* v. 6 § 1: 24 *οὐκ ἐπὶ διαβολῇ κτλ* iv. 14 § 2: 27 cp. iii. 20: 31 *ἐν τοῖς μυστικοῖς* iii. 5 § 3: 32 § 1 *προσῆλθον τῷ κυριακῷ λόγῳ* ii. 39 § 1: 32 § 5 sq. cp. iv. 6 § 1, 2: § 10 cp. (ii. 1 § 2 *Didask.*): 33 cp. v. 13 sqq.: § 1 *τὴν διδασκαλίαν τῆς εὐσεβείας* cp. ii. 26 § 1, vi. 9 § 2 *διδάσκαλος τῆς εὐσεβείας*: § 2 *ἀνάδειξιν κτλ* v. 13: 34 § 1 cp. v. 14 § 7: 46 § 2 *οἱ Κορεῖται κτλ* ii. 27 § 2, 3, iii. 10, vi. 2 § 3: § 4 cp. ii. 27 § 1: *τῆς ἀρχιερωσύνης καταμανείς* ii. 27 § 2 *τῶν αὐτοῦ καταμανεὶς ἱερέων*: § 5 *τὰ δὲ ἐφ' ἡμῶν κτλ* ii. 14 § 6: § 9 *ὧν εἷς ἦν Στέφανος κτλ* vi. 30 § 5: besides what is common to the *Canons* with the earlier books. (4) The same use of Scripture. Three of the marked readings mentioned above recur: Deut. i. 17 in vii. 5, 10: Is. lxii. 11 in viii. 43: Matt. v. 45 in vii. 2 § 2. And compare the combinations in vii. 6 with ii. 62 § 2, in vii. 12 § 1 with iii. 4 § 3, and in vii. 20 with iv. 5 § 2. On the quotations in vii see Funk pp. 124 sqq. (5) The theological passages, so far as they go, are of the same character: *ὁ εἷς καὶ μόνος ἀληθινὸς θεός* viii. 1 § 1, cp. vii. 2 § 1, *ὁ μόνος θεός* vii. 21, *ὁ θεὸς τῶν ὅλων* vii. 26 § 1, *θεὸς δημιουργὸς τῶν ὅλων* vii. 27 § 1, *ὁ ἐπὶ πάντων θεός* viii. 47 epil.: *θεὸς μονογενής* viii. 35 § 1, *θεὸς λόγος* vii. 26 § 1: our Lord as *ἀρχιερεύς* viii. 46 § 2, 8: *ὁ παράκλητος* vii. 22 § 1, viii. 33 § 2, *can.* 49, and his 'witness' vii. 22 § 1, viii. 46 § 2: creation and providence vii. 25 § 1: baptism *εἰς τὸν θάνατον* vii. 22 § 2, 25 § 2, *can.* 50, cp. 47: the sabbath and creation vii. 23 § 2, viii. 33 § 1 (in both cases contrasted with sunday as the memorial of the resurrection), cp. *can.* 66.

3. The same characteristics reappear unmistakably in the work of the pseudo-Ignatius, the interpolator of the seven genuine epistles and the forger of the remaining six of the long recension of the Ignatian Epistles. Hence the compiler of the *Apostolic Constitutions* is identical with the pseudo-Ignatius.

The identification of the pseudo-Ignatius with the compiler of *A. C.* was first made by Ussher (*Polyc. et Ign. ep.* Oxon. 1644, p. lxiii sq.), but was not commonly accepted until Lagarde (*Rel. jur. eccl. ant. graec.* p. vii), Harnack (*die Lehre d. zwölf Apostel* Leipz. 1886, pp. 241 sqq.) and Funk (pp. 316 sqq., where the whole question is well discussed). Bp. Lightfoot (*The Apostolic Fathers* II. i. ed. 2, pp. 262 sqq.) did not consider the question, but confined himself to pointing out a number of correspondences between the long recension and *A. C.* and showing the priority of the latter (cp. Funk p. 342). But the characteristics of the long recension which he enumerates, pp. 246 sqq., and still more the tests by which he establishes the authorship of *Philippians*, pp. 254 sqq., are largely applicable to the question of the authorship of *A. C.* and available to identify it with that of the long recension: while his argument for the priority of *A. C.* is fully satisfied if these be a prior work of the same author. In fact there is some development observable in the two works: with a growth in the amount of interpolation as *A. C.* proceeds there is some change of characteristics, partly in the form of an intensification of those which are found throughout, partly in the introduction of new ones, and this culminates in the epistles, and the relation of bks. vii and viii to the epistles is perhaps closer than their relation to i–vi: in some respects the greatest interval is between vi and vii, and it would perhaps be easier to question the identity of the compiler of i-vi with the compiler of vii and viii than to question the identity of the latter with pseudo-Ignatius. For the proof of identity see Harnack *die Lehre d. zwölf Apostel*, pp. 246 sqq., Funk pp. 322 sqq. For the present purpose it is enough to apply the test of the characteristics given above. (1) Of the single words all but seven recur: so compounds with *ψευδο-*: *ἀσεβής δυσσεβής θεοσεβής*: *κακόνοια μετάνοια ὁμόνοια ἔννοια παράνοια*: adjj. in *-ικός*: *φύσει Magn.* 4, *Philip.* 5, &c.: *ἀκούω* in the same use *Mar.-Ign.* 3, *Magn.* 3, *Tars.* 6. (2) There are the same characteristics of style, however modified by the necessities of the Ignatian parody: esp. *οὐκ . . . ἀλλά, οὐ μόνον . . . ἀλλὰ καί*, and *γάρ*. (3) The same repetition of topics: see Funk's parallels, pp. 322 sqq. (4) A use of Scripture the same in every respect. The reading of Matt. v. 45 (*A. C.* ii. 14 § 4: vii. 2 § 2) is found in *Philad.* 3: and notice the combinations in *Philad.* 3 and vi. 18 § 2, 3: *Ant.* 2 and v. 20 § 3: *Ant.* 3 and v. 16 § 2: *Trall.* 10 and v. 19 § 3, 6. (5) The theological commonplaces are repeated: *ὁ εἷς καὶ μόνος ἀληθινὸς θεός Magn.* 11, *Ant.* 2, 4: *ὁ τῶν ὅλων θεός Philip.* 1: *ὁ ἐπὶ πάντων θεός Tars.* 2, *Philip.* 7: *θεὸς μονογενής Philad.* 6: *θεὸς λόγος Magn.* 6, *Tars.* 4, 6, *Philip.* 2, &c.: the subordination of the Son and of the Holy Ghost emphasized *Philip.* 12, *Eph.* 9; *πρωτότοκος πάσης κτίσεως Tars.* 4, *Smyrn.* 1, *Eph.* 20: the Son as highpriest

Magn. 4, 7, *Smyrn.* 9: *παράκλητος Philip.* 2, 3, *Philad.* 4: the 'witness' in *Philip.* 8: the denial of our Lord's human soul is put more strongly and explicitly, *Philad.* 6, cp. *Philip.* 5: the same polemic against early heresies *Trall.* 6, *Philad.* 6, *Smyrn.* 6, *Tars.* 2-6, *Philip.* 7 (docetism is added in imitation of the real Ignat., *Philip.* 3, &c.): the association of creation and providence *Philad.* 5, 9: baptism *into the death* of our Lord, *Philip.* 1: the sabbath *Magn.* 9. In contrast with *A. C.* i–vi *ἀγέννητος* is constantly used of the Father, *Trall.* 6, *Philip.* 7, *Philad.* 4, *Ant.* 14, &c. (in *A. C.* i–vi only vi. 10; so viii. 47 epil.), and *θεός* is used absolutely of the Son, *Trall.* 10, *Tars.* 1. The proof of identity from such characteristics is of course supplemented by the other indications of identity of date and place.

4. The compiler was a divine of unorthodox but otherwise not clearly determinable theological affinities, who wrote at Antioch or in its neighbourhood in the latter half of the fourth century.

(1) On the *theology* see Funk pp. 98–107, 120–123, 165–168, 284–311: Lightfoot pp. 266–273. The data are more strongly marked in the *Epistles* than in *A. C.*, whether because the former allowed more scope or because the writer's tendencies were intensified with time. The fixed points are that he was not an Arian, and that he denied our Lord's human soul. From the latter Funk still argues that he was an Apollinarian: but Lightfoot's objections still hold, and his conclusion must be acquiesced in, that 'it seems impossible to decide with certainty the position of the Ignatian writer,' p. 272. (2) On his *home* see Funk pp. 96 sq., 118, 164 sq., 314; Lightfoot p. 274. Syria generally is indicated by the use of the syro-macedonian kalendar in v. 14 § 1, 17 § 2, 20 § 1 (see Funk p. 96); by the slip in *Philip.* 8 where he refers to the return of the holy family from Egypt as *ἐπὶ τὰ τῇδε ἐπάνοδος* (see Lightfoot *ad loc.*): Palestine is excluded by the references (v. 13, viii. 33 § 2) to Christmas, which was not observed in Palestine till after 425 (Duchesne *Origines du culte chrétien*, p. 248): while Antioch is suggested by the precedence given to it in vii. 46 § 1, viii. 10 § 2, and perhaps by the interest shown by the pseudo-Ignatius in the towns ecclesiastically dependent upon it (*Mar.-Ign.* 1, *Hero* 9). What is more important is that in *A. C.* v. 13 and *Philip.* 13 the holy week is not included in the forty days of Lent but forms a seventh week: this was the usage from Constantinople to Phoenicia (Soz. *H. E.* vii. 19: for Antioch see S. Chrys. *in Gen.* xxx. 1 [iv. 294 A]) as distinguished from that of Palestine, Egypt and the west, where the holy week was included in Lent. And again the principal source of the *Apostolic canons* is the council of Antioch of 341. (3) The *dates* assigned to the writer range over sixty years. Harnack (*die Lehre d. zwölf Apostel*, pp. 241-268) puts *A. C.* between 340 and 360, with a preference for 340-343: Funk (pp. 78–96, 116–118, 161–164, 311-314) at the beginning of the fifth century: Lightfoot (p. 273) assigns the pseudo-Ignatius merely to the latter half of the fourth century. The positive indications seem to converge on

370-80. *A. C.* vi. 24 sq. implies a date well after the conversion and legislation of Constantine, while the reference to the position of the Jews under the empire suggests an allusion to the measures of Constantius in 353 and the re-enactment of Hadrian's edict (Gibbon *D. and F.* xxiii vol. iii. p. 155, ed. Smith: Grätz *Geschichte d. Juden* Leipz. 1866, iv. p. 342): a reference to Julian's failure to rebuild the temple would have been apposite if the writer had lived after 363; but on the other hand he might regard an overt reference to so recent an event as precluded by the apostolic fiction. The ecclesiastical organization is identical with that of the canons of Laodicea, about 363, where singers are first mentioned (notice also that subdeacons are called *ὑπηρέται* as in *A. C.* i-vi). The cycle of great feasts in v. 13, viii. 33 is identical with that of S. Chrys. *hom. in s. Philog.* 3 (i. 497 C) in 386, and it includes Christmas which was unknown to S. Epiphanius in 375 (*haer.* li. 16, 27), and was first observed in Antioch c. 378 (S. Chrys. *in Natal.* 1 [ii. 355 A]), and was well established in Asia in 387 (C. H. Turner in *Studia biblica* ii. p. 132). The feast of S. Stephen (viii. 33 § 3) is otherwise first mentioned in a martyrology of the end of the fourth century (Duchesne *Origines*, p. 254) and by S. Greg. Nyss. in 379 (*or. in s. Bas.* init. [Migne *P. G.* xlvi. 790 A]) and feasts of apostles also in S. Greg. Nyss. *ibid.* The practical co-ordination of the sabbath with sunday is implied in some sort in c. 363 in *Can. Laod.* 16, 49, 51 (but see 29), in S. Bas. *ep.* xciii (iii. 186 D) before 373, and is noticed as sporadic by S. Epiph. *de Fide* 24 in 376 or 377, and implied in S. Chrys. *in Jo.* xi. 1 (viii. 62 B), xxv. 1 (143 B), *in* 1 *Tim.* v. 3 (xi. 577 E) after 398. The observance of Christmas would be decisive for c. 380 were it not that it is possible that *A. C.* was intended to develop the festal cycle, and in fact did so. Funk's grounds for a date after 400 are insufficient, and in fact amount to very little; while the dogmatic position, which is Harnack's main ground for so early a date as 343, is too indeterminate to be secure, even if it could be granted that *A. C.* was necessarily written at the moment of the greatest influence of the party which it represented. On the other hand the scantiness of allusion to monks (only in the liturgy) and a certain hesitation as to virgins (iv. 14, viii. 24), so far as they go, favour an early date. On the whole Lightfoot's general conclusion must be acquiesced in, and the work assigned merely to the second half of the fourth century; in the positive indications there is some balance in favour of 370-380, while the negative indications may suggest 350-360.

The *Apostolic Constitutions* then are the work of the pseudo-Ignatius, and were compiled in Antioch or its neighbourhood in the latter half of the fourth century.

iii. The Liturgical forms.

1. *The Clementine Liturgy.*

The relations of the documents, so far as relates to the

consecration of a bishop, are represented by the following table:

Italics indicate that the passage consists only of rubrics: square brackets that the correspondence is only liturgical, not literary. Italics are not used in the second column in reference to passages where *diakonika* and one or two other short formulae are given.

A. C. viii. 4–15	*Eccl. can.* 64	*Can. Hippol.* 2 sq	*Egypt. Ch. Ord.*	*Ethiop. Ch. Ord.*
Rubric, c. 4 Prayer, c. 5	*Rubric*	*Rubric*, c. 2 Prayer, c. 3	*Rubric*, c. 31	*Rubric*, st. 21 Prayer
Rubric, c. 5	*Rubric* p. 461. 6–9			*Rubric*
Mass of Catech. pp. 3. 2–9. 21	Mass of Catech. p. 461. 10–21			
The Prayers pp. 9. 24–13. 3	*The Prayers* p. 461. 22 sq.			
Kiss of Peace p. 13. 5–14	Kiss of Peace p. 461. 24–27		*Kiss of Peace* c. 43[a]	
Offertory p. 13. 16–34	Offertory pp. 461. 28–462. 17	*Offertory* = p. 463. 16	*Offertory* p. 463. 16	*Offertory* p. 189. 2
Rubric p. 14. 2–6	*Rubric* p. 462. 18–22			
Salutation, &c. p. 14. 8–24		Salutation, &c. = p. 463. 17–29	Salutation, &c. p. 463. 17–29	Salutation, &c. p. 189. 4–16
Thanksgiving pp. 14. 25–20. 26		*Prayer, &c.* = p. 463. 30 sq.	*Prayer, &c.* p. 463. 30 sq.	[Thanksgiving] pp. 189. 17–190. 12
Invocation pp. 20. 26–21. 13	*Invocation* p. 462. 23 sq.			Invocation p. 190. 14–35
Intercession &c. pp. 21. 15–24. 15	*Prayers* p. 462. 25			[Prayers] pp. 190. 36–191. 26
Elevation p. 24. 17–30				Elevation p. 191. 28–35
Communion p. 25. 2–14	Communion p. 462. 25–38			[Communion] p. 192. 1–7
Thanksgiving pp. 25. 15–26. 18	Thanksgiving p. 462. 39–463. 2			[Thanksgiving] p. 192. 9–18
Dismissal, &c. pp. 26. 20–27. 17	Dismissal p. 463. 3–6			[Dismissal] pp. 192. 20–193. 8

[a] c. 43: when the teacher has finished instructing let the catechumens pray for themselves apart from the faithful, and let the women stand praying in a place in the church by themselves alone, whether they be faithful or catechumens. And when they have prayed let them (sc. the catechumens) not give

From this it will be seen that the prayers of the liturgy, except at one point, occur only in the *Apostolic Constitutions*; while, except in the second column which represents an excerpt, no identical formulae occur other than the dialogue at the opening of the anaphora and the words at the elevation. The *Constitutions*, therefore, are so far the ultimate authority for the liturgy as a whole and its sources must be sought for along other lines.

α. A comparison with Appendices B and C makes it clear that it is constructed on the main lines of the Syrian and in particular of the Antiochene order. The rubrical scheme is that of Antioch.

Whether an official rubrical document has been used by the compiler, or he has merely reduced current practice to writing in his own words, can scarcely be determined; but the latter seems more probable. The directions are more in the hortatory manner of *A. C.* and similar documents than in that of formal rubrics, and, besides the passages which attach them to the apostolic fiction (3. 1 sq., 10 sq., 13. 24), there are some apparent marks of the compiler's hand: p. 3. 8, cp. v. 19 § 2 *προσλαλήσαντες τῷ λαῷ τὰ πρὸς σωτηρίαν*, vi. 11 § 1 *λόγους διδασκαλίας προσλαλῆσαι τῷ λαῷ*: 3. 10, cp. vi. 7 § 1 *τῷ λόγῳ τῆς διδασκαλίας*: 12. 9 *ἀρχιερεύς* (so 14. 8, 16, 20, 24: 19. 4) cp. ii. 57 § 12 sq., viii. 46 § 2, 4, 8: 13. 23, cp. iii. 3 *ὡς* (*θεῷ*) *ἀνακειμένων* (*θεῷ* belongs to *Didask.*): 14. 14 *συμφώνως* (not in sahid. and eth.) cp. ii. 55 sq., where it is several times used in the like connexion, and *Eph.* 5. On the other hand subdeacons are called *ὑποδιάκονοι* 13. 20, 22 and 25. 3, whereas in iii. 11 § 1 and vi. 17 § 2 they are called *ὑπηρέται* by the compiler, and 13. 19 sq. they discharge the function which belongs to the compiler's *πυλωροί* ii. 57 § 7, iii. 11 § 1, vi. 17 § 2.

β. A comparison of p. 4 with S. Chrysostom's quotation of the corresponding prayer shows that the Antiochene litany underlies the text, and it may be inferred that the Antiochene *diakonika* have been similarly worked over and incorporated throughout the Clementine liturgy. From the similarity of the style of the intercession within the anaphora (pp. 21–23) to that of the deacon's prayer of the faithful (pp. 9–12) it may be conjectured that the former also is derived from the Antiochene use.

the peace: for their kiss is not pure. But let the faithful alone salute one another, the men the men and the women the women: but let not a man salute a woman. (This chap. refers to the instruction of catechumens before baptism: the references to the faithful are thrown in gratuitously. There may be no real literary connexion with *A. C.*)

For S. Chrysostom's quotation in *hom. ii. in 2 Cor.* 5 sqq. see below p. 471: a comparison of the texts shows how the compiler has dealt with his material, and some of the changes and additions are characteristic. Notice the words *εὐμενῶς προσδεξάμενος προστάγματα εὐσέβεια ποίμνιον ἀλλότριος πλημμέλημα* (see below p. xxxiv sqq.): 4. 5 *ὁ ἀγαθὸς καὶ φιλάνθρωπος* cp. ii. 15 § 1: 4. 12 *θεογνωσίαν* ii. 26 § 4 (13 § 2 *Didask.*): 4. 14 *ἐγκαταφυτεύσῃ*, vii. 26 § 1 *καταφυτεύσας*: 4. 29 (*ἀφέσεως*) *τυχόντες* ii. 18 § 3: 5. 7 *τῷ μόνῳ ἀγεννήτῳ θεῷ* see below on 5. 15. There are similar signs in the rest of the *diakonika*; besides the common characteristic words,—6. 5 *καταδυναστείας*, iv. 6 § 2 *καταδυναστεύοντες*: 6. 6 *τῷ ἀρχεκάκῳ διαβόλῳ* see below on 17. 32: 6. 7 *τοῖς ἀποστάταις τῆς εὐσεβείας*, vi. 9 § 2, cp. *Philip.* 11, 12, *Philad.* 6, iii. 19 § 3: 6. 9 *ῥύσηται τῆς ἐνεργ. αὐτῶν Eph.* 9: 7. 6 *μυηθέντας* vi. 15 § 2, vii. 22 § 2: *ibid. εἰς τὸν . . . θάνατον* see above: 7. 7 *συναναστῆναι* iii. 17: *ibid. μετόχους γενέσθαι κτλ* (vi. 30 § 4 *Didask.*): 8. 13-15 notice constructions with *ὅτι* and *γάρ*, and for quotations see v. 7 § 14, ii. 18 § 3: 8. 16 sq., cp. ii. 13 § 3, *Ap. can.* 51: 8. 21 *ἀποκατ. . . . εἰς τὴν προτέραν ἀξίαν* and following quotation ii. 41 § 4, cp. 9. 16: 11. 13 sq. *νεοφωτίστων . . . βεβαιώσῃ* v. 6 § 3, cp. 26. 13: 11. 16 see on 19. 26: 23. 16 *διὰ τῆς μεσιτείας κτλ* viii. 47 epil.: 23. 26 *κοινωνοὶ τῆς ἀθλήσεως αὐτῶν* v. 1 § 5: 23. 31 *νεοφ. βεβαιωθῶσιν* see on 11. 13 above: 25. 26 *τῷ μόνῳ ἀγεν. θεῷ* see below on 5. 15. In the Intercession, pp. 21–23, *ὑποδιακόνων* 22. 1 is against the compiler's use (see above: the use of *ὑπηρεσία* in the *diakonika* 10. 28 and 23. 21 [where some mss. have *καὶ ὑπηρεσίας* after *διακονίας*] is not inconsistent with the derivation of the *diakonika* and this intercession from the same source, since *ὑπηρεσία* may well be used as the abstract of *ὑποδιάκονος*, and an abstract is needed with *διακονία*). But there are a few suggestions of the compiler's hand: *ὁμόνοια ἀναδείξῃς ἀλλότριος προσδέξῃ συγχωρήσῃς*: 21. 27 *διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν* see below on 5. 25: 22. 19 *τῶν χειμαζομένων* viii. 35, 37 § 3: 22. 25, 23. 3 *ἀνελλιπής* vi. 19 § 1, *Eph.* 11: 22. 30 *πάσης αἰσθητῆς κτλ* see below on 15. 6: 22. 7 *ἀπόβλητον ποιήσῃς* occurs in the prayer 27. 6, and 31 *ἀτρέπτους ἀμέμπτους ἀνεγκλήτους* in the prayer 12. 18 and viii. 5 § 3, 47 epil.

γ. A comparison of the Thanksgiving with those of S. James and S. Basil, and with the passages quoted below from S. Chrysostom and S. Basil (pp. 479 n. 19, 522 n. 12) indicates that the drift and articulation of the Syrian thanksgiving is reproduced. Besides this a few lines are common to the Clementine invocation and that of the *Ethiopic Church Ordinances*, but otherwise no sources of the prayers are known.

Notice that on p. 14 the Ὁ Κύριος *μετὰ πάντων ὑμῶν* of *Can. Hippol.* and egypt. and eth. *C. O.* is replaced by the Syrian grace, on which see p. 479 n. 17 (there is no reason to press Theodoret's statement to cover Egypt and the west). With p. 479. 23-37 cp. pp. 16. 22–17. 8: 19. 9-25: and with p. 522. 14–40 cp. pp. 15. 14-20. 12. It is obvious that the form represented by the ethiopic

invocation, p. 190. 14-20, underlies that of the Clementine, pp. 20. 28-21. 11: the other parallels marked by Achelis *Can. Hippol.* pp. 52–60 are either too slight to be of any importance or more than accidental (190. 1 *was carried in the womb*, 19. 23 γέγονεν ἐν μήτρᾳ: 190. 6 *burst the bonds of Satan*, 20. 8 ῥήξῃ τὰ δεσμὰ τοῦ διαβόλου), or are fanciful, or are mere inevitable liturgical commonplaces. The coincidence in the invocation may be accidental *so far as affects the present question*: that is to say, the ethiopic translator may have incorporated an existing Abyssinian anaphora which happened independently to have derived its invocation from the same source as *A. C.* On the other hand, if the common source of *C. O.* and *A. C.* contained an anaphora, it is obvious that either the ethiopic or *A. C.* or both have departed very widely from the source.

δ. Whatever sources the compiler has used, it is plain that he has dealt very freely with them, and that in particular the prayers are substantially his own work.

(i) This is antecedently probable on the ground of his procedure elsewhere.

(1) The long thanksgiving in vii. 33–38 is obviously the work of the same hand as that of the prayers of the liturgy, while it cannot be regarded as a public formula, but is rather a form of private devotion: there is no obvious place for it in the public liturgical organization, nor is there anything in the text to suggest that it is intended for public use.

(2) Liturgical formulae are not regarded by the compiler as rigidly fixed: in the regulations for the catechumenate and initiation in the seventh book at some points he gives only the drift of the prayers without prescribing a formula.

See vii. 39 § 2 the prayer for the catechumen, 42 the consecration of the oil, 43 § 1 the consecration of the water, where in § 2 he passes into a formula: in 44 § 1 he gives the beginning of a formula of confirmation, and in § 2 continues ταῦτα καὶ τὰ τούτοις ἀκόλουθα λεγέτω· ἑκάστου γὰρ ἡ δύναμις τῆς χειροθεσίας ἐστὶν αὕτη· ἐὰν γὰρ μὴ εἰς ἕκαστον τούτων ἐπίκλησις γένηται παρὰ τοῦ εὐσεβοῦς ἱερέως τοιαύτη τις εἰς ὕδωρ μόνον καταβαίνει κτλ, thus explicitly leaving the wording to the discretion of the bishop. In the liturgy itself the formulae seem sometimes only suggested as types: 5. 14 εὐλογίαν τοιάνδε, 9. 1 τοιάδε.

(3) He has dealt freely with known formulae, e. g. with the Creed and the *Gloria in excelsis*.

(*a*) The creed is in vii. 41. If this be compared with the Antiochene creed as reconstructed by Dr. Hort (*Two dissertations* Camb. 1876, p. 148) it will be found that the differences consist in additions which largely bear the marks of the

compiler's hand: *ἀγέννητον*, [*πατέρα*] *τοῦ Χριστοῦ, δημιουργόν, εὐδοκίᾳ τοῦ πατρός, πολιτευσάμενον ὁσίως, τὸν παράκλητον*, see above and (ii) below: with *ἐκ τῆς ἁγίας παρθένου* cp. *Magn.* 11: with *καὶ σταυρωθέντα . . . καὶ νεκρούς* cp. v. 19 § 6, vi. 30 § 5: with *τὸ ἐνεργῆσαν ἐν πᾶσι κτλ* cp. *Philip.* 1 *τὸ ἐνεργῆσαν ἐν* Μωσῇ *καὶ προφήταις καὶ ἀποστόλοις, Philad.* 5: with *ὕστερον δὲ ἀποσταλέν* cp. the frequent *ὁ ἀποστείλας* vi. 11 § 1, v. 19 § 6, viii. 1 § 4, *Magn.* 11, *Smyrn.* 3, &c., *ἀποστολεύς* iii. 17: *ib. πνεῦμα ἅγιον ὁ παράκλητος τὸ ὑπὸ* Χριστοῦ *πεμπόμενον*. (*b*) The *Gloria in excelsis* is in vii. 47, in a form which differs from other known forms (see *Church Quarterly Review*, 41, Oct. 1885, pp. 1 sqq.) chiefly in the addition of *διὰ τοῦ μεγάλου ἀρχιερέως, σὲ τὸν ὄντα θεὸν ἀγέννητον ἕνα ἀπρόσιτον μόνον*: cp. ii. 25 § 5 *διὰ Ἰησοῦ τοῦ μεγάλου ἀρχιερέως*, cp. v. 6 § 7: v. 12 § 3 *τοῦ ὄντος θεοῦ*: *Eph.* 7 *ὁ μόνος ἀληθινὸς θεὸς ὁ ἀγέννητος καὶ ἀπρόσιτος*. To these may be added (*c*) the prayer at the bishop's consecration, viii. 5, where the additions to the form represented by the ethiopic or the earlier greek are very characteristic, (*d*) the prayer at the ordination of a presbyter, viii. 16, as compared with the ethiopic and the earlier greek, (*e*) the prayer of firstfruits in viii. 40 as compared with the sahidic *E. C.* 53, (*f*) the prayers from the *Didache* in vii. 25 sq.

(ii) The signs of the compiler's hand are unmistakable in the text of the prayers.

Applying the test of the characteristics enumerated above we find (1) of the characteristic words two-thirds occur in the prayers of the liturgy, viz. *ἀξία δεσμόν δημιουργός διάταξις διάφορος εὐδοκεῖν κοινωνεῖν μεταγινώσκειν νομοθετεῖν οἰκεῖος παράνομος πολιτεύεσθαι πλημμέλημα προσδέχεσθαι προχειρίζεσθαι πρόνοια προστάσσω συγχώρησις σύστασις τιμωρεῖσθαι παραφθείρω φύσις ψευδώνυμος*: of the rest of the vocabulary the following occur more or less frequently elsewhere—*ἀλλότριος ἄμεμπτος ἀναδείκνυμι ἀπάτη ἀπειπεῖν ἀποστρέφεσθαι ἐναγής ἐνεργεῖν ἐξωθεῖν εὐμενής κατορθόω λογικός παρατήρησις πλάνη πληροφορία πληρόω ποίμνιον πολύθεος προδοσία προσλαμβάνεσθαι ὑπηρετεῖσθαι*, &c.: and the following at least occur elsewhere *ἀνέγκλητος ἄσαρκος διαπλάσσω ἐξευμενίζεσθαι ἔνθεσμος θεογνωσία ἱερατεύειν κατάλληλος μύεσθαι προστάτης σοφίζω*, besides of course the more common words: these lists might be extended, and some additions will appear lower down: *ἀσεβὴς εὐσεβής, εὔνοια κακόνοια μετάνοια* reappear: a large number of privatives, see esp. p. 12. 11, 18, 21, 27 sq.: 14. 27 sq., 32 sq.: 26. 23, 28 sq.: adjj. in *-ικός* (*τοπικὸς πνευματικὸς πατρικὸς λογικὸς μεταβατικὸς προγονικὸς φυσικὸς ἱερατικὸς νομικὸς προφητικὸς πολεμικός*): *φύσει* p. 20. 6: 26. 28 sq.: *τυγχάνειν* with gen. p. 21. 9, 13: 24. 12. (2) The characteristics of style are those of the compiler: accumulation (e.g. p. 6. 15-28: 15. 28-16. 17: 26. 23-27. 2), antithesis (esp. *οὐκ . . . ἀλλά* p. 6. 20: 9. 7: 12. 19: 18. 3, 5, 10: 19. 9: 20. 14: 24. 12: 27. 5: *οὐ μόνον . . . ἀλλὰ καί* p. 16. 18: 17. 13), explanation (*ὅτι* p. 9. 7, 14: 12. 24, 27: 26. 2: *γάρ* 9. 14: 12. 25: 17. 8; otherwise 19. 12 sqq.: 17. 17). Some further illustration of details of construction will appear below. (3) A large number of passages and phrases can be paralleled elsewhere in *A. C.* and in the pseudo-Ignatian epistles. (Round brackets indicate that the passage belongs to the groundwork; square brackets that the word is critically doubtful.)

P. 5. 15–27.

15 ὁ θεὸς ὁ παντοκράτωρ ὁ ἀγέννητος καὶ ἀπρόσιτος ὁ μόνος ἀληθινὸς θεὸς ὁ θεὸς καὶ πατὴρ τοῦ χριστοῦ σου τοῦ μονογενοῦς υἱοῦ σου

Eph. 7 ὁ μόνος ἀληθινὸς θεὸς ὁ ἀγέννητος καὶ ἀπρόσιτος ὁ τῶν ὅλων κύριος τοῦ δὲ μονογενοῦς πατήρ. Cp. vi. 10 § 2; viii. 47 epil.: *Ant.* 14, *Hero* 6, *Philip.* 7

17 ὁ τοῦ παρακλήτου προβολεύς

vi. 11 § 1 [προβολέα] ἐνὸς παρακλήτου

18 διδασκάλους . . . πρὸς μάθησιν τῆς εὐσεβείας

ii. 20 § 1, vi. 9 § 2 διδάσκαλος εὐσεβείας

21 ὸς αὐτοῖς καρδιαν κτλ

Philad. 5

22 ἐν καρδίᾳ πλήρει κτλ

Philad. 6. Cp. vii. 35 § 2

24 μετόχους ποίησον

ii. 33 § 1

25 διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν τοῦ ὑπὲρ αὐτῶν ἀποθανόντος

vi. 18 § 4 διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν: ii. 25 § 11 διὰ Ἰησοῦ Χριστοῦ τοῦ ὑπὲρ αὐτῶν ἀποθανόντος. Cp. v. 6 § 5: *Mar.* insc., *Trall.* 10, *Tars.* 1

P. 6. 15–32.

17 τὸν ἀνθρωποκτόνον ὄφιν

Philad. 3 ὁ ἀνθρωποκτόνος θήρ

19 ὁ ῥήξας αὐτὸν κτλ

Cp. vi. 9 § 1 of Simon Magus

ὡς ἀστραπὴν κτλ

Philip. 10.

21 κακόνοιαν

vi. 27 § 3 in the same connexion: *Philip.* 11 sq. also of the devil

P. 7. 16–24.

17 τὴν πνευματικὴν ἀναγέννησιν

iii. 16 τὸ πνευματικὸν βάπτισμα

19 παρασκεύασον ἀξίους γενέσθαι . . . τῆς ἀληθινῆς σου υἱοθεσίας

vii. 24 § 2 προπαρασκευάζοντες ἑαυτοὺς ἀξίους τῆς υἱοθεσίας

22 διὰ Χριστοῦ τοῦ σωτῆρος ἡμῶν

vi. 30 § 4 διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος

P. 9. 2–19.

3 πρύτανι

Smyrn. 9 εἰρήνην καὶ εὐνομίαν . . . πρυτανεύοντος

4 νόμον . . . ἔμφυτον καὶ γραπτόν 16. 31

Eph. 17 ἔμφυτον . . . κριτήριον. Cp. vi. 20–23

7 οὐ βούλει τὸν θάνατον τοῦ ἁμαρτωλοῦ ἀλλὰ τὴν μετάνοιαν

vii. 14: *Philad.* 11

10 ὁ θέλων κτλ

Philad. 3

11 ὁ τὸν υἱὸν προσδεξάμενος κτλ

Cp. ii. 41 § 1

14 ἐὰν γὰρ ἀνομίας κτλ

ii. 16 § 2: *Magn.* 10

16 ἀποκατάστησον . . . ἐν τῇ προτέρᾳ ἀξίᾳ

ii. 41 § 4 οὐ μόνον προσδέχεται ὁ θεὸς τοὺς μετανοοῦντας ἀλλὰ καὶ εἰς τὴν προτέραν ἀξίαν ἀποκαθίστησιν: *ib.* 22 § 14

17 διὰ Χριστοῦ καὶ [al. τοῦ] θεοῦ καὶ σωτῆρος ἡμῶν 13. 2

Tars. 1 Χριστὸν . . . τὸν σωτῆρά μου καὶ θεόν

P. 12. 10–13. 3.

11 *κήρυγμα γνώσεως . . . εἰς ἐπίγνωσιν . . . εἰς κατάληψιν*

Cp. vi. 11 § 1 *οὐκ ἄγνωστον ἢ ἄλεκτον ἀλλὰ διὰ νόμου καὶ προφητῶν κηρυσσόμενον*: *Trall.* 6

18 *ἀτρέπτους ἀμέμπτους ἀνεγκλήτους*

viii. 47 epil.

19 μὴ ἔχοντες *κτλ*

ii. 61 § 4 also of individuals

22 *ὃν ἐξηγόρασας τῷ τιμίῳ τοῦ χριστοῦ σου αἵματι*

v. 17 § 1 *τοὺς τῷ τιμίῳ αἵματι τοῦ Χριστοῦ ἐξηγορασμένους*

28 *ἀπαραλόγιστε*

Magn. 3 *τὸν μὴ δυνάμενον παρά τινος παραλογισθῆναι*

πάσης νόσου *κτλ*

See on 19. 26

P. 14. 25–33.

25 *τὸν ὄντως ὄντα θεόν*

v. 12 § 3 *περὶ τοῦ ὄντος θεοῦ*

27 *τὸν μόνον ἀγέννητον*

Ant. 14 *ὁ ὢν μόνος ἀγέννητος*: *Hero* 6, *Philip.* 7: vi. 10 § 2

28 *ἄναρχον . . . τὸν πάσης αἰτίας καὶ γενέσεως κρείττονα* 26. 27

vi. 11 § 1 *οὐκ αὐταίτιον καὶ αὐτογένεθλον . . . ἀλλ' ἄϊδιον καὶ ἄναρχον*: cp. vi. 8 § 2

τὸν ἀνενδεῆ 21. 4

vi. 20 § 1 *ἀνενδεὴς ὑπάρχων τῇ φύσει.* Cp. *Philip.* 9

33 *μόνος τῷ εἶναι καὶ κρείττων παντὸς ἀριθμοῦ*

vi. 11 § 1 *οὐ δεύτερον ὄντα καὶ τρίτον ἢ πολλοστὸν ἀλλὰ μόνον ἀϊδίως*

P. 15.

2 *αὐτὸν δὲ πρὸ πάντων αἰώνων γεννήσας . . . υἱὸν μονογενῆ λόγον θεὸν σοφίαν ζῶσαν πρωτότοκον πάσης κτίσεως ἄγγελον τῆς μεγάλης βουλῆς σου ἀρχιερέα σου βασιλέα*

v. 16 § 1 *τὸν πρὸ πάντων* [αἰώνων] *ἐξ αὐτοῦ γεννηθέντα υἱὸν μονογενῆ λόγον θεόν*: *Philad.* 6 *θεὸν μονογενῆ καὶ σοφίαν καὶ λόγον θεοῦ*: *Tars.* 4 *πρωτότ. π. κτ. καὶ θεὸς λόγος καὶ αὐτὸς ἐποίησεν τὰ πάντα*: *Smyrn.* 9 *θεὸν καὶ Χριστὸν Ἰησοῦν τὸν πρωτότοκον καὶ μόνον τῇ φύσει τοῦ πατρὸς ἀρχιερέα*: v. 20 § 5 *κύριον βασιλέα κριτὴν νομοθέτην ἄγγελον τοῦ πατρὸς μονογενῆ θεόν.* Cp. ii. 24 § 2, vi. 11 § 3, &c.

3 *βουλήσει καὶ δυνάμει*

v. 7 § 10 *ὁ δυνάμει . . . παραγαγών*, § 11 *βουλήσει μόνῃ . . . παρήγαγεν . . . πάντας ἀναστήσει θελήματι.* Cp. vi. 27 § 5 *γνώμῃ . . . βουλήσει*

6 *κύριον πάσης νοητῆς καὶ αἰσθητῆς φύσεως*

Philip. 5 *ὁ πάλαι μὲν πᾶσαν αἰσθητὴν καὶ νοητὴν φύσιν κατασκευάσας γνώμῃ πατρός*: *ib.* 11, *Philad.* 5, *Smyrn.* 8

7 *δι' αὐτοῦ τὰ πάντα πεποίηκας καὶ δι' αὐτοῦ τῆς προσηκούσης προνοίας τὰ ὅλα ἀξιοῖς*, cp. 19. 8

vii. 25 § 1 *δι' οὗ καὶ τὰ πάντα ἐποίησας καὶ τῶν ὅλων προνοεῖς*: *Philad.* 9 *δι' οὗ ὁ πατὴρ τὰ πάντα πεποίηκεν καὶ τῶν ὅλων προνοεῖ.* Cp. ii. 44 § 2

10 ὁ θεὸς καὶ πατὴρ τοῦ μονογενοῦς υἱοῦ σου

11 τὰ χερουβὶμ καὶ τὰ σεραφίμ, αἰῶνάς τε καὶ στρατιάς, δυνάμεις τε καὶ ἐξουσίας, ἀρχάς τε καὶ θρόνους, ἀρχαγγέλους τε καὶ ἀγγέλους 18. 25

17 γνώμῃ μόνῃ . . . κατασκευάσας

19 εἰς ἀνάπαυλαν . . . εἰς ἀρχάς . . . εἰς αἶνον κτλ

vi. 11 § 1 θεὸν καὶ πατέρα τοῦ μονογενοῦς καὶ πρωτοτόκου πάσης κτίσεως

Trall. 5 (τὰς ἀγγελικὰς) τάξεις καὶ τὰς τῶν ἀρχαγγέλων καὶ στρατιῶν ἐξαλλαγάς, δυνάμεών τε καὶ κυριοτήτων διαφοράς, θρόνων τε καὶ ἐξουσιῶν παραλλαγάς, αἰώνων τε μεγαλειότητας τῶν τε χερουβεὶμ καὶ σεραφεὶμ τὰς ὑπεροχάς

Philip. 5 κατασκευάσας γνώμῃ πατρός. Cp. on 15. 3, 16. 1

Cp. v. 12 § 1 τὰ γὰρ ἄστρα καὶ οἱ φωστῆρες εἰς φαῦσιν ἀνθρώποις . . ἐδόθησαν

P. 16.

1 ὁ συστησάμενος

Eph. 18 ὁ πρὸ αἰώνων γεννηθεὶς καὶ τὰ πάντα γνώμῃ τοῦ πατρὸς συστησάμενος

4–7 ποτὲ μέν . . . ποτὲ δέ

20 εἶπας γὰρ τῇ σῇ σοφίᾳ Ποιήσωμεν κτλ

Cp. on 18. 8, *Magn.* 5

v. 7 § 13 ἡ θεία γραφὴ μαρτυρεῖ λέγοντα τὸν θεὸν τῷ μονογενεῖ Χριστῷ Ποιήσωμεν κτλ

23 πεποίηκας αὐτὸν ἐκ ψυχῆς ἀθανάτου καὶ σώματος σκεδαστοῦ τῆς μὲν ἐκ τοῦ μὴ ὄντος τοῦ δὲ ἐκ τῶν τεσσάρων στοιχείων καὶ δέδωκας αὐτῷ κατὰ μὲν τὴν ψυχὴν τὴν λογικὴν διάγνωσιν, εὐσεβείας καὶ ἀσεβείας διάκρισιν

v. 7 § 12 μὴ ὄντα τὸν ἄνθρωπον ἐκ διαφόρων ἐποίησε δοὺς αὐτῷ τὴν ψυχὴν ἐκ τοῦ μὴ ὄντος: vi. 11 § 2 ψυχὴν ἀσώματον ἐν ἡμῖν καὶ ἀθάνατον ὁμολογοῦμεν ἀλλ' οὐ φθαρτὴν ὡς τὰ σώματα ἀλλ' ἀθάνατον ὡς λογικὴν καὶ αὐτεξούσιον: *Hero* 4 τοῦ γὰρ Ἀδὰμ τὸ σῶμα ἐκ τῶν τεσσάρων στοιχείων: *Eph.* 16 πᾶς ἄνθρωπος ὁ τὸ διακρίνειν παρὰ θεοῦ εἰληφὼς κτλ: v. 7 § 9 διακρίνει δὲ τοὺς εὐσεβεῖς ἐκ τῶν ἀσεβῶν

30 ὡς ἄν

31 νόμον ἔδωκας αὐτῷ ἔμφυτον 9. 4

ii. 41 § 2, 57 § 2, *Magn.* 3, &c.

vi. 20 § 2 τὸν νόμον τὸν ὑπ' ἐμοῦ τῇ φύσει καταβληθέντα πᾶσιν ἀνθρώποις: vii. 26 § 1 νόμον καταφυτεύσας ταῖς ψυχαῖς ἡμῶν

P. 17.

1 πάντων μὲν ἀνῆκας αὐτῷ τὴν ἐξουσίαν πρὸς μετάληψιν

2 τὴν γεῦσιν ἀπεῖπας

vii. 26 § 1 τὰ πρὸς μετάληψιν εὐτρεπίσας ἀνθρώποις

vi. 7 § 2 (τὸν Ἀδὰμ τῇ γεύσει τοῦ ξύλου τῆς κατ' ἐπαγγελίαν ἀθανασίας ἐστέρησεν). ἀπειπεῖν iv. 6 § 3, vi. 28 § 5, vii. 6

4 ἀμελήσαντα δὲ τῆς ἐντολῆς καὶ γευ-

Trall. 10 τοῦ ἀρχεκάκου ὄφεως τοῦ διὰ

σάμενον ἀπηγορευμένου καρποῦ ἀπάτῃ ὄφεως καὶ συμβουλίᾳ γυναικός

τῆς γυναικὸς ἀπατήσαντος Ἀδάμ: *Smyrn.* 7 *τοῦ ἀρχεκ. πνεύματος τοῦ τὸν Ἀδὰμ διὰ τῆς γυναικὸς τῆς ἐντολῆς ἐξώσαντος. ἀμελήσαντα* cp. *ἀμέλεια* iv. 11 § 3, viii. 46 § 2: *ἀπαγορεύω* i. 3 § 4, iv. 7 § 2, vi. 28 § 3: *συμβουλία* ii. 44 § 2: *ἐξωθέω* ii. 20 § 4, 21 § 1, 40, vi. 8 § 1, *Philip.* 11, *Smyrn.* 7

11 *πρὸς ὀλίγον παλιγγενεσίαν* — v. 7 § 6, ii. 22 § 2

12 *ζωὴν ἐξ ἀναστάσεως ἐπηγγείλω* — Cp. v. 7 § 9

15 Ἀβὲλ . . . Καὶν . . . Σήθ . . . κτλ — vii. 25 § 1 *ἐπηγγείλω ἡμῖν τὴν ἀνάστασιν τῶν νεκρῶν*

16 *τοῦ ἀδελφοκτόνου Καΐν* — Cp. ii. 55: vi. 12 § 5

17 *ὡς ἐναγοῦς* — *Philip.* 11 *τὸν ἀνθρωποκτόνον Καΐν*

19 *πληρωτής* — v. 4 § 1 *ὡς ἐναγής*: *Philip.* 3, 11

22 ἐπαγαγὼν τῷ κόσμῳ — *Philip.* 7

31 *τὸν πολύτλαν Ἰώβ* — vi. 30 § 5 *τῷ κόσμῳ δὲ τέλος ἐπάγοντος*

32 *τοῦ ἀρχεκάκου ὄφεως* — *Ant.* 10 *τὸν τλητικὸν Ἰώβ*: v. 7 § 14 *ὁ καρτερικὸς Ἰώβ*

See on 17. 4. Cp. vi. 7 § 2 *τὸν κακοῦργον ὄφιν*

P. 18.

2 *εἰς πλῆθος* — vi. 27 § 2 *πρὸς γένεσιν πλήθους*

7 *παραφθειράντων* 19. 12 — Cp. v. 12 § 3 *Ἰουδαϊκὴ παραφθορά*

8 *τὸν φυσικὸν νόμον* — i. 6 § 3, vi. 19 § 1, 22 § 4, 23 § 1

τὴν κτίσιν ποτὲ μὲν αὐτόματον νομισάντων ποτὲ δὲ πλεῖον ἢ δεῖ τιμησάντων — v. 12 § 2 *τὴν δὲ κτίσιν ἤδη πλεῖον θαυμάσαντες καὶ ποτὲ μὲν μοσχοποιήσαντες ὡς ἐν ἐρήμῳ ποτὲ δὲ τὸν Βεελφεγὼρ προσκυνοῦντες*: *Magn.* 5: vi. 6 § 1 *ἐξ αὐτομάτου δὲ φορᾶς λέγοντες τὰ ὄντα συνεστάναι*

10 *οὔκ εἴασας* — (ii. 35 § 1), v. 7 § 5, vi. 24. Cp. (ii. 20 § 4), iv. 11 § 3, vi. 27 § 2

11 *πρὸς* Βοήθειαν *τοῦ φυσικοῦ τὸν γραπτὸν* Νόμον Δέδωκας — vi. 19 § 1 (Δέδωκε Νόμον ἁπλοῦν) εἰς Βοήθειαν *τοῦ φυσικοῦ*. Cp. on 18. 8

13 *τὴν πολύθεον πλάνην* — vi. 20 § 3 *τῆς πολυθέου πλάνης*: v. 15 § 3 *τὴν πολύθ. μανίαν*

15 *τοὺς Αἰγυπτίους δεκαπλήγῳ ἐτιμωρήσω, θάλασσαν διελὼν Ἰσραηλίτας διεβίβασας, Αἰγυπτίους ἐπιδιώξαντας ὑποβρυχίους ἐκόλασας, ξύλῳ πικρὸν ὕδωρ ἐγλύκανας, ἐκ πέτρας ἀκροτόμου ὕδωρ ἀνέχεας, ἐξ οὐρανοῦ τὸ μάννα ὗσας, τροφὴν ἐξ ἀέρος ὀρτυγομήτραν,* — vi. 20 § 2 (*τὸν Αἰγυπτίους δεκαπλήγῳ πατάξαντα, τὸν ἐρυθρὰν θάλασσαν διελόντα εἰς*) *διαιρέσεις ὑδάτων, (τὸν διαγαγόντα αὐτοὺς ἐν μέσῳ ὕδατος ὡς) ἵππον ἐν πεδίῳ, (τὸν τοὺς ἐχθροὺς αὐτῶν καὶ ἐπιβούλους βυθίσαντα, τὸν εἰς Μέρραν τὴν πικρὰν πηγὴν*

στῦλον πυρὸς τὴν νύκτα πρὸς φωτισμὸν καὶ στῦλον νεφέλης ἡμέρας πρὸς σκιασμὸν θάλπους

γλυκάναντα, τὸν ἐκ πέτρας) ἀκροτόμου (καταγαγόντα ὕδωρ εἰς πλησμονήν, τὸν στύλῳ νεφέλης καὶ στύλῳ πυρὸς σκιάζοντα αὐτοῖς) διὰ θάλπος ἄμετρον καὶ φωτίζοντα (καὶ ὁδηγοῦντα) τοὺς οὐκ εἰδότας ὅπου πορευθῶσιν, (τὸν ἐξ οὐρανοῦ μαννοδοτήσαντα αὐτοῖς καὶ ἐκ θαλάσσης κρεοδοτήσαντα) ὀρτυγομήτραν : *ib.* 3 § 1 (*τὸν* [sc. Moses] *τὴν ἐρυθρὰν θάλασσαν διηρηκότα καὶ ὡς τεῖχος τὰ ὕδατα ἔνθεν καὶ ἔνθεν διαστήσαντα καὶ ὡς δι' ἐρήμου ξηρᾶς τὸν λαὸν ἡγηοχότα καὶ βυθίσαντα) Φαραὼ καὶ τοὺς Αἰγυπτίους (καὶ πάντας τοὺς) παρ' αὐτῶν (μετ' αὐτῶν, τὸν γλυκάναντα πηγὴν αὐτοῖς) μετὰ ξύλου (καὶ ἐκ πέτρας) ἀκροτόμου (προαγαγόντα αὐτοῖς ὕδωρ) διψῶσι, (τὸν ἐξ οὐρανοῦ μαννοδοτήσαντα αὐτοῖς καὶ) ἐξ ἀέρος (κρεοδοτήσαντα, τὸν στῦλον πυρὸς ἐν νυκτὶ εἰς φωτισμὸν καὶ ὁδηγίαν παρεχόμενον αὐτοῖς καὶ) στῦλον (νεφέλης εἰς σκιασμὸν ἡμέρας) διὰ τὸν ἐξ ἡλίου φλογμόν*

21 *τὸν Ἰησοῦν στρατηγὸν ἀναδείξας* — *Hero* 8 *ὡς Μωυσῆς Ἰησοῦ τῷ μετ' αὐτὸν στρατηγῷ*

P. 19.

7 *ὁ κύριος ἡμῶν καὶ θεὸς Ἰησοῦς ὁ χριστὸς ὃς εἰς πάντα ὑπηρετησάμενός σοι τῷ θεῷ καὶ πατρὶ αὐτοῦ εἵς τε δημιουργίαν διάφορον καὶ πρόνοιαν κατάλληλον* — *Eph.* 15 *ὁ κύριος ἡμῶν καὶ θεὸς Ἰησοῦς ὁ χριστός* : v. 20 § 6 *θεὸν λόγον ὑπηρετούμενον τῷ θεῷ αὐτοῦ καὶ πατρὶ εἰς τὴν τῶν ὅλων δημιουργίαν* : *Philad.* 5 *εἷς ὁ μεσίτης θεοῦ καὶ ἀνθρώπων εἵς τε δημιουργίαν νοητῶν καὶ αἰσθητῶν καὶ πρόνοιαν πρόσφορον καὶ κατάλληλον* : vi. 11 § 1 *ἕνα δημιουργὸν διαφόρου κτίσεως διὰ Χριστοῦ ποιητήν, τὸν αὐτὸν προνοητήν*

10 *νομικὴν . . . προφητικοὺς . . . ἀγγέλων* — ii. 55 § 1 *τοὺς μετὰ τὸν νόμον δι' ἀγγέλων καὶ προφητῶν*

15 *μελλόντων ὅσον οὐδέπω ἀπόλλυσθαι* — *Trall.* 8 *μέλλοντας ὅσον οὐδέπω ἀπόλλυσθαι* : vi. 18 § 5 *μέλλοντας ὅσον οὐδέπω θνήσκειν*

εὐδόκησεν αὐτὸς γνώμῃ σῇ ὁ δημιουργὸς ἀνθρώπου ἄνθρωπος γενέσθαι, — vi. 11 § 1 *τὸν αὐτὸν εὐδοκήσαντα καὶ ἄνθρωπον γενέσθαι* : ii. 24 § 2 *εὐδό-*

ὁ νομοθέτης ὑπὸ νόμους, ὁ ἀρχιερεὺς ἱερεῖον, ὁ ποιμὴν πρόβατον

κησεν ἐκ γυναικὸς αὐτὸν γεννηθῆναι τὸν ποιητὴν ἀνδρὸς καὶ γυναικός: vi. 22 § 4 *καὶ ἐγένετο ὁ νομοθέτης αὐτὸς πλήρωμα νόμου*: *Philad.* 9 *οὗτός ἐστι . . . τὸ ἱερεῖον* (cp. ii. 48 § 2): ii. 20 § 5, *Philad.* 9 *ὁ ποιμήν*. With *γνώμῃ σῇ* cp. on 15. 3

18 *ἐξευμενίσατο τὸν ἑαυτοῦ θεὸν καὶ πατέρα*

ii. 12 § 3, vi. 22 § 2

20 *ὁ θεὸς λόγος ὁ ἀγαπητὸς υἱός*

v. 6 § 6, 19 § 6, vi. 30 § 5

ii. 24 § 2 *τὸν υἱὸν τὸν ἀγαπητὸν τὸν θεὸν λόγον*: iii. 17 *ὁ μονογενὴς θεὸς ὁ ἀγαπητὸς* [*υἱός*]. Cp. v. 19 § 3, 6

21 *κατὰ τὰς περὶ αὐτοῦ ὑπ' αὐτοῦ προρρηθείσας προφητείας ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ, φυλῆς Ἰούδα*

Mar.-Ign. 1 *ἐκ σπέρματος Δαυεὶδ καὶ Ἀβραὰμ κατὰ τὰς περὶ αὐτοῦ ὑπ' αὐτοῦ προρρηθείσας φωνὰς παρὰ τοῦ τῶν προφητῶν χοροῦ*: *Rom.* 7 *ἐκ σπέρματος Δαυεὶδ καὶ Ἀβραάμ*: vi. 11 § 3 *Ἰησοῦς ὁ χριστὸς ὁ ἐξ Ἰούδα ἀνατείλας* (Heb. vii. 14)

23 *γέγονεν ἐν μήτρᾳ παρθένου ὁ διαπλάσσων πάντας τοὺς γεννωμένους*

Trall. 11 *ἀληθῶς γέγονεν ἐν μήτρᾳ ὁ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάττων*. *διαπλάσσειν* vi. 11 § 2

24 *ἐσαρκώθη ὁ ἄσαρκος*

Eph. 7 *ὁ λόγος σὰρξ ἐγένετο, ὁ ἀσώματος ἐν σώματι, ὁ (ἀπαθὴς) ἐν (παθητῷ) σώματι, ὁ ἀθάνατος ἐν θνητῷ σώματι, ἡ ζωὴ ἐν φθορᾷ*. *ἄσαρκος* vi. 26 § 2

25 *ὁ ἀχρόνως γεννηθεὶς ἐν χρόνῳ γεγένηται*

Polyc. 3 (*τὸν ἄχρονον*) *ἐν χρόνῳ*

πολιτευσάμενος ὁσίως καὶ παιδεύσας ἐνθέσμως, πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐξ ἀνθρώπων ἀπελάσας, σημεῖά τε καὶ τέρατα ἐν τῷ λαῷ ποιήσας

Magn. 11 *πολιτευσαμένῳ ὁσίως καὶ πᾶσαν νόσον καὶ μαλακίαν θεραπεύσαντι ἐν τῷ λαῷ καὶ σημεῖα καὶ τέρατα ποιήσαντι ἐπ' εὐεργεσίᾳ ἀνθρώπων*: vi. 11 § 1 *πολιτευσάμενον ἄνευ ἁμαρτίας*: viii. 1 § 4: *Smyrn.* 1, 6: *Trall.* 10

26 ΠΑΣΑΝ ΝΟΣΟΝ *κτλ* 12. 28

viii. 1 § 3 *Philip.* 5, *Magn.* 11

27 ΣΗΜΕΙΑ ΤΕ ΚΑΙ ΤΕΡΑΤΑ *κτλ*

Magn. 11, *Trall.* 10 (both of our Lord)

28 *ὁ τρέφων πάντας τοὺς χρῄζοντας τροφῆς*

Philip. 9 *τὸν τρέφοντα πάντας τοὺς τροφῆς δεομένους*

29 ΕΜΠΙΠΛΩΝ ΠΑΝ *κτλ*

iv. 5 § 2

31 *τὸ θέλημά σου ἐπλήρωσε*

(v. 1 § 4). Cp. v. 19 § 6, viii. 1 § 4

32 *κατορθώσας*

iv. 2 § 2, v. 7 § 15, vii. 31 § 2

P. 20.

1 *ἀρχιερέων ψευδωνύμων καὶ λαοῦ παρανόμου προδοσίᾳ*

v. 18 § 2 *ὑπὸ ψευδωνύμων Ἰουδαίων*: viii. 2 § 1 *Καϊάφας ὁ ψευδών*. *ἀρχιερεύς*:

v. 14 § 5 *συνέδριον παρανόμων* : *Trall.* 10 *ὑπὸ τῶν ψευδοϊουδαίων* : *Magn.* 3 *ψευδοϊερεῖς. προδοσία* v. 14 § 5, 15 § 1

2 *τοῦ τὴν κακίαν νοσήσαντος* vi. 5 § 1 *κακόνοιαν νοσοῦσιν* 27 § 3

3 *ὑποστὰς σῇ συγχωρήσει παραδοθεὶς Πιλάτῳ τῷ ἡγεμόνι καὶ κριθεὶς ὁ κριτὴς καὶ κατακριθεὶς ὁ σωτὴρ σταυρῷ προσηλώθη ὁ ἀπαθὴς καὶ ἀπέθανεν ὁ τῇ φύσει ἀθάνατος καὶ ἐτάφη ὁ ζωοποιός*

Magn. 11 *τὸ πάθος ὑποστάντι καὶ πρὸς τῶν χριστοκτόνων Ἰουδαίων ἐπὶ Ποντίου Πιλάτου ἡγεμόνος καὶ Ἡρώδου βασιλέως καὶ σταυρὸν ὑπομείναντι καὶ ἀποθανόντι* : ii. 24 § 2 *συνεχώρησε παθεῖν τὸν τῇ φύσει ἀπαθῆ* : *Trall.* 10 *ὑπὸ . . . Πιλάτου τοῦ ἡγεμόνος ὁ κριτὴς ἐκρίθη . . . κατεκρίθη ἐσταυρώθη ἀληθῶς . . . ἀπέθανεν ἀληθῶς καὶ ἐτάφη* : *Philip.* 7 *σταυρῷ προσηλῶσθαι τὸν ἄναρχον τίνος συγχωρήσαντος οὐκ ἔχω εἰπεῖν.* Cp. ii. 59 § 2, v. 20 § 5

6 *ἵνα πάθους λύσῃ καὶ θανάτου ἐξέληται τούτους δι' οὓς παρεγένετο καὶ ῥήξῃ τὰ δεσμὰ τοῦ διαβόλου καὶ ῥύσηται τοὺς ἀνθρώπους ἐκ τῆς ἀπάτης αὐτοῦ*

ii. 24 § 2 *ὅπως τοὺς ὑποκειμένους θανάτῳ ῥύσηται θανάτου* : ii. 35 § 1 (*ἐρρύσατο ὑμᾶς κύριος*) *τῆς δουλείας τῶν ἐπεισάκτων δεσμῶν.* Cp. vii. 30.

9 *καὶ ἀνέστη ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ καὶ τεσσαράκοντα ἡμερῶν συνδιατρίψας τοῖς μαθηταῖς ἀνελήφθη εἰς τοὺς οὐρανοὺς καὶ ἐκαθέσθη ἐκ δεξιῶν σου τοῦ θεοῦ καὶ πατρὸς αὐτοῦ*

Trall. 9 *καὶ ἀνέστη διὰ τριῶν ἡμερῶν . . . καὶ τεσσαράκοντα ἡμέρας συνδιατρίψας τοῖς ἀποστόλοις ἀνελήφθη πρὸς τὸν Πατέρα καὶ ἐκάθισεν ἐκ δεξιῶν αὐτοῦ* : viii. 1 § 4 *καὶ ἀνέστη διὰ τριῶν ἡμερῶν καὶ μετὰ τὴν ἀνάστασιν τεσσαράκοντα ἡμέρας παραμείνας τοῖς ἀποστόλοις . . . ἀνελήφθη πρὸς τὸν ἀποστείλαντα αὐτὸν θεὸν καὶ πατέρα ἐπ' ὄψεσιν αὐτῶν* : cp. v. 7 § 18, 19 § 6, vi. 11 § 1, 30 § 5 : *Magn.* 11

13 *ὧν δι' ἡμᾶς ὑπέμεινεν* iii. 19 § 2 *πληγὰς καὶ σταυρὸν δι' ἡμᾶς ὑπομείναντος.* Cp. *Magn.* 11, *Eph.* 16

19 *θρυπτόμενον* *Philad.* 4 *εἷς γὰρ ἄρτος τοῖς πᾶσιν ἐθρύφθη* (of the Eucharist)

P. 21.

1 *εὐχαριστοῦντες . . . ἐφ' οἷς κατηξίωσας* vii. 30 (*εὐχαριστοῦντες*) . . . *καὶ* (*ἐξομολογούμενοι*) *ἐφ' οἷς εὐεργέτησεν*

4 *σὺ ὁ ἀνενδεὴς θεὸς καὶ εὐδοκήσῃς ἐπ' αὐτοῖς* vi. 20 § 1 (*οὐ γὰρ θυσιῶν δέεται θεὸς*) *ἀνενδεὴς ὑπάρχων τῇ φύσει ἀλλὰ . . . εὐδοκῶν ἐπὶ ταῖς θυσίαις αὐτῶν*

6 ΤΟΝ ΜΑΡΤΥΡΑ ΤΩΝ ΠΑΘΗΜΑΤΩΝ v. 1 § 2 (*τῆς μαρτυρίας τῶν παθημάτων αὐτοῦ*) : *Rom.* 2 *τῶν ἐαυτοῦ παθημάτων μάρτυρα*

9 *ἀφέσεως . . . τύχωσι πνεύματος ἁγίου πληρωθῶσιν*	ii. 18 § 3 *ἀφέσεως τευξόμενοι* *Smyrn.* 13 *πεπληρωμένοι πνεύματος ἁγίου*
11 *ἄξιοι τοῦ χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχωσι*	*Philad.* 3 *ἄξιοι (Ἰησοῦ Χριστοῦ) γενόμενοι σωτηρίας αἰωνίου τύχωσιν* : *Smyrn.* 6 *ζωῆς αἰωνίου οὐ τεύξεται*
22 *σοφίσας πνεύματος ἁγίου πληρώσῃς*	*Eph.* 4 *σοφισθέντες ὑπὸ τοῦ πνεύματος*
P. 22.	
4 Βασίλειον ἱεράτευμα *κτλ*	(ii. 25 § 10), iii. 15 § 6: *Philad.* 4
25 *ἀνελλιπῶς* 23. 3	vi. 19 § 1: *Eph.* 11
30 *πάσης αἰσθητῆς καὶ νοητῆς φύσεως*	See on 15. 6
31 *ἀτρέπτους ἀμέμπτους ἀνεγκλήτους*	See on 12. 18
P. 23. 1–6.	
3 *ἀτελευτήτους*	v. 7 § 4
P. 26.	
4 *καθωσιωμένων*	v. 14 § 6 *καθοσίωσαν*
5 *τὰ ἀγνοούμενα ἀποκάλυψον, τὰ λείποντα προσαναπλήρωσον, τὰ ἐγνωσμένα κράτυνον . .* 11 *τὰ πεπλανημένα ἐπίστρεψον*	Cp. ii. 6 § 7 *τοὺς ἀγνοοῦντας διδάσκετε, τοὺς ἐπισταμένους στηρίζετε, τοὺς πεπλανημένους ἐπιστρέφετε*
13 *τοὺς νεοτελεῖς βεβαίωσον*	v. 6 § 3 (*τοὺς νεοφωτίστους*) *βεβαιοῦμεν*
25 *ὁ τόποις μὴ περιγραφόμενος*	Cp. vi. 27 § 2 *μὴ ἐν τόπῳ ὄν* (of the Holy Ghost)
28 *ὁ φύσει ἀναλλοίωτος*	Cp. *Philip.* 5 *τὸν τῇ φύσει ἄτρεπτον* (of the Son)
30 *λογικαῖς φύσεσιν*	Cp. *Trall.* 9 *τῶν ἀσωμάτων φύσεων* : ii. 56 § 1 *αἱ ἐπουράνιαι φύσεις.*

(4) There is the same large use of Scripture, both in strings of quotations (see esp. 6. 15–30: 9. 2–16: 12. 10–31: of course the usual formulae of quotation are not to be expected in prayers) and in series of examples (17. 15-18. 21), with the characteristic use of epithets and titles (17. 16, 23, 27, 31: 18. 11: 20. 4: 27. 1), as well as a great deal of scriptural language worked into the text. The quotations which occur elsewhere are noticed in the parallels above: some of them are noticeable, p. 5. 22: 12. 19, 28: 18. 11: 19. 27: 21. 6. (5) Most of the theological characteristics reappear: *ὁ μόνος ἀληθινὸς θεός* 5. 15: *τῶν ὅλων κύριος* 5. 17, *δέσποτα τῶν ὅλων* 9. 2 (not *θεὸς τῶν ὅλων*: and as in the rest of vii and viii, except viii. 47 epil., *ὁ ἐπὶ πάντων θεός* is not used): *θεὸς μονογενής* 6. 28: *θεὸς λόγος* 15. 4: 19. 20: *πρωτότοκος πάσης κτίσεως* 15. 4: 19. 21: the 'service' of the Son is put emphatically 19. 7 sq. as in v. 20 § 5, cp. 19. 16: and the operation of the Father 'through' the Son is strongly marked 5. 18: 7. 17: 9. 4: 12. 11: 15. 2, 7–11: 16. 28 (cp. iv. 13, v. 7 § 15, vi. 11 § 1, &c.) and *ὁ θεὸς καὶ πατὴρ τοῦ χριστοῦ* and the like are common, 5. 16: 15. 10: 19. 8, 18: 25. 29: and *παῖς* is used of the Son 25. 30: 27. 10, cp. viii. 47 epil.: while the liturgy shares with the *Epistles* the common use of *ἀγέννητος* of the Father (5. 15: 14. 27, 32), and of *θεός* absolutely of the Son (9. 17: 13. 2: 19. 7,

18: 24. 7). Our Lord's highpriesthood 15. 5: 19. 17. Ὁ *παράκλητος* of the Holy Ghost 5. 17 (the 'witness' does not appear: and there is no commemoration of the Holy Ghost where it might be expected in the Thanksgiving, p. 15: indeed the mention of the Holy Ghost is for the most part incidental). The denial of our Lord's human soul is wanting, but it may be noticed that the soul is not mentioned in 19. 15–25, where the *σάρξ* is twice alluded to (in vi. 26 § 1, where alone in i–vi the compiler's heresy appears, the meaning of *ἐκ ψυχῆς καὶ σώματος* might escape notice were it not made quite explicit in pseudo-Ignatius). There is an implicit antignostic polemic in 12. 11–13: 14. 29–15. 1: 26. 29–27. 2: creation and providence are characteristically combined in 15. 7–9: 19. 8 sq.: baptism *into the death* of our Lord occurs only in the deacon's suffrage 7. 6, where however it may be an addition of the compiler's: and naturally the sabbath is not dwelt upon (but it is emphatically commemorated in the thanksgiving in vii. 36).

If the thanksgiving in vii. 33 sqq. be compared in detail with the prayers of the liturgy the impression will be confirmed that both are by the same hand and this the hand of the compiler. It will have been noticed that there seem to be no important parallels between the commemoration of creation (15. 15–16. 17, and vii. 33 sqq.) and the compiler's work elsewhere. This is accounted for by the absence of occasion for such description elsewhere, while here no doubt it corresponds to and is occasioned by the practice of the church.

We conclude therefore that the Clementine Liturgy is constructed on the Antiochene scheme and includes the Antiochene *diakonika*, worked over and expanded by the compiler of the *Apostolic Constitutions*, who is also the pseudo-Ignatius, and filled in with prayers which, whatever sources they may include, are very largely the work of the same compiler.

It will be seen that, according to this analysis, the compiler in filling in the traditional scheme with matter substantially of his own composition has only done what was presumably within the competence of any bishop in the exercise of his *ius liturgicum*. Other analyses of sources have been proposed, but mostly without regard to the literary affinities of the liturgy with *A. C.* and pseudo-Ignatius on the one hand and with S. Chrysostom's quotations on the other. They are based mainly on certain inconsistencies, real or apparent, in the text. Dr. Probst in *Liturgie d. drei ersten christlichen Jahrhunderte* Tübing. 1870, pp. 276 sqq. notices (*α*) the inconsistency between 13. 26–30 referring to the kiss of peace, and the preceding paragraph 5–21 in which he finds signs of a later origin: (*β*) the rubric 23. 13 and the following litany as to which he asserts that *κηρυσσέτω* cannot apply to the recitation of the litany, while a litany in this position is otherwise unattested in early writers. Accordingly he concludes that two documents have been combined, the line of division running between 23. 13 and 14, and that 13. 5–21 is an insertion in the first document due to the editor. Brückner in *Theol. Studien u. Kritiken* 1883, pp. 1–32 notices

(α) the inconsistency between 13. 26 sqq. and pp. 3–9, which it seems to repeat, (β) the repetition of the intercession, pp. 21–23 9–12, (γ) some inconsistencies of terminology. He concludes that the editor had before him two complete but divergent liturgies, which he selected and combined, 3. 3–13. 23 and 23. 13–27. 14 belonging to one document, 13. 16–23. 11 to the other. Kleinert in the same no. of *Theol. Stud. u. Krit.* pp. 33–52 contends for three documents, (α) a rubrical scheme reproduced by the Egyptian document Append. A 1, which is prior to *A. C.*, (β) an *ἐπίσκοπος*-document, the source of all the prayers rubricated with *ἐπίσκοπος*, (γ) an *ἀρχιερεὺς*-document from which are derived the prayers rubricated with *ἀρχιερεύς*: and he finds differences of character between the two latter. A writer in the *Church Quarterly Review* 27, April 1882, pp. 37 sqq. postulates three documents at least, one covering 3. 2–13. 22 and perhaps 23. 13 to the end, the second 7. 3–26 inserted in the first, and the third the passages rubricated with *ἀρχιερεύς*; grounding his view on the inconsistencies and on the theological character of the *ἀρχιερεὺς*-passages with their implied anti-valentinian polemic. These theories could not be adequately discussed apart from liturgical considerations, for which this is not the place. It is sufficient to say here (1) the most serious difficulty is that of the relation of 13. 25–32 to the preceding dismissals &c.; but it is possible that the difficulty existed in the compiler's rubrical source, whether that source was a written document or the practice of his church: in other words, the simpler dismissals &c. may have been already in the latter half of the fourth century merely a survival, deprived of their significance by the development of the more elaborate forms. It must be remembered, and these critics seem to forget it, that on any supposition the editor was describing with whatever freedom what was continually before his own eyes and those of his readers, and the last place in which to look for gratuitous incoherencies in practical directions is in a work where the author has so free a hand, unless it be supposed that the inconsistencies would justify themselves as corresponding to something in current practice. And in fact there is some trace of such inconsistency in S. Chrysostom's allusions to his own rite: see p. 473. 20–23 and note. (2) Inconsistencies of terminology can be explained: (α) the figurative *εὐνοῦχοι* 11. 3 is as natural in a prayer as *ἀσκηταί* 25. 3 is in a rubric, (β) the same explanation is applicable to *χειμαζόμενοι* 22. 19 as compared with *ἐνεργούμενοι* 5. 31, &c., and besides *χειμαζόμ.* is characteristic of the compiler (see above), whereas *ἐνεργ.* occurs only in *diakonika*, (γ) *ὑπηρεσία* 10. 28, as abstract and appropriate with *διακονία*, as comp. with *ὑποδιάκονος* 22. 1 &c., has already been noticed, and again *ὑπηρ.* occurs only in *diakonika*, (δ) *ἀρχιερεύς* 12. 9 and 14. 9–24 as comp. with *ἐπίσκοπος* elsewhere may be only an accidental variation (cp. ii. 57, where *ἐπίσκ.*, *ἱερεύς* and *ἀρχιερ.* are used indiscriminately), while *ἀρχιερ.* is characteristic of the compiler (see above), who is perhaps alone in using it in this sense at so early a date (and it is likely that the conditions of the fourth century would first give rise to its use), and it only occurs in immediate connexion with what we have seen reason to believe is mainly the compiler's work, except in 14. 12–20, where he has almost certainly inserted it, for it does not occur in the corresponding passage of *Can. Hippol.* and the

sahidic (p. 463. 16 sqq.), while the ethiop. has *ēpīsḳōpōs*. (3) The internal difference in the character of the prayers is imaginary, except in so far as they are severally appropriate to their occasion: of course there is more scope for the expansion of theological ideas in the Thanksgiving than elsewhere; while the antignostic polemic is a marked characteristic of the compiler of *A. C.* (4) Dr. Probst is wrong as to facts: *κηρυσσέτω* 23. 13 is the technical word in such a connexion (see below p. 524 n. 8), and in fact it is so used 7. 27; while there are traces of a litany like that of p. 23 in S. Chrys., see p. 475. 1–9 and note: cp. p. 533. 3, 57: 62. 8 sqq.: 97. 7 sqq.: 138, 19 sqq. Thus the grounds for discrimination of documents on these lines are insecure, while the inconsistencies in the text, such as they are, are accounted for in the distinction adopted above.

It follows further that *prima facie* no significance whatever in point of date or of geographical range can be claimed for the Clementine Liturgy larger than that of the Syrian rite generally, as represented e. g. by S. Chrysostom's Antiochene writings, and that its main value lies in its filling out in detail the outline derived from the Syrian writers of the fourth century; while as to origins it presents precisely the same problems as do the indications of those writers: as a phenomenon to be accounted for it is simply co-ordinate with Appendix C.

Its claim to a larger significance must be established, if at all, on other considerations than those hitherto dealt with: but such other considerations do not belong to this place. The most elaborate work on the subject is Probst *op. cit.*, which is an attempt to show that it approximately represents the liturgy or at least the anaphora of the whole church throughout the antenicene period. See the summary in Bickell *Messe u. Pascha* Mainz 1872, pp. 29 sqq. The writer in the *Church Quarterly Review*, 27, pp. 41–47, contends for the early date of the *ἀρχιερεὺς*-document. At this point two remarks may be made on both of these essays: first, that both ignore the literary relation of the liturgy to *A. C.* generally and to the pseudo-Ignatian epistles, whereas this relation puts at least some of the marks of antiquity in a new light and shows that they are the antiquarianisms of the compiler: and secondly, that parallels quoted from earlier writers, while they may indicate the sources of the compiler's several ideas, as they certainly illustrate them, prove nothing as to the antiquity of the prayers in which they are combined. Dr. Bickell *op. cit.*, in his attempt to find the origin of the christian anaphora in the jewish paschal ritual, assumes Dr. Probst's conclusions as established: but his argument is equally satisfactory —or unsatisfactory—apart from this assumption.

§ The Clementine liturgy is mentioned, perhaps by Leontius of Byzantium (fl. 531) in *c. Eutych. et Nestor.* iii. 19 (Migne *P. G.* lxxxvi 1368 c) under the title *ἡ τῶν ἀποστόλων ἀναφορά*, and in [S. Proclus] *de traditione divinae missae* (*ib.* lxv. 849 B), of uncertain date. After Nicetas Pectoratus *c. Latinos* (*ib.* cxx. 1017 CD,

1019 C, 1020 D) in about 1054, the *Constitutions* seem to have been neglected until their publication in 1563 (Ueltzen p. xi, Funk p. 2), but the liturgy is quoted in the eleventh or twelfth cent. by Nicolas of Methone in *de corpore et sanguine Domini* (Migne *P. G.* lxxxv. 514 D) and in the fifteenth cent. probably from Nicolas by Mark of Ephesus *de corp. et sang. Dom.* (*ib.* clx. 1080 B) and Bessarion *de sacramento Eucharistiae* (*ib.* clxi. 500 D, 514 C D, 517 D). The fragment (= p. 20. 13–21. 8 below) in Bodl. *Misc. graec.* 134 f. 251 b and Paris *Suppl. graec.* 343 f. 94 (both of the sixteenth cent., written by Constant. Palaeocappa) also seems to be derived from the tract of Nicolas of Methone, which is contained in both these mss.

The Clementine liturgy apart from *A. C.* was printed in Ἡ θεία λειτουργία τοῦ ἁγίου . . Μάρκου Paris 1583, pp. 71 sqq. (no doubt from ed. 1563); in Daniel *Cod. lit.* iv. pp. 48–791 and in Neale *The Liturgy of S. Clement* Lond. 1858 (both from Cotelier's text). Lebrun *Explication* iii. pp. 76–98 gives a French version: Neale *The Liturgies of S. Mark* &c. Lond. 1859 (Neale and Littledale, 1868 &c.) an English, and Probst *Lit. d. drei ersten christlichen Jahrhunderte* pp. 258–275, a German version. On the liturgy, besides the authorities already alluded to, see Cotelier's notes on *A. C.* viii in *SS. Patr. Apostol.* Amstelod. 1696 (Clericus-Coteler., Antw. 1698, pp. 392–406), Drey *Neue Untersuch. über d. Konstit. u. Kan. d. Apostel* Tübing. 1832, pp. 106–112, Daniel *u. s.* pp. 42–48 and notes below the text pp. 48–79.

2. *The order of the Liturgy in the second book.*

Of the two chapters, 57 sq., given below, the greater part of 57 §§ 2–11 and of 58 belongs to the *Didaskalia*, and has only been worked over and slightly modified by the compiler; while 57 §§ 5 sq., 12–14, belongs entirely to the compiler. In other words, the body of rubrics, p. 28. 1–29. 22 below, belongs mainly to the *Didaskalia*; while the whole of the order of the service, pp. 29. 23–30. 41, except a part of the rubrics p. 30. 1–12, is the interpolator's.

In the rubrication 28. 1–29. 22 the principal modifications are in the following passages: 28. 1–12 derived from *Didask.* 12 *and in your assemblies in the holy churches assemble with all becoming decencies and appoint places for the brethren carefully. And in reverence for the presbyters let there be a place set apart on the east side of the house: and let the throne of the bishop be set in the midst of them and let the presbyters sit with him. And again on the second east side of the house let the lay men sit, for so it is required that on the east side of the house should be seated the presbyters with the bishops; and behind, the lay men, and then the women.* The changes here are mainly the insertion of (1) the figure of the ship and its crew, apparently from the Clementines, *Ep. Clem. ad Iac.* 14 (Cotel. i. 609), (2) of the sacristies and the deacons' vestments, (3) of the doorkeepers, cp. ii. 25 § 12, 28 § 2, vi. 17 § 2. P. 28. 12–14 from *and let the other* [*deacon*]

stand outside at the door and let him observe them that enter: and afterwards when ye offer let them minister together in the church: 29. 8 from *if he is not willing to offer at least let him speak over the chalice: but if while ye are sitting*, &c. Here the regulations are simply altered by the interpolator.

In the liturgical order (1) p. 30. 1–10 is derived from *Didask.* 12 *that when ye stand up to pray the leaders may stand in front, and behind them the lay men and then again the women. For it is required that ye pray towards the east, as ye know it is written O sing praises unto God who rideth on the heaven of heavens in the east. But of the deacons let one of them stand continually by the offerings of the eucharist.* (2) The rest is independent of *Didask.* except in so far as certain points are alluded to elsewhere: ii. 39 §§ 2 sq. = *Didask.* 10 (the bracketed words belong to *Didask.*) (*ὡς τοὺς ἐθνικοὺς ὁπόταν θέλωσι μετανοεῖν καὶ ἐπιστρέφειν ἐκ τῆς πλάνης εἰς ἐκκλησίαν προσδεχόμεθα ὅπως τοῦ λόγου ἀκούωσιν, οὐ μὴν κοινωνοῦμεν αὐτοῖς ἄχρι τὴν σφραγῖδα λαβόντες τελειωθῶσιν· οὕτως καὶ τοῖς τοιούτοις* [sc. penitents] *μέχρις οὗ μετανοίας καρπὸν ἐπιδείξωσιν*) *ἐπιτρέπομεν* (*εἰσέρχεσθαι ὅπως τοῦ λόγου ἀκούοντες μὴ τελείως ἄρδην ἀπόλωνται, μὴ κοινωνείτωσαν δὲ ἐν τῇ προσευχῇ ἀλλ' ἐξερχέσθωσαν*) *μετὰ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν καὶ τοῦ εὐαγγελίου* (*ὅπως*) *διὰ τοῦ ἐξιέναι ἐπιβελτιωθῶσι τὴν ἀναστροφὴν τοῦ βίου σπουδάζοντες περὶ τὰς συνάξεις ἀπαντᾷν ὀσημέραι καὶ* (*τῇ δεήσει*) *σχολάζειν*: 54 § 1 = *Didask.* 11 (*διὰ τοῦτο ὦ ἐπίσκοποι*) [*sc.* in order that your offerings and your prayers may be accepted] *μελλόντων* (*ὑμῶν εἰς προσευχὴν ἀπαντᾷν*), *μετὰ τὴν ἀνάγνωσιν καὶ τὴν ψαλμῳδίαν καὶ τὴν ἐπὶ ταῖς γραφαῖς διδασκαλίαν* (*ὁ διάκονος*) *ἑστὼς πλησίον ὑμῶν* (*μετὰ ὑψηλῆς φωνῆς λεγέτω Μή τις κατὰ τινός*), *μή τις ἐν ὑποκρίσει*, (*ἵνα ἐὰν εὑρεθῇ ἐν τισὶν ἀντιλογία*) *συνειδήσει κρουσθέντες* (*δεηθῶσι*) *τοῦ Θεοῦ* (*καὶ διαλλαγῶσι τοῖς ἀδελφοῖς*). (3) There are marks of the compiler's hand: the apostolic fiction 29. 30–36: characteristic words *παρακαλεῖν συμφώνως ἀθετεῖν ἀποβάλλειν ὑπηρετεῖσθαι ἀρχιερεύς* (= bishop) *κυριακός ἀμύητος*: passages parallel with his work elsewhere, 30. 6 *τῆς ἀρχαίας νομῆς* ii. 41 § 2: 33. 7 *ἀθετήσας . . . ἀπεβλήθη* see above on 17. 4: 30. 11 *ὑπηρετούμενοι μετὰ φόβου Tars.* 9: 30. 14, ii. 54 § 1 above: 30. 17 *δολίως ὡς κτλ* v. 14 § 5 [*δοὺς τὸ*] *δόλιον φίλημα*: 30. 38 *ὡς βασιλέως σώματι* vi. 30 § 1 *τὴν ἀντίτυπον τοῦ βασιλείου σώματος . . εὐχαριστίαν*: the use of Scripture 29. 38: 30. 6, 17, 25 sqq.

Thus the body of rubrics relating to the ordering of the congregation is substantially derived from the *Didaskalia* and belongs to the first half of the third century: the liturgical order is the compiler's and is of the latter half of the fourth century.

The corresponding arabic and ethiopic is in cap. 10 of the respective *Didaskaliae*: see ms. Bodl. *Hungtingt.* 31 ff. 88 b sqq.: Platt *The ethiopic didaskalia*, pp. 93–98 (eth. and eng.).

B. The Greek Liturgies

1. *The Liturgy of S. James*

i. The Printed Text.

ΛΕΙΤΟΥΡΓΙΑΙ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοθέου, Βασιλείου τοῦ μεγάλου, Ἰωάννου τοῦ χρυσοστόμου Parisiis ap. Guil. Morelium 1560.

The origin of this text of S. James, which has become the *textus receptus*, is unknown. It is reproduced in Fronto Ducaeus *Biblioth. vet. patrum* t. ii, Paris 1624: in Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ· ἐκτέθηται παρὰ τῇ ἱερᾷ τῶν φίλων ξυνωρίδι. ΕΝ ΤΗ ΣΑΛΑΚΑΤΗ Venetiis 1645: in J. A. Fabricius *Cod. apocr. N. T.* p. iii, Hamb. 1719: J. A. Assemani *Cod. liturg. eccl. univ.* t. v, Romae 1752; W. Trollope *The greek liturgy of S. James* &c. Edinb. 1848: J. M. Neale *Tetralogia liturgica* Lond. 1849, *The liturgy of S. James* Lond. 1858: H. A. Daniel *Cod. lit. eccl. univ in epit. redactus* t. iv, Lips. 1853: Neale and Littledale *The greek liturgies* Lond. 1858. Also [Bp. Rattray] *The ancient liturgy of the church of Jerusalem, being the liturgy of St. James freed from all later additions ... with an english translation, notes* 1744: Bunsen *Analecta antenicaena* iii, Lond. 1854 (the anaphora omitting all that is not common to the syriac with the greek).

A Latin collection generally corresponding to the greek above was issued in the same year: *Liturgiae sive missae ss. patrum Iacobi apostoli et fratris Domini, Basilii magni e vetusto codice latinae tralationis, Ioannis Chrysostomi interprete Leone Thusco* . . . Parisiis ap. Guil. Morelium 1560, Antwerpiae ex officina Christophori Plantini 1560, and again Antwerpiae in aedibus Ioannis Stelsii 1562. The version of S. James was reproduced in *Biblioth. ss. patrum* Paris 1575 t. iv, Paris 1589 t. vi: *Magna biblioth. vet. patr.* Colon. 1618 t. i: *Biblioth. vet. patr.* Paris 1624 t. ii: *Maxima biblioth. vet. patr.* Lugdun. 1677 t. i: Fabricius and Assemani *u. s.* English translations in T. Brett *A collection of the principal liturgies* Lond. 1720: Rattray *u. s.*: Neale *History of the holy eastern church: introd.* Lond. 1850 pp. 531–701 (anaphora): Neale and Littledale *The liturgies of SS. Mark, James . . . transl. with introd. and appendices* Lond. 1868 &c. (1st ed. by Neale 1859): *Antenicene christian library* xxiv, Edinb. 1872. German in Probst *Liturgie d. drei ersten christlichen Jahrhunderte* Tübingen 1870, pp. 295–318.

J. A. Assemani *Codex Liturgicus ecclesiae universae*, t. v, Romae 1752, pp. 68–99, eadem missa S. Jacobi ex antiquo mss. messanensi quod nondum lucem aspexit.

On this text see below under ms. A. Neale *Introd.* p. 325 calls it 'the Sicilian liturgy.'

C. A. Swainson *The Greek Liturgies chiefly from original authorities* Cambridge 1884, pp. 214–332, where S. James is printed from four mss. (*Messanensis, Rossanensis,* Paris *Graec.*

2509 and Paris *Suppl. graec.* 476) with collations of the *receptus* in the margin.

On the mss. see below A, B, F, D. It is unfortunate that so important an addition to materials is marred for purposes of the criticism of the text by inexactness of collation, and for purposes of comparison by a perplexing rearrangement of the paragraphs in the several columns.

Dionysios Latas archbp. of Zante Ἡ *θεία λειτουργία τοῦ ἁγίου ἐνδόξου ἀποστόλου Ἰακώβου τοῦ ἀδελφοθέου καὶ πρώτου ἱεράρχου τῶν Ἱεροσολύμων ἐκδοθεῖσα μετὰ διατάξεως καὶ σημειώσεων* Zante 1886.

For this edition, the purpose of which was to eliminate the byzantine accretions in the current Zante text and to reorganize the rubrication, the late archbishop consulted some mss. in western libraries as well as those in Zante and made use of the printed *textus receptus*: but its aim was practical, to supply a book for use in the celebration of the liturgy traditional in Zante on S. James' day. Accordingly its value lies in its representation of the reformed Zante use, and it is of little value for the reconstruction of the text or for the history of the rite or even of the traditional Zante use: the editor appears to have rewritten the rubrics. In general character it corresponds with the *textus receptus*.

ii. Manuscripts.

A. Messina, Library of the University. *Graec.* 177. Two pieces of a parchment roll of the end of the tenth or the beginning of the eleventh century, formerly belonging to the Basilian monastery of S. Salvator in Messina, containing the greater part of S. James, which occupies the whole of the *recto* and part of the *verso*. Printed in Assemani pp. 68-99 (with only the cues of the prayers already given in the *receptus*), Daniel iv pp. 88–133 (from Assemani), Swainson pp. 224–328 (first col.: complete, from a new collation).

On the ms. see Assemani pp. xxxviii–xlix, Swainson p. xviii. It has become further mutilated since Monaldini copied it for Assemani in 1749. Its text now corresponds to pp. 34. 21 *b*–39. 12 *a*, 45. 10 *a* to the end of the text below. Its most substantial difference from the text below is a long series of commemorations after 57. 7. Its date is approximately fixed by the names of the patriarchs commemorated, which indicate 983 (Swainson p. 301: but Matrangas in the Messina catal. gives 1012). Its source ought to be fixed by the name of 'Eneas the apostolic and first of the bishops' p. 294, and Lydda (Acts ix. 33) suggests itself: but Zenas one of the seventy is traditionally the first bishop of Lydda (Lequien *Or. christ.* iii. 581), and there seems to be no tradition as to Aeneas. It certainly does not belong to Jerusalem, and its special interest in Sinai, p. 296, perhaps indicates Pharan, the original see-town of Sinai, as its source.

B. Rome, Biblioth. Vaticana. *Vat. gr.* 1970 *olim Basilianus cryptoferratensis ix.* Parchment, thirteenth century, containing S. Chrysostom, Presanct., S. Peter, S. Mark and S. James. S. James is printed in Swainson pp. 214–330 (second col.); notes of variants in latin in Assemani pp. 400–408, and thence in Daniel iv, pp. 88–133.

On the ms. see Batiffol *L'abbaye de Rossano* Paris 1891, pp. 51, 75, 84; Assemani p. 398 sq.; Renaudot i. p. 116 (ed. 1847); Swainson pp. xv sqq. Its text is of the same type as A. Among the living it commemorates 'our patriarch' unnamed (p. 280), and among the dead the latest patriarch of Jerusalem commemorated (p. 294) is Orestes who sat 995–1010 c., the latest of Antioch (p. 296) Theodosius who sat c. 1075: the text therefore seems to be of the eleventh century. No bishop is commemorated: it therefore probably belongs to Jerusalem.

C. Rome, Biblioth. Barberina. *MS.* vi. 10. Paper, sixteenth or seventeenth century, fo. Unpublished.

The armorial bearings in the title indicate that it was written for a Barberini. It is frequently corrected by a second hand. The text is closely akin to B, and since the same names are commemorated the two mss. must be nearly related in genealogy.

D. Paris, Biblioth. Nationale. *Suppl. graec.* 476. Paper, fifteenth century, containing S. James f. 1, S. Peter f. 35 v. S. James is printed in Swainson pp. 215–332 (fourth col.).

On the ms. see Omont *Inventaire sommaire des mss. grecs de la Bibl. Nat.* iii. Paris 1888, p. 267: Swainson p. xxv. Its text is of the same general type as the preceding, but has many peculiarities. It commemorates among the living 'our father the patriarch' (p. 281) and 'our bishop' (p. 289) both unnamed, and among the dead 'the archbishops' of Jerusalem (p. 295), the last being Leontius who was sitting between 1187 and 1193, and it has a suffrage for pilgrims at the holy places (p. 285): hence its text seems to be of the late twelfth century, and belongs to Palestine.

E. Cairo, Library of the Orthodox Patriarchate. Description? Date?

Of this ms. I have seen only a copy, which I owe to the kindness of the Metropolitan of the Pentapolis, and have no information as to its date and character. Its text is of the same type as the foregoing and is in some points akin to D in particular. It contains no indication of date or *provenance.*

F. Paris, Biblioth. Nationale. *Graec.* 2509. Paper, fifteenth century, containing *inter alia* S. James f. 194, S. Basil f. 210 v, S. Chrysostom f. 231 and Presanct. f. 237. S. James is printed in Swainson pp. 215–332 (third col.) and below.

On the ms. see Omont *Inventaire* ii. p. 274, Swainson p. xxv. Its text differs from the foregoing chiefly in the shortening of the intercession by the omission of the particular commemorations and in containing fewer byzantine insertions. The ms. is not a ritual book, and its source therefore may well be much older than itself, and such data as it supplies suggest the beginning of the twelfth century. John the patriarch (34. 20, 36. 31) may be John IX of Constantinople, 1111–1134; Theodulos the archbishop (34. 22) Theodulos of Thessalonica who was archbishop under Alexios Komnenos and died before 1134; the *βασιλεῖς* (55. 13) John II Komnenos and Irene 1118-43, and the *βασίλισσα* Irene widow of Alexios. If this be so, the text belongs to the province of Thessalonica.

G. Paris, Biblioth. Nationale. *Suppl. graec.* 303. Paper, sixteenth century, fo., written by Constantine Palaeocappa for the cardinal Charles of Lorraine, 1554–1574. Contains S. James f. 19, S. Basil f. 58, S. Chrysostom f. 89, and a collection of various tracts &c. on the mass. Unpublished.

On the ms. see Omont *Inventaire* iii. p. 246, Swainson pp. xxxiii sq. Its text is approximately that of the *receptus*, but Dr. Swainson is wrong in concluding that it is the copy from which the *editio princeps* was printed. This it certainly is not: notably it does not contain the curious lections-rubric of the *receptus*[a]. Nor is there any reason for supposing, with Swainson, that it is derived from F. It contains nothing to indicate its source or the date of its exemplar.

H. Oxford, Bodleian Library. *Miscel. graec.* 134. Paper, sixteenth century, la. fo., also written by Const. Palaeocappa, and apparently, from the frequent occurrence of the english royal arms, for Henry VIII. A theological catena including S. James, f. 240. Unpublished.

The text is of the same type as G but not identical with it. It has no indication of date or origin.

In Cambridge Ff. iv. 2, ff. 294–7, and in Paris *Suppl. graec.* 143, ff. 91–94, both written by Palaeocappa, are fragments, of which the former (= pp. 51. 6-54. 21 below) gives a text closely akin to H; the latter (= pp. 51. 6-54. 16) differs from both G and H.

J. A ms. from Zante in the possession of the editor. Paper, seventeenth century, probably written in Zante, and evidently used in the celebration of the liturgy: small additions and corrections in the margin by a second hand.

The text is of the same type as G and H, but has some characteristics of its own.

[a] This rubric is as follows: *εἶτα ἀναγινώσκεται διεξοδικώτατα τὰ ἱερὰ λόγια τῆς παλαιᾶς διαθήκης καὶ τῶν προφητῶν καὶ ἀποδείκνυται ἡ τοῦ υἱοῦ τοῦ Θεοῦ ἐνανθρώπησις τά τε πάθη καὶ ἡ ἐκ νεκρῶν ἀνάστασις, ἡ εἰς τοὺς οὐρανοὺς ἄνοδος καὶ πάλιν ἡ δευτέρα αὐτοῦ μετὰ δόξης παρουσία· καὶ τοῦτο γίνεται καθ' ἑκάστην ἐν τῇ ἱερᾷ καὶ θείᾳ ἱερουργίᾳ.*

K. Cairo, Library of the Orthodox Patriarchate. Description? Date?

Of this also I have only seen a copy. Its text is almost identical with the *receptus*, and it is distinguished from all the preceding by containing the curious lections-rubric. So far as its internal character gives indications it may be descended from the printed text: but this cannot be decided without a knowledge of its date.

L. Chalki, Library of the Theological School. Paper, eighteenth or nineteenth century.

This ms. has probably perished in the earthquake of 1894 which destroyed the Chalki School. A slight inspection led to the conclusion that it was probably a copy of the printed *textus receptus*.

§ There was a ms. of S. James in the Library of Strassburg, but presumably it perished in the siege of 1870.

The mss. obviously fall into three groups A–E, F, G–L, the last being akin to the *receptus*: and there is some reason to suppose that this grouping corresponds to geographical distribution, A–E being eastern (Patriarchate of Jerusalem), G–L western (Zante), and F intermediate (Thessalonica). This last has been chosen for the present volume as being intermediate in character.

Besides these mss. of the whole liturgy there are two containing only the *diakonika*:

M. Sinai, Library of the Monastery of S. Katharine. *Graec.* 1040. Paper, fourteenth century. A deacon's *libellus* containing the *diakonika* of S. James, the Presanctified of S. James, S. Chrysostom and the Presanctified of S. Basil. The diptychs of S. James are given below in Appendix H, p. 501.

On the ms. see Gardthausen *Catal. cod. graec. sinait.* Oxon. 1886, p. 219. The text belongs to the first group, but it differs from the other copies in that the paragraphs which appear as diptychs are in A–E incorporated in the celebrant's prayers. The names commemorated indicate that the text belongs to about 1166, and that its *provenance* is Sinai (p. 501 below).

N. A Zante ms. in the possession of the editor. Paper, written in 1860. *Diakonika* of S. James with cues of the priest's prayers, &c.

The text is that of J.

iii. History, &c.

(1) In Appendices B–D is collected some evidence of writers from the fourth to the eighth century. This evidence could no doubt be indefinitely extended, especially from the acts of Syrian saints.

On S. Cyril see Touttée's notes in the Benedictine edition, Paris 1720, Venice 1763. A great deal of evidence was collected from the writings of S. Chrysostom by Claude de Sainctes in *Litt. sive missae ss. patrum* Antv. 1560, ff. 188 sqq. and by Bingham in *Antiquities* xiii. 6, but no attempt was made to distinguish the Antiochene from the Constantinopolitan writings. The Antiochene evidence was collected by Dr. Probst in an article in *Zeitschr. f. katholischen Theologie* 1883, and again in *Liturgie d. vierten Jahrhunderts u. deren Reform* Münster i. W. 1893, pp. 156 sqq. To the former of these I am much indebted, though it is characteristic of Dr. Probst to be fanciful and forced in his interpretations and to see allusions to the liturgy where it is difficult to find them. Cp. Grancolas *Les anciennes liturgies* Paris 1704, pp. 134-49: Montfaucon *Opp. S. Chrys.* xiii, Paris 1738, pp. 180-4.

(2) In Appendix E the liturgy from the Dionysian writings is given. This is provisionally assigned to the Syrian rite, and it may well represent an outlying type intermediate between the Syrian and the Persian. But both the origin of the Dionysian writings and the character of the liturgy are too indeterminate to admit of certainty.

On the origin of these writings see Bp. Westcott *Essays in the history of the religious thought of the west* Lond. 1891, pp. 152 sq., where they are assigned to Edessa or its district and to the date 480-520, a conclusion with which the liturgical data are very consistent. Bp. J. Wordsworth in the *Dict. of christian biography* i. p. 847 is undecided between Syria and Egypt: but there is nothing Egyptian in the liturgy.

(3) Data for the later history of S. James are few and scattered.

The earliest mention of the liturgy by name to which a date can be assigned is in *Can.* 32 of the Council in Trullo A. D. 692 (Bruns *Canones* i. p. 47). The Barberini MS. iii. 55 (8th cent. fin.) p. 518 gives an εὐχὴ λεγομένη ἐν τῷ διακονικῷ μετὰ τὴν θείαν λειτουργίαν τοῦ ἁγίου Ἰακώβου. The tract of S. Proclus *de traditione divinae missae* (Migne *P. G.* lxv. 849) and the tract in ms. Paris *Graec.* 2500 f. 207 v (partly published in Pitra *Spicileg. solesm.* iv. p. 442) attributed to S. John the Faster (†595), both telling the same story of S. Basil's abridgement of S. James, are unauthentic and of uncertain date; and the letter of Charles the Bald *ad clerum Ravennat.* quoted by Bona *R. L.* i. 12 cannot be verified. Evidence of the narrow range of the use of S. James at the end of

the twelfth century is found in Theodore Balsamon *in can.* 32 *in Trullo* p. 193 (Migne *P. G.* cxxxvii. 621 B) and *responsa ad Marcum* 1 (*ib.* cxxxviii. 953): but it was and continued to be known and quoted: see Isaac Armen. *Invectiva* (twelfth cent.) in *Maxima biblioth. patr.* xx Lugdun. 1677, p. 1241 C, Bessarion *de sacram. Eucharistiae* (Migne *P. G.* clxi. 500 D, 504 A, 514 C, 515 A). Cp. Leo Allatius Σύμμικτα Colon. Agrip. 1653, pp. 176 sqq. For its use in the jurisdiction of Rome in the eighth or ninth century see the diptych of Flavius Clementinus in the Liverpool collection of ivories (Pulszky *Catal. of Fejérváry ivories* Liverpool 1856, pp. 40-43: Maskell *Ivories* Lond. 1875, p. 38: the diptych commemorates P. Hadrian I or II). For other traces of it in the west see the prayers derived from it in French German and Italian *ordines* in Martène *de ant. eccl. ritibus* i, Antw. 1736: viz. *Domine deus noster qui suscepisti* c. 525 (S. Denys, ninth cent.), 532 (Troyes, tenth cent.), 538 (Moissac, tenth cent.) from Ὁ θεὸς ὁ προσδεξάμενος p. 32 below: *Domine deus omnipotens* c. 494 (Salzburg?), 519 (S. Denys), 530 (Troyes) from Ὁ θεὸς ὁ παντοκράτωρ p. 33: *Omn. semp. deus qui es in sanctis* and *Omn. semp. deus qui es repletus* c. 525 (S. Denys) from Σοὶ τῷ πεπληρωμένῳ p. 36: *Dominator et vivificator* c. 523 (S. Denys) from Δέσποτα ζωοποιέ p. 40: *Domine deus qui es omnium dominator* c. 425 (Remiremont, twelfth cent.) and *Qui es omnium deus* c. 425 (Subiaco, A. D. 1075), 540 (Moissac), 551 (Reims, twelfth cent.) from Ὁ πάντων θεός p. 43.

(4) No ancient commentary is known. Among modern writers see Brett *A collection of the principal liturgies* Lond. 1720, pp. 272-90: Lebrun *Explication littérale historique et dogmatique . . . de la messe,* 2nd ed. Paris 1777, vol. iv. pp. 347-72: Palmer *Origines liturgicae,* 4th ed., London 1845, pp. 15-44: Trollope *The greek liturgy of S. James* &c. Edinb. 1848 (notes and reconstructions): Daniel *Cod. lit.* iv. Lips. 1853, pp. 80-7: Bunsen *Analecta antenicaena* iii. Lond. 1854, pp. 27-37.

Among the earlier of the modern writers the authenticity of this liturgy was much disputed, largely in view of its dogmatic use: e. g. De Sainctes in *Liturgiae sive missae patrum* Antv. 1560, f. 12 sq., Leo Allatius Σύμμικτα p. 176 (and in *Corpus byzantinum* xxv, Venet. 1733), Bona *Rerum liturg. lib.* i. 8 § 3, Sala on Bona (*l. c.* t. i. p. 129, Turin 1747) and Benedict XIV *de ss. missae sacrif.* ii. 3 § 13 (*Opera* viii. Venet. 1767, p. 29) defend the greek tradition of apostolic authorship; Natalis Alexander *Hist. eccl.* saec. 1, xii. § 3, S. Basnage *Annal. polit. eccles.* i. Roterd. 1706, an. 58 c. xv. p. 695, John Lightfoot *Opp. posthuma* Franeq. 1699, p. 147, Le Nourry *Apparat. ad biblioth. max. patr.* i, Paris 1703, cc. 24-30, and Lebrun *u. s.* impugn it. The discussion is scarcely of present interest, but Dr. Neale in *Essays on liturgiology* Lond. 1863 attempts to argue that the writers of the New Testament quote from the liturgy of S. James.

2. *The Presanctified Liturgy of S. James.*

The *diakonika* of this rite, hitherto unknown, are given below in Appendix G from the Sinai ms. *Graec.* 1040. The prayers are still unknown, but the *diakonika* are sufficient to indicate the structure of the whole.

On the ms. see M above. The same archbishop Peter (p. 497. 19) is commemorated as in the ordinary liturgy of S. James in the same volume: hence the text of the Presanctified is also of about 1166.

C. The Syriac Liturgies

In treating of the documents of the Syriac liturgies it is necessary to make two distinctions:

(1) between the several parts of the liturgy, which are commonly contained in separate documents: (α) the *ordo communis*, the common framework into which the several anaphoras are fitted, including the whole of the mass of the catechumens, the rubrication and certain standing formulae of the mass of the faithful, and the conclusion of the whole (p. 106. 8 sqq. below): (β) the *anaphora*, with which are included the three prayers of the faithful (pp. 83 sq. below): (γ) the *liber ministerii* containing the *diakonika* and the standing hymns: (δ) the *lectionary*: (ε) the collections of variable *sedros*.

These divisions generally cross more or less: e.g. the *ordo communis* is commonly attached to some anaphora, or contains a typical set of lections and some sedros. The collections of proper sedros are not of importance for the present purpose and may be neglected.

(2) between the communions whose use they represent: viz. the Jacobites on the one hand, including the Christians of S. Thomas in Malabar, who now use the Jacobite rite; and the Uniats on the other, whether Syrian, i. e. the Roman community drawn out of the Jacobites since the end of the eighteenth century, or Maronite, i. e. the formerly Monothelete community of the Lebanon which entered the Roman communion in the twelfth century. All these observe the same rite with slight variations in detail.

Similar distinctions *mutatis mutandis* must be made in respect of the other living oriental liturgies.

1. *The Liturgy of S. James*

i. Printed texts.

Much of the following is derived from Bickell *Conspectus rei syrorum literariae* Münster 1871, pp. 65-70.

(1) Jacobite.

The Jacobite rite has never been officially printed as a whole nor more than fragments printed at all.

a. Ordo communis.

Fabricius Boderianus *D. Severi alexandrini . . . de ritibus baptismi et sacrae synaxis apud Syros christianos receptis* Antw. 1572 (syr. and lat.).

This is only a fragment, attributed to Severus, apparently by a mistaken extension to the liturgy of the authorship of the baptismal office. It has been used for the first part of the text in this volume (pp. 69-74) as giving a variety of usage not hitherto available in english. It has been supplemented as indicated on p. 2; cues have been expanded, and additions, marked by square brackets, made from the other sources there mentioned; and in particular the long prayer on pp. 73 sq. follows the text of (2).

Boderianus' Latin version is reproduced in the *Bibliotheca patrum* Paris 1575 t. iv, 1589 t. vi, 1654 t. vi, Colon. 1618 t. vii, Lugdun. 1677 t. xii. A latin version of another text is given by Renaudot *Lit. or. coll.* ii. 12-28 (ed. 1847). English in Hough *Christianity in India*, vol. iv. Lond. 1845, pp. 623-33, 642-5: Howard *The christians of S. Thomas and their liturgies* Oxford 1864, pp. 199-221, 250-265 (both from Malabar texts).

β. Anaphora of S. James.

No Jacobite text seems to have been published.

Translations: Latin in Renaudot ii. pp. 29-42 reproduced in Fabricius *Cod. apocr. N. T.* iii. pp. 122-146. English in Hough pp. 633-42: Howard pp. 222-249 (Malabar texts).

γ. Liber ministerii.

No separate document is published, but most of the contents are included in the text or translations above.

(2) Syrian Uniat.

α and *β. Ordo communis and Anaphora of* S. James.

Missale Syriacum iuxta ritum ecclesiae antiochenae syrorum Romae 1843 fo., pp. 1-43, 103-118.

The rubrics are in carshuni; the audible prayers are given both in syriac and carshuni; the inaudible only in syriac. The *ordo communis* is attached to the anaphora of S. Xystus.

γ. Liber ministerii.

كتاب مخدمة الخاصة الذي هو كتاب الخدمة الكهنوتية (*The book of the clerks used in the ecclesiastical ministries*) Beirut 1888 (syriac only).

(3) Maronite.

a. Ordo communis.

Missale chaldaicum iuxta ritum ecclesiae nationis Maronitarum Romae 1592 and 1716. صلاة القداس الذي لابائنا الكنعانيين الذي لمار يعقوب ابي الحبال (*The book of the oblation according to the rite of the Maronite church of Antioch*) Ḳozhayya 1816 and 1838, Beirut 1888. صلاة القداس الذي لابائنا الكنعانيين الذي لمار يعقوب ابي الحبال وهو هذا (*The order of the oblation according to the rite of the Maronite church of Antioch*) Ḳozhayya 1855.

These have the rubrics in carshuni and some of the formulae in carshuni as well as in syriac. The editions differ in the number and the order of the anaphoras they contain.

Translations: Latin in Renaudot ii. pp. 1–11 (from ms. sources, p. 47): French in Morel *Messe des Chaldéens et des Maronites du mont Liban* Paris [1678] (on which see *Catal. des manuscrits syriaques de la bibliothèque nationale* p. 56).

β. Anaphora of S. James.

Missals as above.

In the edd. of 1592 and 1816 (and 1838?) the anaphora of S. James is attached to the *ordo communis*: in the rest it is placed elsewhere.

Assemani *Cod. lit.* iv. pp. 131–179.

This is from ms. sources and is all in syriac.

Translations: Latin in Assemani *u. s.* English in Etheridge *The Syrian churches* pp. 201–216 (few rubrics).

γ. Liber ministerii.

Liber ministri missae iuxta ritum ecclesiae nationis Maronitarum Romae 1596 and 1715. *Diaconale syriacum iuxta ritum ecclesiae nationis Maronitarum* Romae 1736. صلاة الشماس الذي لمار يعقوب ابي الحبال الذي لابائنا الكنعانيين (*The book of the ministry according to the rite of the Maronite church of Antioch*) Ḳozhayya (several edd.). Assemani *Cod. lit.* iv. pp. 180–226.

The official editions are in carshuni and syriac; Assemani's, which is from ms. sources, in syriac only.

2. *Other Anaphoras*

Besides S. James sixty-four Anaphoras are known at least by name, and of many of them either the text or translations or both have been published.

α. The original text of the following has been printed, and translations of some of them.

In the following list S = *Missale syriacum*; M = the Maronite missal, the numbers indicating the editions in the order of the list above; A = text of Assemani *op. cit.* iv, vii, *A* = the latin version in the same; *R* = Renaudot's latin *u. s.*, *F* = Fabricius' latin *u. s.*, *H* = Howard's english *u. s.*, *M* = Morel's french *u s.*

1. S. Basil[a] S *R A*
2. S. Celestine, *Journ. sacr. lit.* 1867, p. 332
3. S. Cyril Alex. M[1, 2] A *R A*
4. S. Dionysius Areop. M[2] *R*
5. Dionysius bar Salibi (†1171) ii[b] M[1] *R H*
6. S. Eustathius i M[1] *R*
7. S. John Chrysostom M[2] *R*
8. John of Harran (†1165) or Jo. Chrys. ii S M[1] *R H*
9. S. John Evang. M[3-6] *R F M*
10. John Maro (†707) M[2-6]
11. S. Luke or Twelve Apostles M[1-6] *R F H*
12. S. Mark M[1-6] A *R A F*
13. Marutha of Tagrith (†649) M[1] *R*
14. Matthew the Shepherd S M[1, 2] *R*
15. S. Peter i S M[1-6] *R F H*
16. S. Peter iii M[1]
17. Roman Church[c] M[6]
18. S. Xystus S M[1,2,6] *R H*
19. Yeshu bar Shushan (†1073) M[1].

[a] Derived from the Greek. The Latin version in Ren. and Assem. is that of Andr. Masius, Antw. 1569, reprinted in the *Bibliotheca patrum* Paris 1575, t. iv, 1589 and 1654, t. vi. [b] Called by mistake 'Dionys. Areop.' in M[1]. [c] In part composed of extracts translated from the Roman missal. It occurs in ms. Brit. Mus. *Syr.* 10042.

β. The following have been published only in translations.

20. S. Clement of Rome
21. Dioscorus Alex.
22. Dioscorus of Ḳardu (fl. 1285)
23. The Doctors
24. Gregory Barhebraeus (†1286)
25. S. Gregory Nazianz.
26. S. Ignatius of Antioch
27. Ignat. ibn Wahib (1304)
28. S. James ii[a]
29. James Burde'ana (†578)
30. James of Edessa (†708)
31. James of Serugh (†521) i
32. John of Bostra[b] (†650)
33. John bar Ma'dani (†1263)
34. John the Scribe (c. 1200)
35. S. Julius of Rome
36. Lazarus bar Sabhetha (Philoxenus) of Baghdadh (fl. 830)
37. Michael the Elder (†1199)
38. Moses bar Kepha (†903)

39. S. Peter ii
40. Philoxenus of Mabogh († c. 523) i or Simeon the Persian (fl. 510) or Proclus
41. Philoxenus of Mabogh ii
42. Severus or TimothyAlex. i or James of Serugh ii
43. Thomas of Harḳel (fl. 615).

All of these are given in Latin translations in Renaudot, except 25 S. Greg. Naz. which is in Assemani *Cod. lit.* vii. pp. 185 sqq. 21 Dioscorus is also in Assemani *ib.* pp. 199 sqq. 28 S. James ii is given in English in Neale *History: introd.* pp. 704 sqq. and 42 Severus in Brett *Collection of lit.* pp. 102 sqq., both from Renaudot's Latin.

[a] *S. James* ii is an abridgement of the great S. James, attributed to 'Gregory maphrian of the east,' i.e. Barhebraeus: Renaudot misread the date and attributed it to a later Gregory (see *Catal. syr. de la bibl. nationale* p. 44: Neale *History: introd.* p. 382 follows Renaudot). [b] *John of Bostra* is the source of the prayers attributed to him in the Coptic below, pp. 158, 183, 186, 187.

3. *Lectionaries*

The Lectionaries, of which there appear to be two or more arrangements, have been neither published nor studied completely. Wright *Catal. of syr. mss. in Brit. Mus.* Lond. 1870, pp. 155–7, tabulates the lections from the Old Testament and the Pauline Epistles for sundays and festivals according to the arrangement of Athanasius of Antioch (987–1003), from *Add.* 12139 (A.D. 1000): Forshall *Catal. codd. mss. orient. Mus. Brit. syr.* Lond. 1838, pp. 32–48, tabulates the Gospels for the year according to at least two arrangements from *Rich.* 7169, 7171 (c. xii), 7170 (xiii), 7172 (xiv), and Payne Smith *Catal. codd. mss. bibl. Bodl. syr.* Oxon. 1864, cc. 138–52, the Gospels for the year from *Dawk.* 50. The *Missale syriacum* gives the Apostles and Gospels in carshuni and syriac from Maundy Thursday to Low Sunday, and the Gospels in carshuni for the festivals of the year: the *Missale chaldaic. Maronit.*, ed. 1888, gives the Gospels for the year in carshuni. Cp. E. Ranke in Herzog-Plitt *Real-Encyclopädie* xi, Leipz. 1883, pp. 473–6: Scrivener *Plain introd. to the textual criticism of the New Testament*, ed. 4, Lond. 1894, i. p. 413 sq.

ii. Manuscripts.

There are large numbers of manuscripts of these liturgies in European libraries. There are certainly differences among them, and an examination of them from a liturgical point of view would probably reveal considerable variety of local usage, besides throwing light on the history of the rite: but apparently no such classification has been attempted.

Jacobite (1) *Ordo communis* with or without anaphoras: cent. ix or x Brit. Mus. *Add.* 14494: c. x *ib.* 14493, 14496: c. x or xi *ib.* 14495, 14667 (1), 17128, Paris *Anc. fonds* 32: c. xii Brit. Mus. *Add.* 14498, 14690: c. xiii *ib.* 14693 (1): c. xiv *ib.* 14738 (3), 17239: c. xv *ib.* 14737 (5), 17269, Vat. *Syr.* xxv, xxxiii, Paris *Suppl.* 16, *Anc. fonds* 64: c. xvi Vat. *Syr.* xxxiv, Paris *Anc. fonds* 36: c. xvii Brit. Mus. *Rich.* 7180: c. xviii Paris *Suppl.* 47, *Anc. fonds* 70: c. xix Bodl. *Or.* 626: of unassigned date Berlin *Sachau* 157. (2) *Anaphoras*: c. viii or ix Brit. Mus. *Add.* 14523 (fragm.): c. ix or x *ib.* 14518: c. x *ib.* 14523 (3)–14525: c. x or xi *ib.* 14499, 14667 (2): c. xi *ib.* 14500: c. xii or xiii Brit. Mus. *Add.* 14737 (4): c. xiii *ib.* 14691, 14694, 14736, 14737 (1), 14738 (2), 17229, Bodl. *Dawk.* 58, Berlin *Sachau* 185, 196: c. xiv Brit. Mus. *Add.* 14692, 14693 (2), 14737 (2 and (3), 14738 (1), Berlin *Sachau* 151: c. xv Vat. *Syr.* xxvi, Bodl. *Hunt.* 444: c. xvi Vat. *Syr.* xxxv, Paris *Suppl.* 25, 51, 61, *Anc. fonds* 65, 66, 68: c. xvii Bodl. *Poc.* 85, Paris *Suppl.* 32: c. xviii Paris *Suppl.* 47: of unassigned date Vat. *Syr.* xxxvi, *Hunt.* 133, Berlin *Sachau* 152. (3) *Diakonika*: c. xvii Vat. *Syr* cccii. (4) *Lectionaries*. A considerable list is given by Gregory in Tischendorf *Nov. Test. graec.* iii, ed. 8, Leipz. 1894, pp. 851-3, to which may be added Vat. *Syr.* cclxvi–lxxii, cclxxiv, cclxxvi, cclxxvii: Brit. Mus. *Add.* 14485–7 (c. ix) &c. (nos. ccxxiii–xlii in Wright *Catalogue*): Bodl. *Canon. or.* 130, *Bodl. or.* 119, 361, 666, *Hunt.* 587, *Poc.* 1, *Dawk.* 50. Manuscripts of the New Testament are commonly in three volumes, corresponding to the lections, viz. Gospels, Acts and Cath. Epp., and S. Paul. (It will be noticed that on p. 78 below the second lection is called *Praxis* in the rubric, though taken from 1 John, since the Acts and the Cath. Epp. form a single volume.) In mss. of the complete N. T. the books are arranged in the above order, the Gospels being given the place of honour, the rest arranged as read. In the Jacobite Massorah ('Karkaphensian Syriac') the books are arranged absolutely according to the order of the lections—Acts and Cath. Epp., S. Paul, Gospels. See Gwilliam in *Studia biblica* iii, Oxford 1891, pp. 53, 56 sqq.

Maronite (1) *Ordo* &c.: c. xv Vat. *Syr.* xxviii, xxxii: c. xvi *ib.* xxix, xxxi, Paris *Suppl.* 50, 54, 55: c. xviii, Vat. *Syr.* ccxciii: undated *ib.* ccxcii, ccxcviii, ccxcix, Brit. Mus. *Syr.* 10042. (2) *Anaphoras*: c. xvi Vat *Syr.* ccxcv, Brit. Mus. *Harl.* 5512: c. xvii Vat. *Syr.* xxx, Paris *Suppl.* 40, 67: c. xviii Vat *Syr.* ccxcvii: undated *ib.* ccxciv. (3) *Diakonika*: c. xvii Paris *Anc. fonds* 95: c. xviii Vat. *Syr.* ccci. (4) *Lectionary*: Vat. *Syr.* cclxxxi (Gospp).

The following additional Anaphoras are found in one or more of these manuscripts or in copies mentioned elsewhere.

44. S. Athanasius, Vat. *Syr.* xxv.
45. Cyriac Patr. († 817), B.M. *Add.* 14690, &c.
46. Dionysius bar Salibi ii, Vat. *Syr.* xxv.
47. Dionysius bar Salibi iii. See Assem. *B. O.* ii. 175.
48. Gregory Barhebraeus ii, B. M. *Add.* 14693.
49. Ignatius Behnam, Vat. *Syr.* xxxiii.
50. John I of the Sedros († 648), Berlin *Sachau* 185.
51. Lazarus bar Sabhetha ii or S. Eustathius ii, B. M. *Add.* 14690.
52. S. Luke ii. See Ren. ii. 175.
53. Peter of Kallinikus († 591). See *B. O.* ii. 77.
54. Theodore bar Wahbon († 1193), Bodl. *Hunt.* 444.

See Assemani *Biblioth. apostol. Vaticanae codd. manuscriptorum catalogus* ii Romae 1758: Mai *Scriptorum vet. nov. coll.* v (2) Romae 1831: Forshall *Catal. codd. mss. orient. Mus. Brit.* Lond. 1838: Wright *Catal. of syriac mss. in the Brit. Mus.* Lond. 1870: Zotenberg *Catal. des mss. syr. . . . de la bibl. nationale* Paris 1874: Sachau *Kurzes Verzeichniss d. sachau'schen Sammlung syrisch. Handschr.* Berlin 1885.

iii. Commentaries, &c.

(1) Of Syriac writers, James of Edessa (640–708), besides the lost work mentioned below, wrote the letter to Thomas the presbyter published with a latin version by Assemani (*B. O.* ii. pp. 479–486): an english version from the syriac is given below in Appendix F. Assemani's text is extracted from Dionysius bar Salibi *Exposition* c. 3 mentioned below, and is perhaps not wholly to be depended upon: otherwise a fragment of it is preserved in Brit. Mus. *Add.* 17215, f. 22 b. James also addressed a tract on the liturgy to George of Serugh, preserved in Berlin *Sachau* 218 (cp. Brit. Mus. *Add.* 14496), and tracts on Azymes against the Armenians (see S. E. Assemani *Bibl. Med. Laurent. et Palat. codd. mss. orient. catal.* Florent. 1742, no. lxii, p. 107 sq.). Benjamin of Edessa wrote *On the offerings: concerning the liturgy and baptism* contained in Brit. Mus. *Add.* 14538, f. 38 b. Moses bar Kepha (813–903) wrote a *Comment. in liturgiam* (*B.O.* ii. 131) being an exposition of the liturgy and the Lord's Prayer, found in Brit. Mus. *Add.* 21210, f. 170 a. Of

Dionysius bar Salibi (†1171) *Exposition of the liturgy* an abstract is given by Assemani *B. O.* ii. 176–207 (cp. *Catal. Vat. syr.* ii pp. 553-6): it is contained in Vat. *Syr.* cii, Paris *Anc. fonds* 35, 69, 125, Berlin *Sachau* 156 (in carshuni). J. A. Assemani *Cod. lit.* v. 227 sqq. gives a latin version of a treatise attributed to John Maro, which seems to be in fact the work of Dionysius bar Salibi interpolated by a Maronite hand.

James of Edessa *The book of treasures* (*B. O.* i. 487, 469), Theodore bar Wahbon (†1193) *Tract. de elucidat. missae* (*ib.* ii. 216) and James bar Shakko (†1241) *Exposition of offices and prayers* (*ib.* 240) are lost.

(2) The following additional Anaphoras are mentioned, but are otherwise unknown.

The reff. are to Assemani *Biblioth. orient.* ii and Bickell *Conspectus*, where authorities are given.

55. Bar Ḳainaya (c. 1360) *B. O.* ii. 463.
56. David bar Paul (fl. c. 1200) Bickell p. 68.
57. S. Gregory Nyssen *ib.*
58. John of Dara (fl. 830) *B. O.* ii. 123.
59. John of Lechphed (†1173) Bickell p. 68.
60. John Sabha (fl. 680) *B. O.* ii. 463.
61. Michael the Younger (fl. 1207) *B. O.* ii. 2
62. Moses bar Kepha ii. *B. O.* ii. 130.
63. Severus of Ḳenneshre (†640) *B. O.* ii. 463.
64. Timothy of Alexandria ii. Bickell p. 67.

(3) Of modern writers on the Jacobites and their liturgy see Assemani *Biblioth. orient.* ii: Renaudot *Lit. or. coll.* ii, which has commentaries on all the liturgies contained in the work: Lebrun *Explication* ed. 1777, iv pp. 580–625: Etheridge *Syrian churches* pp. 135–149: Neale *History of the holy eastern church: introd.* pp. 151–153, 326–335: Badger *The Nestorians and their rituals* Lond. 1849, i–ix: Parry *Six months in a Syrian monastery* Lond. 1895. On the Christians of S. Thomas in their modern Jacobite period, Howard *The Christians of S. Thomas and their liturgies* Oxford 1864, pp. 44 sqq., esp. 120–147: Rae *The Syrian church in India* Edinb. 1892, pp. 265 sqq. On the Maronites, Dandini *Missione apostolica al patriarca e maroniti del Monte Libano* Cesena 1656 (English transl. Lond. 1698, and in Osborne

Collection of voyages and travels Lond. 1745): Lebrun iv pp. 625–644: Etheridge pp. 172–187: Bliss in *Quarterly statement of the Palestine exploration fund* 1892.

§ The Anaphora of S. James is found also in Ethiopic (p. lxxiv below) and in Armenian (p. xcviii).

II. THE EGYPTIAN RITE

A. The Greek Liturgies

1. *The Liturgy of S. Mark*

i. Printed texts.

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΑΠΟστόλου καὶ εὐαγγελιστοῦ Μάρκου μαθητοῦ τοῦ ἁγίου Πέτρου . . . *omnia nunc primum graece et latine in lucem edita* Parisiis ap. Ambr. Drouard 1583.

Edited by Jo. a S. Andrea, canon of Paris, from a copy made for Card. Sirleto of a ms. in the Basilian monastery of S. Mary at Rossano, i. e. Vat. *Graec.* 1970: see ms. B below. The text is defective in detail, but such as it is it has become the *textus receptus*. It is reprinted in Fronto Ducaeus *Biblioth. vet. patrum* t. ii, Paris 1624, Renaudot *Lit. or. coll.* t. i, Paris 1716 (ed. 1847, pp. 120–148), Fabricius *Cod. apocr. N. T.*, pars iii, Hamb. 1719, J. A. Assemani *Cod. lit. eccl. univ.* t. vii, Romae 1754, Neale *Tetralogia liturgica* Lond. 1849, Bunsen *Analecta antenicaena* t. iii, Lond. 1854, H. A. Daniel *Cod. lit. eccl. univ.* t. iv, Lips. 1853, Neale and Littledale *The greek liturgies* Lond. 1858.

The Latin version accompanying the text in the *editio princeps* was reproduced by Renaudot, Fabricius, Assemani *u. s.*, and in *Bibliotheca patr.*, Paris 1589 t. vi, 1610 t. vi, 1624 t. ii, Colon. 1618 t. i, Lugdun. 1677 t. ii. English versions: T. Brett *A collection of the principal liturgies* Lond. 1720, pp. 29-41 (anaphora): Neale *History of the holy eastern church: introd.* Lond. 1850, pp. 532–702 (anaphora), *The liturgies of SS. Mark, James . . . transl. with introd. and appendices* Lond. 1859 (Neale and Littledale, 1868 &c.): *Antenicene christian library* xxiv, Edinb. 1872. German in Probst *Liturgie d. drei ersten christlichen Jahrhunderte* Tübingen 1870, pp. 318–334.

C. A. Swainson *The Greek Liturgies chiefly from original authorities* Cambridge 1884, pp. 2–73, where S. Mark is printed from three mss., *Rossanensis, Vaticanus* and *Messanensis*, with collations of the *textus receptus* and of the emendations of previous editors in the margin.

On the mss. see below.

ii. Manuscripts.

A. Messina, Library of the University. *Graec.* 177. The roll described above (p. xlix, A) *verso*, twelfth cent. A considerable fragment of S. Mark. Printed in Swainson, pp. 3–69 (3rd col.).

On the ms. see above. Its text as now mutilated corresponds to pp. 113. 2–14, 130. 28–140. 15 *b* below. It is of the same type as the *textus receptus*. The intercessions are wanting, and there is nothing to indicate its source.

B. Rome, Biblioth. Vaticana. *Vat. gr.* 1970, thirteenth cent.: described above (p. l, B). The source of the *textus receptus*: printed in Swainson pp. 2–72 (1st col.: *codex rossanensis*) on the basis of a new collation: reproduced below from Swainson, with additions.

On the ms. see above, and the correspondence between Sirleto and Jo. a S. Andrea prefixed to the *editio princeps* and in Renaudot i, pp. 149–151.

C. Rome, Biblioth. Vaticana. *Vat. gr.* 2281. A parchment roll, A.D. 1207: marginal notes in arabic. Printed in Swainson pp. 2–73 (2nd col.: *rotulus vaticanus*).

On the ms. see Swainson pp. xix sq. Its text is marked by the effects of a double influence, that of S. James and of the Byzantine, to which latter it is largely assimilated, especially by the insertion of διακονικά and ἐκφωνήσεις. Both the patriarch and an archbishop are commemorated (Swainson p. 42: Dr. Swainson has not noticed this, p. xx), but otherwise there is nothing to indicate its origin.

D. Sinai, Library of the Monastery of S. Katharine. A parchment roll, twelfth or thirteenth cent.: arabic version in the margin. A fragment. Unpublished.

The fragment corresponds to pp. 124. 6–134. 17 below, or more accurately Swainson, 2nd col., p. 26 Μεγαλύνατε– 56 fin. The text is substantially identical with that of C. My knowledge of this ms. is derived from a photograph taken by Mrs. Lewis and Mrs. Gibson.

E. Cairo, Library of the Orthodox Patriarchate. Paper, sixteenth cent. Unpublished.

According to a note written by Amphilochius bishop of Pelusium, dated 1870, this ms. was written by the patriarch Meletius Pegas in 1585–6, and was rescued from his papers and bound by the writer of the note. Its text is substantially that of C, except in so far as the assimilation to the Byzantine rite is carried further and the additions are given in fuller form. Only the patriarch is commemorated, and there seems to be nothing to indicate the origin of the text.

2. *The Anaphoras of* S. Basil *and* S. Gregory

i. Printed texts.

Renaudot *Lit. or. coll.* i, pp. 57–85 [Λειτουργία τοῦ ἁγίου Βασιλείου].

Renaudot *Lit. or. coll.* i, pp. 85–115 Ἡ θεία λειτουργία τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Γρηγορίου.

Accompanied by a Latin translation. Text and translation reprinted in Assemani *Cod. lit.* vii, Romae 1754, pp. 45–133. S. Basil in English in Brett, pp. 71–80.

ii. Manuscript.

Paris, Biblioth. Nationale. *Graec.* 325. Paper, fourteenth cent.: arabic version in the margin.

The printed text is derived from this ms. Two or three leaves are wanting at the beginning and one in the body of the book. On the ms. see Omont *Inventaire* i, p. 33: Renaudot i, p. xcii: Montfaucon *Palaeographia graeca* Paris 1708, p. 314.

3. *History &c. of the Greek rite*

(1) In Appendix J notices of the liturgy are collected from Egyptian writers, mostly of the fourth and fifth centuries. The evidence might no doubt be indefinitely extended.

Comp. Probst *Liturgie d. vierten Jahrhunderts u. deren Reform* pp. 106–124, to which some of the references to S. Athanasius are due.

(2) An outline of the liturgy from the Arabic *Didaskalia* is given below in Appendix K. This *Didaskalia*, of unknown date, is for the most part (chaps. 1–22, 24–34) derived from *Ap. Const.* i-vi. Chaps. 23 and 35–39 are additional to the general scheme, though in part derived from *Ap. Const.* ii and viii. The paragraph of ch. 38 which contains the liturgy, already in part described in ch. 23, attaches itself to no source: it is in fact a sketch of the Egyptian liturgy at a stage of development implied in the present Coptic form. In the latter, while the prothesis has been carried further back (pp. 145 sq.), the prayer of prothesis (p. 148) is still in the position occupied by the whole prothesis in the *Didaskalia*. Since the arabic is apparently derived from a greek text, it may be assumed that this outline

represents a stage in the growth of the Greek liturgy as well as of the Coptic.

On the *Didaskalia* see Funk pp. 215–42: contents pp. 222–4: german translation of the preface pp. 217–21, and of the last five chapters pp. 226–36, where sources are indicated in the notes. In App. K the text of Bodl. *Huntingt.* 31, f. 121 (A. D. 1680) has been followed, compared with Brit. Mus. *Rich.* 7211, f. 108 (A. D. 1682). On the other mss. see Funk p. 215 (in Bodl. *Huntingt.* 458, f. 171, ch. 38 with the liturgy is reduced to a very small compass). Ch. 23 contains, with some verbal variations, ll. 5–23 *from the Psalms*, omitting 11 *from the book*–18 of the left-hand column below. On the signs of a greek original see Funk p. 237.

(3) The *Presanctified Liturgy of S. Mark* (τὰ προηγιασμένα τοῦ ἀποστόλου Μάρκου) is mentioned in a rubric of the greek Egyptian S. Basil, in which the prayer of inclination before communion is described as derived from it: but it is otherwise unknown.

See Renaudot i. p. 76, and note on p. 321. The prayer is common to the greek with the coptic S. Basil (Ren. i, p. 21) and it is obviously related to the Byzantine Ὕμνοι καὶ τετέλεσται (pp. 344, 411 below).

(4) There is no external history of the Greek S. Mark, and it does not seem to be referred to until the last days of its observance, when, like S. James, it is a subject of correspondence between Theodore Balsamon and Mark of Alexandria (Migne *P. G.* cxxxviii. 953), and is alluded to by the former in his comment on the 32nd Trullan canon (*ib.* cxxxvii. 621).

Some of the inscriptions in Revillout's article *Les prières pour les morts dans l'épigraphie égyptienne* in *Revue égyptologique* vol. iv, 1885, are greek and illustrate liturgical language. The seventh century writer quoted by Palmer *Origines* i, ed. 4, p. 88 (from Spelman *Concilia* i. 177) is referring to the divine office and not to the liturgy; and both his account and the allusion of Nicolas of Methone (*de corpore et sanguine Domini* in Migne *P. G.* cxxxv. 513 D) seem to depend not upon any known formula attributed to S. Mark, but only on the belief or assumption that the apostles initiated the liturgical traditions of the several churches. S. Mark does not seem to have been quoted in the controversy between the Latins and the Greeks in the fifteenth century: neither Mark of Ephesus nor Bessarion uses it.

(5) Of modern writers see Renaudot's dissertation and notes on S. Mark, S. Basil and S. Gregory, *Lit. or. coll.* i, pp. lxxxiii sqq., 116 sqq., 313–42: Palmer *Origines* i, pp. 82–105: Daniel iv, pp. 134–36 and notes to pp. 137–170.

As in the case of S. James, the question of authenticity is discussed by the earlier of the modern writers: see Bona *R. L.* i. 8 § 2 and Sala *in loc.* 4, Le Nourry *Apparat. ad biblioth. patrum* i, cc. 30–34, Benedict XIV *de ss. missae sacr.* ii. 3 § 13. Neale's argument for N. T. quotations from S. James is equally applicable, or inapplicable, to S. Mark.

B. The Coptic Liturgies

The ritual books necessary for the Liturgy are (α) the *Khūlāji* (εὐχολόγιον) the priest's book: (β) the *Ḳutmārus* (Copt. *kataméros* i. e. κατὰ μέρος or καθημέριος) the Lectionary, containing the four lections and the psalm before the Gospel (p. 156): (γ) the *Synaxār* (συναξάριον) containing the legends of the saints, sometimes substituted for the lection from the Acts (cp. p. 155. 9): (δ) the manual of the deacon and the choir containing the *diakonika*, the responses, and the hymns fixed and variable. Service books whether printed or in ms. generally have a marginal arabic version of the text of the prayers &c.: the rubrics in mss. are generally short and in a mixture of greek and coptic, with marginal arabic and with occasional longer passages (e.g. p. 165. 24 sqq. below) in arabic only: on printed editions see below.

There is a Coptic Uniat, whose slightly modified rite is represented by the edition of Tuki and its derivatives noted below.

i. Printed texts.

a. Ordo communis.

R. Tuki *Missale coptice et arabice* Romae 1736.

The monophysite names are omitted and that of Chalcedon is inserted in the commemorations &c., and the *Filioque* is added in the creed. Additional rubrics are given, in arabic only. Reprinted, with rubrics in latin only, in J. A. Assemani *Codex liturg.* vii: *missale alexandrinum*, pars 2, Romae 1754, pp. 1 sqq.

John marquess of Bute *The Coptic morning service for the Lord's day* Lond. 1882, pp. 35 sqq.

This is derived with some additions from Tuki's text. Modifications in present practice are pointed out in the notes. The original is given only of what is audible: the rest with the rubrics is in english. The volume contains also the office of the morning Incense and an appendix on the Divine Office.

خولاجي (*Euchologion*) Cairo, at the *El-Watan* office, in the year of the martyrs 1603 (A.D. 1887), pp. 1 sqq.

كتاب ما يجب على الشمامسة من القراءة فى الخدمة والتراتيل (*Book of what is incumbent upon the deacons in respect of the readings in the service and the chantings*) Cairo, at the *El-Watan* office, same date.

These are service books, the former edited by Philotheos hegumen of the patriarchal church of S. Mark in Cairo. The former contains the prayers of the celebrant, the latter the *diakonika*, the responses and the hymns, fixed and variable, all in coptic and arabic with arabic rubrics.

Translations: Latin in Victor Scialach *Liturgiae Basilii magni, Gregorii theologi, Cyrilli alexandrini ex arabico conversae* Aug. Vind. 1604 (reprinted in *Magna biblioth. patr.* Paris 1654, t. vi): Renaudot i, pp. 1 sqq. (from a Paris ms.): Assemani *u. s.* English in S. C. Malan *Orig. documents of the Coptic church* v: *the divine* ευχολογιον Lond. 1875, pp. 1 sqq. ('from an old ms.'): Bute *u. s.*: Neale *History: introd.* pp. 381 sqq. (from Ren.'s latin): Rodwell *The liturgies of S. Basil, S. Gregory and S. Cyril from a coptic manuscript of the thirteenth century* (Occasional papers of the eastern church association, no. xii) Lond. 1870, pp. 25 sqq. (from a ms. now in the library of Lord Crawford).

β. *The Anaphoras.*

(1) S. Basil, S. Gregory and S. Cyril or S. Mark are contained in R. Tuki *Missale coptice et arabice* Romae 1736.

The Cairo manual contains the common *diakonika* and hymns.

Translations: Latin in Scialach and *Magna biblioth. patr.* u. s.: Renaudot i. pp. 9-51: English in Rodwell *u. s.*, Malan *Original documents* i, v, vi, Lond. 1872 5 (very inaccurate).

(2) S. Basil is also contained in

J. A. Assemani *Cod. lit.* vii, pars. 2, Romae 1754, pp. 47-90 (from Tuki: rubrics in latin).

John marquess of Bute *The Coptic morning service for the Lord's day* Lond. 1882, pp. 77–117 (from Tuki?).

خولاجي Cairo 1887, pp. 78–116.

Translations: Latin in Assemani *u. s.*: English in Neale *History: introd.* pp. 532–702 (from Renaudot's latin), Bute *u. s.*

(3) S. Gregory is also contained in

خولاجي Cairo 1887, pp. 167–76.

Mittheilungen aus d. Sammlung d. Papyrus Erzherzog-Rainer, erst. Jahrg. 3–4, Wien 1887, p. 71.

The latter is a fragment in sahidic.

Translations: Latin in Assemani pp. 134–56 (from Tuki's text). A latin translation of a sahidic fragment is given in Hyvernat *Canon-Fragmente d. altkoptischen Liturgie* Rom 1888, pp. 10 sq. from a Borgian ms. (Zoega *Catal. cod. copt.* Romae 1810, no. c) of about the tenth century.

(4) S. Cyril or S. Mark.

No separate text is published.

Translations: Latin in Assemani, pp. 157–84 (from Tuki's text). A latin version of a sahidic fragment corresponding to pp. 168. 34–173. 19 below is given in Hyvernat *u. s.* pp. 11–13, from the Borgian ms. above.

(5) Other Anaphoras.

A. A. Giorgi *Fragmentum evangelii S. Joannis graecocopto-thebaicum: additamentum...divinae missae, cod. diaconici reliquiae et liturgica alia fragmenta* . . . Romae 1789, pp. 304–15.

This contains the sahidic text and a latin version of a fragment of an anaphora otherwise unknown, from the Borgian ms. mentioned above. A corrected latin version is given by Hyvernat *u. s.* pp. 15–19. The *codex diaconicus*, pp. 353–66 (Zoega, no. ci), a collection of greek *diakonika*, is the source of the insertions marked [2] in the text of S. Mark below, pp. 139–41.

Hyvernat *Canon-Fragmente der altkoptischen Liturgie* Rom 1888, pp. 8–10, 14 sq., 20–24.

This contains a latin version of five fragments from the same ms. (Zoega, nos. c, cx). The Inclination *Gratias agimus tibi* p. 23 is a form of the prayer in the Ethiopic liturgy *Pilot of the soul* p. 243 below: cp. Renaudot i. p. 494, Ludolfus *ad suam hist. aeth. Comment.* p. 345.

(γ) *The Lectionary.*

Mai *Scriptorum veterum nova collectio* iv (2) Romae 1831, pp. 15–34: Malan *The holy Gospel and versicles for every sunday and other feast day in the year; as used in the Coptic church* (Original documents of the Coptic church iv) Lond. 1874: Lagarde in *Abhandlungen d. historisch-philologischen Classe d. königl. Gesellsch. d. Wissenschaften zu Göttingen* xxiv, Göttingen 1879: Maspéro in *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes* vii, Paris 1886, p. 144.

(1) Mai gives the table of Gospels for feasts and fasts and for saturdays, sundays, wednesdays and fridays of the year from Vat. *Arab.* xv, reprinted from Assemani *Biblioth. apostol. Vatic. cod. mss. catalogus* iii (2), pp. 16-41. (2) Malan gives the sunday Gospels and versicles for vespers, matins and liturgy for the year, from a coptic-arabic ms. (The 'versicles' of the liturgy are variables corresponding to p. 159. 30 sq. below and that sung at the kiss of peace p. 163. 35.) The table of Gospels is reprinted in *Dict. christian antiq.* pp. 959–61. (3) Lagarde tabulates all the lections and the psalms for the months athor to mechir and epepi to the little month (i. e. approximately novemb. to feb., and june to aug.), for Lent and the Ninevites' fast, for the sundays of Eastertide and for the principal feasts, from the Göttingen mss. *Or.* 125. 7–9, 12–15. (4) Maspéro gives a fragment of a table of lections in sahidic.

ii. Manuscripts.

(1) Containing the anaphoras of S. Basil, S. Gregory and S. Cyril: Vat. *Copt.* xvii (A.D. 1288), xxiv (14th c.), xxv (1491), xxvi (1616): Brit. Mus. *Suppl. arab.* 18 (xii), *Add.* 17725 (1811): Bodl. *Huntingt.* 360 (xiii, the text translated below), *Marsh* 5 (xiv), *Marshall* 93 (xviii): Paris *Copt.* xxvi, xxviii, xxxi. (2) S. Bas. and S. Greg.: Paris *Copt.* xxix, xxxix. (3) S. Bas. and S. Cyr.: Bodl. *Huntingt.* 572 (xiii or xiv). (4) S. Basil: Vat. *Copt.* xviii (before 1318), xix (1715), lxxviii (1722), *Suppl. Copt.* lxxxi (1723), lxxxv (18th c.), lxxxvi (1713): Paris *Copt.* xxiv, xxv, xxvii, xxx. (5) S. Greg. and S. Cyr.: Vat. *Copt.* xx (1315), li (undated): Bodl. *Huntingt.* 403 (xiii or xiv). (6) S. Greg.: Paris *Copt.* xl. (7) S. Cyril: Vat. *Copt.* xxi (1333), xxii (before 1580): Paris *Copt.* xli. (8) Pontifical mass at the consecration of the chrism: Vat. *Copt.* xliv (13th c.). (9) *Diaconale*: Vat. *Copt.* xxvii (13th c.), xxviii (1307). (10) *Lectionary*: Vat. *Arab.* xv (1338) containing the Gospels for the whole year: Vat. *Arab.* lix (17th c.), *Copt.* xxix (1712), xxxii (1723), Bodl. *Huntingt.* 18 (1295), 278 (1349?), 89, containing all the lections, and covering in whole or in part the months from thōouth to mechir, i.e. approximately september to february: *ib.* 26 (1265), Paris *Copt.* xix, xx, for Lent: Vat. *Arab.* lx (1673), *Copt.* xxxi (1711), xxxiv (c. 1700), Bodl. *Huntingt.* 5, for Holy Week: *ib.* 3, for Eastertide: *ib.* 47, Paris *Copt.* xxi (?), for sundays in Eastertide and those of the months pachōn to mesōre and the little month, i.e. from may to august: Bodl. *Huntingt.* 254, for the principal feasts: Vat. *Copt.* xxx (1714), xxxiii (1719), for sundays from Lent to the end of the year: ib. *Arab.* xxxix (16th c.), for sundays and festivals. In coptic mss. of the New Testament the divisions and the order of the books correspond to the lection system. The Gospels are commonly in a separate volume: S. Paul is either in a separate volume or is combined with the rest of the books in the order Paul, Cath. Epp., Acts. The pericopae are sometimes noted in the text. See Gregory in Tischendorf *Nov. Test. graece*, ed. 8, iii, Leipz. 1894, pp. 853 sqq.: Scrivener *Introd. to the criticism of the New Testament*, 4th ed., Lond. 1894, ii, pp. 110 sqq.

(11) Sahidic fragments. Brit. Mus. *Or.* 3580 is a collection of liturgical fragments, including part of a table of lections; invocations (one of which is a compilation from S. Cyr. and S. Greg.); four collections of prayers of fraction &c., one of which is the inclination, absolution, fraction and confession of S. Basil; and two fragments of *diakonika*, one of them including also an institution and intercession. There are similar collections at Leyden and elsewhere.

See *Codd. copt. biblioth. Vatic.* in Mai *Script. vet. nov. coll.* v (2), Romae 1831: *Codd. arab. biblioth. Vatic.* in Mai *ib.* iv (2), Romae 1831: Cureton *Catal. cod. mss. or. Mus. Brit. arab.* Lond. 1846: Rieu *Suppl. to cat. of arab. mss. in Brit. Mus.* Lond. 1894: Uri *Bibl. Bodl. codd. mss. orient. . . . catal.* i, Oxon. 1787.

iii. History, &c.

(1) The outline in the Arabic *Didaskalia* given below in Appendix K represents a stage in the history of the Coptic liturgy.

See above pp. lxvi sq. Illustrations, sometimes dated, of the language of the liturgy are to be found in Revillout's article *Les prières pour les morts dans l'épigraphie égyptienne* in *Revue égyptologique* vol. iv, 1885. On the relations of languages, greek coptic and arabic, in Egypt see Quatremère *Recherches critiques et historiques sur la langue et la littérature de l'Égypte* Paris 1808; Butler *The ancient Coptic churches of Egypt* Oxford 1884, ii, pp. 250–55; Bp. Lightfoot in Scrivener *A plain introd. to the criticism of the New Testament*, 4th ed., Lond. 1894, ii, pp. 97–100, with Mr. Headlam's corrections of the account of the coptic dialects, pp. 103–106.

2. Incidental notices from the acts of the saints or elsewhere do not seem to have been collected on a large scale, but many regulations bearing on the liturgy are contained in the constitutions of the patriarchs ʿAbdu 'l Masīḥ (Christodulus, 1047–78), Gabriel II († 1146) and Cyril III (1235-43), as well as in the so-called *Imperial Canons*, in the *Epitome from the sentences of the fathers*, and in the canonical collections of Farāj Allah of Akhmīm (Echmimensis, xiith cent.) and Ṣafi 'l Faḍā'il ibn al ʿAssāl (Ebnassalus, xiiith cent.). These are unpublished, but are largely quoted in the notes of Renaudot.

Renaudot, in his notes *Lit. or. coll.* i, pp. 152 sqq., has collected a few incidental notices from historical writers. On the constitutions of Christodulus see Renaudot *Hist. patriarch. alexandrin. jacobit.* Paris 1713, pp. 420-4, Neale *Patriarchate of Alexandria* ii. Lond. 1847, p. 213: for those of Gabriel, Ren. p. 511, Neale p. 248: of Cyril, Ren. p. 582: on the *Imperial canons*, *ib.* 213, and on Ibn al ʿAssāl, *ib.* 586. The collection of Farāj Allah is in Paris *Anc. fonds* 120; that of Ibn al ʿAssāl in *Anc. fonds* 121-123, *Suppl. arab.* 84, 85; that of Maqāra, containing the *Imperial canons*, in *Suppl. arab.* 78, 83.

3. There are several arabic Commentaries from which Renaudot quotes largely, otherwise unpublished: especially Abu Ṣabā *Tractatus de scientia ecclesiastica*, Abu 'l Bircat *A light in the darkness and an exposition of the offices* (xivth cent.) and Gabriel V *Rituale sacramentorum* (1411). To these may be added the history of Abu Ḍaḳn published in a latin version *Historia Jacobitarum seu Coptorum . . opera Josephi Abudacni* Oxon. 1675, and in an english translation from the latin, E. S[adleir] *The History of the Cophts commonly called Jacobites* Lond. 1693.

Abu 'l Bircat's work is contained in Vat. *Arab.* dcxxiii (A 19), Upsala *Orient.* 486 (Tornberg *Codd. arab. pers. et turc. bibl. reg. univ. Upsaliens.* Upsala 1849, p. 306): Gabriel's in Paris *Anc. fonds* 42 (?).

4. Of modern writers see Vansleb *Histoire de l'église d' Alexandrie* Paris 1677 (esp. iii. 1): Renaudot *Lit. or. coll.* i, pp. lxxvi sqq., 152–302: Lebrun *Explication* iv, pp. 469–518: Neale *History of the holy eastern church: introd.* p. 323 sq., *The patriarchate of Alexandria* Lond. 1847: A. J. Butler *The ancient Coptic churches of Egypt* Oxford 1884 (esp. vol. ii): Evetts and Butler *The churches and monasteries of Egypt* Oxford 1895.

C. The Abyssinian Liturgies

The books necessary for the celebration of the liturgy are (α) the *Ḳeddāse*, containing the complete text of the liturgy: (β) the *Sherʾāta geṣāwē* (ordo synopseos), the Lectionary, the contents of which are indicated below.

There is an Abyssinian Uniat for whose use the Roman edition below seems to be intended.

i. Printed texts.

1. *The Preanaphoral.*

C. A. Swainson *The Greek liturgies . . with an appendix containing the Coptic ordinary Canon of the Mass . . edited and translated by Dr. C. Bezold* Cambridge 1884, pp. 349–95.

The singularly described document in the appendix is in fact the Ethiopic preanaphoral, printed from Brit. Mus. *Or.* 545, with variants in the margin from *Or.* 546, and an inadequate english translation. The folio, following f. 43, noted on p. 392 as wanting, is bound up as f. 52 in the ms. Dr. Swainson is mistaken, p. xliv, in saying that the mss. above do not contain the anaphora: see below.

2. *Ordo communis with the Anaphora of the* Apostles.

[Tasfā Sion] *Testamentum novum . . Missale cum benedictione incensi cerae* &c. . . *quae omnia Fr. Petrus Ethyops auxilio piorum sedente Paulo III pont. max. et Claudio illius regni imperatore imprimis curavit* [Romae] anno sal. mdxlviii, ff. 158–67.

The text has been so far latinized that the *Filioque* has been inserted in the creed. Reprinted in *Bullarium patronatus Portugalliae regum in ecclesiis Africae* &c. append. t. iii, Olispone 1879, pp. 201–20.

Translations: Latin in [Tasfā Sion] *Modus baptizandi . . . item Missa qua communiter utuntur quae etiam Canon universalis appellatur nunc primum ex lingua chaldaea sive aethiopica in latinam conversae* Romae apud Antonium Bladum mdxlix mense aprilis: reprinted, Louvain 1550. In the prefixed letter

to Paul III the translation is attributed to Petrus Paulus Gualterus of Arezzo. It is made presumably from the text above, but it is further latinized by the mutilation of the invocation, in addition to the insertion of the *Filioque* in the creed. Some notes of little value are appended. This version is reproduced in G. Witzel *Exercitamenta syncerae pietatis* Mogunt. 1555: in the *Bibliothecae patrum* Paris 1575 t. iv, 1589 t. vi, 1654 t. vi, Colon. 1622 t. xv, Lugdun. 1677 t. xxvii: in Fabricius *Cod. apocr. N. T.* pars iii, Hamb. 1719, pp. 211–252, liturgia S. Matthaei qua aethiopes utuntur: in Migne *P. L.* cxxxviii. 907–28. G. Cassander *Liturgica* (*Opera* Paris 1616, p. 27) gives an abstract of this version. An emended latin version of the same text is given in Renaudot i, pp. 472–95, and reprinted in *Bullarium patronatus Portugalliae* &c. *u. s.* pp. 239–57. English from Ren.'s latin in Brett, pp. 81–90, and from ed. 1548 and Brit. Mus. *Add.* 16202 in Rodwell *Ethiopic liturgies and hymns* i, Lond. 1864, pp. 1–26. The anaphora used at funerals given by Rodwell, pp. 48 sq., is only a form of the Apostles.

3. *Other Anaphoras.*

The following have been published:

(1) Our Lord Jesus Christ (*We give thanks unto thee, holy God, the end of our souls*). *Testamentum novum* &c. Romae 1548, ff. 168 sq.: Ludolfus *ad suam hist. aethiop. Commentarius* Francof. ad M. 1691, pp. 341–345: *Bullarium patr. Portug.* pp. 221–4.

Translations: Latin in Ludolfus *u. s.*: English in Rodwell *u. s.* pp. 27–31 (from ed. 1548 and Ludolfus).

(2) Our Lady Mary which father Cyriac pope of the city of Behnsa composed (*My heart is inditing of a good matter*). *Testamentum novum* &c. ff. 170 sq.: *Bullarium* pp. 225–33.

English in Rodwell *u. s.* pp 31–40, from the above text and Brit. Mus. *Add.* 16202.

(3) S. Dioscorus (*Before the world and for ever is God in his kingdom*). Vansleb in Ludolfus *Lexicon aethiopicum* Lond. 1661, appendix (from Bodl. *Poc.* 6): hence in *Bullar.* pp. 260–2.

Latin version by Vansleb *u. s.*, reprinted in Lebrun iv, pp. 564–79 and *Bullar.* pp. 261–3. English (part) in Rodwell *u. s.* p. 46 sq. from Brit. Mus. *Add.* 16202.

(4) S. John Chrysostom (*Behold we declare the essence of the Father who was before the creation of the world*). Dillmann *Chrestomathia aethiopica* Lips. 1866, pp. 51–6 (from Bodl. *Poc.* 6).

ii. Manuscripts.

(1) Containing the *ordo communis* with anaphoras: seventeenth century, Brit. Mus. *Or.* 545, Paris *Eth.* 69, Berlin *Diez* A d. 11: eighteenth century, Brit. Mus.

Or. 546, 547, Paris *Eth.* 61, 68, Berlin *Pet.* ii, n. 36: nineteenth century, Brit. Mus. *Or.* 548, Berlin *Or. quart.* 414. (2) Containing anaphoras without the *ordo communis*: fifteenth century, Bibl. Soc. *Eth.* G (Rodwell, p. 45): sixteenth century, Paris *Eth.* 77[5]: seventeenth century, Paris *Eth.* 70, 116: eighteenth century, Brit. Mus. *Add.* 16202, Paris *Eth.* 54, 60: nineteenth century, Brit. Mus. *Or.* 80, Paris *Eth.* 132: of unassigned date, Bodl. *Pocock* 6, of which Paris *Eth.* 136 is a copy. (3) Of unassigned character and date, Vat. *Ethiop.* xiii, xvi, xxii, xxviii, xxix, xxxiv, xxxix, lxvi, lxix.

Besides the Anaphoras already enumerated the following are found in one or more of these manuscripts.

(5) S. John the Evangelist (*To thee, o Lord, we have raised our eyes, we have lifted up our hearts*).

(6) S. James the Lord's Brother (*It is meet and right and just to praise thee, to bless thee, to give thanks to thee*).

(7) S. Gregory the Armenian (*We give thanks to thee, God, in thine only Son and the Holy Ghost, undivided*).

(8) The cccxviii Orthodox (*God, worshipped in the clouds and high above the heavens*).

(9) S. Athanasius (*I call the heavens to witness unto you, I call the earth to witness unto you, that ye stand in awe*).

(10) S. Basil, a translation of the Coptic S. Basil.

(11) S. Gregory Nazianzen (*We give thanks to our benefactor, the merciful God, the Father*).

(12) S. Epiphanius (*Great is God in his greatness, holy in his holiness*).

(13) S. Cyril i (*With thee, o Lord, God of gods and Lord of lords, God, hidden essence, infinite*).

(14) S. Cyril ii (*We give thanks to thee and we magnify thee, we bless thee and we praise thee, even thine holy and blessed name*).

(15) James of Serugh (*Arise with reverence towards God that ye may hearken, open the windows of your ears*).

S. James, which is evidently derived from the syriac, and *S. Cyril* ii are found only in Paris *Eth.* 69 of the mss. above.

(3) Lectionaries: Brit. Mus. *Or.* 543 (fifteenth cent.), *Add.* 16249 (modern), for the year: *Add.* 18993 (fifteenth or sixteenth cent.), festal: *Or.* 544 (eighteenth cent.), for sundays. The lectionaries are similar to and presumably derived from the Coptic, and contain the psalm and gospel for vespers, and the four lections and the psalm (cp. p. 220 below) and at least in some cases

a reference to the homily, for the liturgy. Manuscripts of the N. T. are commonly in three volumes, Gospels, S. Paul, and Catholic Epp. with Acts and Apocalypse, so far corresponding to the lection system. (Scrivener *Plain introduction*, 4th ed., ii, p. 155: Gregory in Tischendorf *N. T. graece* ed. 8, iii, pp. 900 sqq.)

See Dillmann *Cat. cod. mss. Mus. Brit.* iii, Lond. 1847, *Cat. cod. mss. bibl. Bodl.* vii, Oxon. 1848, *Verzeichniss d. abessin. Handschr. d königl. Bibl. zu Berlin* Berlin 1878: Wright *Catal. eth. mss. in the Brit. Mus.* Lond. 1877: Zotenberg *Catal. des mss. éthiop. de la bibl. nationale* Paris 1877: Mai *Scriptt. vett. nov. coll.* v (2), Romae 1831, pp. 95-100.

iii. History, &c.

1. The Anaphora of the *Ethiopic Church Ordinances* which is given below pp. 189–93, as has been already pointed out, follows the consecration of a bishop and corresponds to the Clementine liturgy. It is related (1) to the *Canons of Hippolytus* which are the source of the offertory-rubric and the opening dialogue (p. 189. 2–16) and of the oblation of the oil after the invocation (p. 190. 25–7): (2) to the Clementine liturgy the invocation of which seems to be derived from the same source as that of the Ethiopic: (3) to the Ethiopic Anaphora of the Apostles which is formed out of that of the *Church Ordinances* by the addition of the details of the Egyptian anaphora. There are at present no means of fixing the date of the document.

On the *Church ordinances* see p. xxii (5). (1) *Can. Hippol.* 3 (Achelis §§ 20–27, pp. 48–51) = sahid, *Eccl. can.* 31, p. 463 below; after which the canon proceeds (Achelis p. 56) *quodsi adest oleum oret super illud hoc modo: sin autem solummodo illas particulas.* (2) On the relations of the Clementine and the Ethiopic invocations see pp. xxii, xxx, xxxii. (3) The successive paragraphs of pp. 189. 5–192. 18 will be found imbedded in the anaphora of the Apostles below pp. 228. 3–21: 231. 6 sq., 11 sq.: 232. 1–35: 233. 5–9, 26–29: 234. 15–235. 23: 237. 14–25: 243. 11–17. Bunsen *Anal. antenic.* iii p. 21 regards the liturgy of *C. O.* as of the second century, but on merely subjective grounds. Such a view is very improbable, and the history of liturgical development in Abyssinia is too little known to justify even conjecture.

2. No Ethiopic commentaries or regulations bearing on the liturgy seem to have been published: but the following exist in manuscript. (1) The so-called *Testament of the Lord*, several chapters of which are concerned with the subject: but since it is not Ethiopic in origin, its regulations probably throw little

light on the Abyssinian rite, unless, as is possible, they have been assimilated to Abyssinian use. (2) The later mss. of the canonical collection *Sīnōdōs* contain a collection of prayers, some of them liturgical in the narrower sense. (3) Part of the so-called *Order of the Church* is a priest's ceremonial. (4) A tract on the duties of a priest.

(1) A part of the *Testament of the Lord* has been published in syriac by Lagarde in *Rel. jur. eccl. ant. syr.* and retranslated into greek in *Rel. jur. eccl. ant. graece*, but otherwise it has not been investigated. Cp. M. R. James *Apocrypha anecdota* Camb. 1893, pp. 151 sqq. A suffrage of the litany in the existing Abyssinian liturgy, below p. 208. 33-36, is derived from the chapter 'on those who come late to church,' and 'lag behind' should perhaps still be rendered 'come late': cp. Lagarde *Rel. jur. eccl. ant. graece* p. 86. The ethiopic *Testament* is contained in Brit. Mus. *Or.* 793, 795, of the xviiith century. (2) The *Sīnōdōs* is contained in Brit. Mus. *Or.* 793, 795, 796, all of the xviiith century: *Or.* 794 (c. xv) has not the prayers. (3) The *Ceremonial* is in Brit. Mus. *Or.* 549, 550, 788, 799, of the xviiith century, and *Add.* 16205. (4) Part of the tract on the priest's duties is in Brit. Mus. *Or.* 829* (xviiith cent.). The *Fatcha nagasht* (Law of the Kings) is a version of the arabic collection of Ibn al'Assāl.

3. Of modern writers see Francisco Alvarez *Verdadera informaçam das terras do Preste Joam* [Coimbra] em casa de Luis Rodriguez 1540 (engl. transl. by Lord Stanley of Alderley, *Narrative of the Portuguese embassy to Abyssinia during the years 1520–1527*, Hakluyt Soc., Lond. 1881): Job Leutholf (Ludolfus) *Historia ethiopica* iii, Francof. ad M. 1681, *Ad suam historiam ethiopicam antehac editam commentarius* iii, Francof. ad M. 1691: Renaudot *Lit. or. coll.* i, pp. 496–518: Lebrun *Explication* iv, pp. 519–579: Bruce *Travels* v. 12, 2nd ed., Edinb. 1805: Neale *The patriarchate of Alexandria* Lond. 1847: Gobat *Journal of a three years' residence in Abyssinia*, 2nd ed., Lond. 1847: Harris *The highlands of Ethiopia* vol. iii, 2nd ed., Lond. 1844: Bent *The sacred city of the Ethiopians* Lond. 1893: Evetts and Butler *The churches and monasteries of Egypt* Oxford 1895, pp. 284–291.

Geo. Cassander *Liturgica* (*Opera* Paris 1616, p. 28) has an abstract of the liturgy from Alvarez.

III. THE PERSIAN RITE

The Nestorian books are to be distinguished from those of the two Chaldaean Uniats: the western, which was formed in the middle of the seventeenth century and has its centre at Mosul; and the eastern, consisting of such of the Christians of S. Thomas in Malabar as still adhere to the Roman communion and the results of the synod of Diamper.

The ritual books required for the celebration of the liturgy are (α) the *Tachsa* τάξις) containing the text of the liturgy (the deacon's manual *Shamashūtha* is sometimes found separately): (β) the *Dawīdha* containing the Psalter and the litanies (pp. 262 sqq. below): (γ) the *Lectionary*, in three volumes containing respectively the Lections (O. T. and Acts), the Apostles (S. Paul) and the Gospels: (δ) the *Ḥūdhra* containing the proper hymns. See Badger *The Nestorians and their rituals* ii, pp. 19-25: Maclean and Browne *The Catholicos of the East and his people* pp. 232 sq., 240 sq.

i. Printed texts.

1. Nestorian.

Liturgia sanctorum Apostolorum Adaei et Maris: cui accedunt duae aliae in quibusdam festis et feriis dicendae: necnon ordo baptismi [*Tachsa* part i] Urmiae, typis missionis archiepiscopi Cantuariensis, mdcccxc: [*Tachsa* part ii] ibid. mdcccxcii.

ܟܬܒܐ ܩܕܝܫܐ ܕܣܗܕܘܬܐ (*Lections, Apostles and Gospels*) Urmi, the archbishop of Canterbury's mission, 1889.

These volumes form the *editio princeps* of the Nestorian rite, unmodified except by the omission of the heretical names. Of the liturgy, the first volume contains the *ordo communis* and the three anaphoras, of the Apostles, of Theodore and of Nestorius, from an Alḳosh ms. with some variants from several mss. of the districts of Alḳosh, Kurdistan and Urmi. The second volume contains the prothesis and the prayers, pp. 247–52, 262-6 below: the third the table of lections for the whole year. The text below is translated from these books so far as they go: the variable hymns, except that on p. 297, which is contained in the first volume p. 52, are from a ms. *Ḥūdhra* which Dean Maclean used in Kurdistan: on the Diptychs see below. The *Ḥūdhra* is unpublished.

Translations: Latin in Renaudot ii, pp. 578-632 (*ordo communis* and the three anaphoras, from mss. representing a local use in some respects different from that of the text above: see Ren. p. 561 and manuscripts below) from which the *ordo communis* and the anaphora of the Apostles are reproduced in Lebrun vi, pp. 468–512 and Daniel iv, pp. 171–193 (the principal paragraphs of Theodore and Nestorius are added in the margin of the latter). English in G. P. Badger *The syriac liturgies of the Apostles, ... Theodorus ... and ... Nestorius* (Occasional papers of the eastern church association, no. xvii) Lond. 1875 from mss. in

Turkey: *The liturgy of the holy apostles Adai and Mari* &c. Lond., S.P.C.K., 1893, pp. 1–62, 83–89, from the Urmi edition above: the anaphora of the Apostles from Renaudot's latin in Etheridge *Syrian churches* pp. 221–235 and in *Antenicene christian library* xxiv, Edinb. 1872: of Nestorius in Brett *Collection* pp. 91–101 (anaphora only) also from Renaudot's latin, and in Badger *The Nestorians and their rituals* ii, pp. 215–43 from mss. in Turkey: of Theodore in Neale *History of the eastern church: introd.* pp. 533–703 (anaphora only) from Ren.'s latin compared with Brit. Mus. *Rich.* 7181. The table of lections is given in A. J. Maclean *East Syrian daily offices* Lond. 1894, pp. 264 283: the O. T. lections for sundays in Forshall *Catal. codd. mss. orient. Mus. Brit. syr.* pp. 29–32 from *Rich.* 7168, the Gospels for the year pp. 48 53 from *Rich.* 7173, 7174: the divisions of the Psalter in Maclean and Browne *The Catholicos of the East* &c. pp. 240 sq. Cp. E. Ranke in Herzog-Plitt *Real-Encyclopädie* xi, *s. v.* Perikopen, pp. 471–3: Maclean and Browne *op. cit.* pp. 253 sq.

2. Chaldaean.

(1) Western.

Missale chaldaicum ex decreto s. congregationis de propaganda fide editum Romae 1767.

Of the anaphoras this contains only the Apostles: of the lectionary, the apostles and gospels for the year.

Translation: German by Bickell in *der katholische Orient* 4-6, Münster 1874.

(2) Eastern.

Ordo chaldaicus missae beatorum Apostolorum iuxta ritum ecclesiae Malabaricae Romae 1774. *Ordo chaldaicus rituum et lectionum iuxta morem ecclesiae Malabaricae* Romae 1775. ܟܬܒ ܒܗܝܫܩ ܣܕܪ̈ܐ . . . ܕܡܢ̈ܝ ܘܩܪ̈ܝܢ ܕܥܕܬܐ ܟܠܕ̈ܝܐ (*The book of the orders and the lections . . according to the chaldaean order of Malabar*) Rome 1844.

In the last, and presumably in the second, the liturgy is inserted, with a separate pagination 1–60, after p. 440. As will in part appear from the Portuguese title below, these texts, which contain the *ordo communis*, the lections (apostles and gospels) and the anaphora of the Apostles, have been purged from real or supposed nestorianisms and considerably dislocated by de Menezes and the synod of Diamper (1599).

Translations: Latin in Ant. de Gouvea *Jornada do arcebispo de Goa Dom Frey Aleixo de Menezes primaz da India Oriental . . quando foy as Serras do Malauar* etc. (Append. *Missa de que usam os antigos christiãos de São Thome do Bispado de Angamalle das Serras do Malauar da India Oriental purgada dos erros & blasfemias Nestorianas de que estava chea pello Illustrissimo & Reverendissimo Senhor Dom Frey Aleyxo de Menezes Arcebispo de Goa Primàz da India quando foy reduzir esta Christandade à obediencia da Santa Igreja Romana, tresladada*

de Siriaco ou Suriano de verbo ad verbum em lingoa Latina) Coimbra 1606. Reproduced in *La messe des anciens chrestiens dicts de S. Thomas* Bruxelles 1609 (also Antwerp in the same year): the *Bibliotheca patrum*, Paris 1654 t. vi, Colon. 1618 t. xv, Lugdun. 1677 t. xxvii: J. F. Raulin *Historia ecclesiae Malabaricae cum Diamperitana synodo . . accedunt cum liturgia Malabarica, tum* &c. Romae 1745, pp. 293-333: Lebrun *Explication* vi. 468 512. In English from the latin in Neale *The liturgies of SS. Mark* &c. Lond. 1859, 1869 &c.

3. An ancient Anaphora.

Dr. Bickell published in *Zeitschr. d. deutschen morgenländ. Gesellschaft* xxvii (1873) pp. 608–613 the text of a fragment in Brit. Mus. *Add.* 14669, ff. 20 sq., containing an anaphora of the Persian rite, of which his Latin reproduction is given below in Appendix L. Its title is unknown, but its structure indicates its Persian affinities, the Intercession intervening between the Institution and the Invocation.

See below, p. 511 note. Dr. Wright in *A short history of Syriac literature* Lond. 1894, p. 28 calls this anaphora 'Diodore of Tarsus,' on what ground does not appear: but cp. iii. 1 below.

ii. Manuscripts.

(1) *Liturgies.* Nestorian: Vatican *Syr.* xlii (A.D. 1603), cccliii (1608), Brit. Mus. *Rich.* 7181 (c. xvi), Paris *Suppl.* 31 (xvii), 39 (1697), 32 (written by Renaudot), 70 (xviii), 81 (1724). Chaldaean: Vat. *Syr.* xliv (1691), xliii (1701), ccxc (1751), ccxci (1766), Bodl. *Ouseley* 267 (xviii: with lat. vers.), Paris *Anc. fonds* 67 (xvii), *Suppl.* 12 (xvii), 18 (1698), 24 (written by Renaudot), 68 (1699), 94 (1711), 49 (xviii). (2) *Diptychs.* The diptychs given below, pp. 275-281, have been compiled by Ḳasha Oshana of Urmi from two mss., of which the one (*α*) was written by the rabban Yonan, who died a few years ago, from two mss., one long, the other short, which he combined without distinguishing the elements contributed by each: this composite ms. is the basis of the list below: the other (*β*), which is now at the end of the *Ḥūdhra* of the village of Guktapa near Urmi, was written about 200 years ago by mar Yuḥanan of Mawana near the Perso-Turkish frontier. The additions taken from *β* are distinguished below by square brackets. From the names of the metropolitans it is clear that *α* belongs to the province Mosul, which was formerly part of that of Arbela: the names up to Titus, p. 277. 11, belong to Arbela, and the list is then continued in the line of Mosul. From the names and the mention of Çubha (i.e. Nisibis), p. 278. 5, it appears that *β* belongs to the province of Nisibis. The notitiae of the Nestorian bishops are not complete enough to enable us to identify the cities to which the lists belong, but perhaps *α* is of Ardashir and *β* of Mardin. (3) *Lectionaries*: Brit. Mus. *Add.* 14492 (c. ix), 14491 (ix or x), 14705, 17923 (xi), 14688 (xii or xiii), *Egerton* 681 (xiii), *Rich.* 7168, 7173–6.

iii. History, &c.

1. Three other anaphoras are mentioned, but are now unknown.

(1) Barçauma (fl. 480): mentioned in the *Catalogue* of 'Abhdishu (Assemani *B. O.* iii [1] p. 66).

(2) Narsai (fl. 490): mentioned also by 'Abhdishu (*ib.* p. 65).

(3) Diodore of Tarsus. An anaphora under this title is proscribed by de Menezes' synod of Diamper along with those of Nestorius and Theodore (act. v decr. 2, ap. Raulin *Historia* p. 153), and Abraham Ecchellensis (*Catal. Hebedjesu* Romae 1655, p. 135) mentions it. Renaudot (*Lit. or. coll.* ii, p. 569) questions its existence, supposing that the synod of Diamper confused the names of Theodore and Diodore: but the decree mentions both and the doubt seems gratuitous.

Comp. i. 3 above. On the anaphora of Theodore see Leontius of Byzantium c. A. D. 531) *c. Eutych. et Nestorium* iii. 19 (Migne *P. G.* lxxxvi. 1368 c).

2. The history of the rite must otherwise be sought in the commentators, of whom the works of the following are extant. Ishu'yabh of Arzon († 595) *Questions on the mysteries*, found in part in Vat. *Syr.* cl (5) (Assemani *Vat. catal. or.* iii p. 280). George of Arbela (fl. 960) *Exposition of all the ecclesiastical offices* is abstracted in *B. O.* iii (1) pp. 518–40 (tr. iv. is on the liturgy); his *Questions on the ministry of the altar* is extant in Vat. *Syr.* cl (1). Yabhallaha II († 1222) *Questions on betrothals and marriages and on the sacred liturgy*, ib. (3). 'Abhdishu of Nisibis (1318) *The Pearl* is printed with a Latin translation in Mai *Scriptt. vet. nov. coll.* x (2) Romae 1838, pp. 317 sqq., and is given in English in Badger *The Nestorians and their rituals* ii, Lond. 1852, pp. 380–422: iv. 5 sq. is on the Eucharist. Timothy II (fl. 1318) *On the seven causes of the mysteries of the church* is abstracted in *B. O.* iii (1) pp. 572–80. *The Book of the Fathers* or *The heavenly intelligences*, included in the Nestorian law-book *Ashitha Sunhadus*, is attributed to Simeon bar Sabba'e († c. 340) but is certainly much later (Wright *Syriac Literature* p. 30, Maclean and Browne *The Catholicos of the East and his people* Lond. 1892, p. 183): it is unpublished.

Narsai (fl 490) *Exposition of the mysteries* (*B. O.* iii [1] p. 65), Hannana of Hedhaiyabh († 607) *Exposition of the mysteries* (*ib.* 83), and Ishu'barnon († 826)

On the division of the offices (*ib.* 166) are mentioned in the *Catalogue* of 'Abhdishu, but are no longer extant, unless the anonymous tract mentioned in *B. O.* ii p. 489 n. xi be the work of Ishu'barnon. Cp. Wright *A short history of Syriac literature* Lond. 1894, pp. 59, 127, 217.

3. Of modern writers Assemani *Biblioth. orient.* iii (1) and (2) gives all sorts of information on Nestorians, Chaldaeans and Malabarese: Renaudot *Lit. or. coll.* ii pp. 561–642 has a dissertation and notes on the liturgies: Neale *History of the holy eastern church: introd.* pp. 319–323 discusses the originality of the Persian rite as against Palmer *Origines liturgicae* i, pp. 194–196 (4th ed.): Bickell *Conspectus rei syrorum literariae* pp. 61–5 discusses some points of the liturgy. On the Nestorians see Etheridge *Syrian churches* pp. 54–134, Badger *The Nestorians and their rituals* Lond. 1852, Yule *Cathay and the way thither*, Hakluyt Soc. 36, 37, Lond. 1866, Legge *The Nestorian monument of Hsî-an Fû* Lond. 1888, Maclean and Browne *The Catholicos of the East and his people* Lond. 1892. On the Chaldaeans, Lebrun *Explication* vi, pp. 369–571, Badger *u. s.*, Bickell *der katholische Orient* Münster 1874, 1–6 (no. 6 has notes on the liturgy comparing the Uniat and the Nestorian forms in detail). On the Malabarese see Raulin *Historia ecclesiae Malabaricae* Romae 1745, Binterim *Denkwürdigkeiten* iv (2) Mainz 1827, pp. 240 sqq., Etheridge *u. s.* pp. 150–171, Howard *The Christians of S. Thomas and their liturgies* Oxford 1864, Rae *The Syrian church in India* Edinb. 1892.

IV. THE BYZANTINE RITE

A. The Orthodox Liturgies

The liturgies of S. Chrysostom, of S. Basil and of S. Gregory Dialogos or the Presanctified exist and are in use in several languages. In many cases there is a Uniat rite alongside of the Orthodox.

The languages are the following: (1) *Greek*, in use among the greek-speaking populations of the Levant, whether Orthodox or Uniat, and in the western Uniats, the Greek in Italy and the Albanian in Sicily: (2) *Syriac*, no longer in use but formerly the language of the Syrian Melkites or Orthodox: (3) *Arabic*, the language of the arabic-speaking Orthodox, at least in Palestine, and of the Uniat drawn from the Orthodox of Syria, now called 'Melkites' or 'Greek

catholics': (4) *Georgian*, the language of Georgia, the exarchate of Tiflis, now in some degree in process of displacement by Slavonic: (5) *Old Slavonic*, the ecclesiastical language of Russia and of the Slavonic populations of the Balkan peninsula and Austria-Hungary, both Orthodox and Uniat: (6) *Roumanian*, since the middle of the seventeenth century, when it displaced Old Slavonic, the language of the church of Roumania and of the Roumanians of Hungary, Orthodox and Uniat: (7) *Esthonian*, *Lettish* and *German*, in use in the Baltic provinces of Russia: (8) *Finnish* and *Tartar* dialects of E. Russia and N. Asia, *Eskimo* and *Indian* dialects of N. E. Asia, the Aleutian islands and Alaska, as well as *Japanese* and *Chinese*, in use in the missions of the Russian church: (9) *English*, in use among Austrian colonists in N. America, formerly Uniat, now Orthodox under the bishop of Alaska and the Aleutian islands resident in San Francisco.

Of the liturgical books it is sufficient to mention (1) the **Τυπικόν**, containing the rules for determining the service to be said on a given day, and dealing with questions of occurrence and concurrence, &c., and indicating most of the variables; first published in *Τυπικὸν καὶ τὰ ἀπόρρητα* Venice 1545, and again *Τυπικὸν σὺν Θεῷ ἁγίῳ περιέχον πᾶσαν τὴν διάταξιν τῆς ἐκκλησιαστικῆς ἀκολουθίας τοῦ χρόνου ὅλου* Venice 1685, and much simplified in *Τυπικὸν κατὰ τὴν τάξιν τῆς τοῦ Χριστοῦ μεγάλης ἐκκλησίας* Constantinople 1888. Selections from the *Typikon* are given under the several months and days in the **Μηναῖα**, the **Ἀνθολόγιον** and the books *de tempore* in (7) below. (2) The **Εὐχολόγιον** contains, besides the offices for the rest of the sacraments and the 'occasional' and pontifical offices, the text and rubrics of the fixed elements of the liturgy, the *diakonika* being generally more or less abbreviated. (3) The **Λειτουργικόν** or *Αἱ θεῖαι λειτουργίαι* contains the text and rubrics of the liturgies, apart from the other matter contained in the Euchologion, with some of the less frequently varying of the variable formulae appended. (4) The **Ἱεροδιακονικόν** contains the *diakonika*: e.g. *Ἱεροδιακονικὸν νέον* Venice 1694, *Ἱεροδιακονικὸν ἐν ᾧ περιέχεται ἅπασα ἡ τῆς ἱεροδιακονικῆς τάξεως πρᾶξις* Venice 1768, &c. (5) The fixed hymns and responses are contained in the **Συλλειτουργικόν**: e.g. *Ἀκολουθία τοῦ ἀναγνώστου ἤγουν τὰ συλλειτουργικά* Venice 1549, 1641, and *νεωστὶ διορθωθεῖσα* (sic) 1644. (6) The **Ἀναγνωστικόν**, the **Ἀπόστολος** or **Πραξαπόστολος** and the **Εὐαγγέλιον** contain the lections, the **Εὐαγγελιστάριον** the table of N. T. lections. (7) The variable hymns are found, for Sundays in the **Ὀκτώηχος** (Venice 1525 &c.), for Lent and the three preceding weeks in the **Τριῴδιον** (Venice 1522 &c.), for Eastertide in the **Πεντηκοστάριον** (Venice 1544 &c.), and for the immovable feasts in the **Μηναῖα** (Venice 1548 &c.): the festal hymns are repeated in the **Ἀνθολόγιον** (Venice 1621 &c.), and again in part (the antiphons of the enarxis and the hymns of the Little Entrance, in the **Ὡρολόγιον** (Venice 1509 &c.). It will be unnecessary further to refer to any of these books except those contained in (2), (3) and (6). See Leo Allatius *de libris ecclesiasticis Graecorum* Paris 1645, reprinted in J. A. Fabricius *Bibliotheca graeca* v, Hamb. 1712: Cave *Scriptorum eccles. hist. lit.* ii, Lond. 1698, diss. 2, pp. 30–60: Neale *History of the holy eastern church: introd.* Lond. 1850, pp. 819 sqq.: Daniel *Cod. lit.* iv, Lips. 1853, pp. 314 sqq.:

Pitra *Hymnographie de l'église grecque* Rome 1867, pp. 62-64: Legrande *Bibliographie hellénique au quinzième et seizième siècle* Paris 1885, *Bibliogr. hellén. au dix-septième siècle* Paris 1894–5.

In speaking of a great living rite like the Byzantine it is impossible, as it is unnecessary, to do more than indicate certain groups whether of printed texts or of manuscripts.

i. Greek printed texts.

Αἱ θεῖαι λειτουργίαι τοῦ ἁγίου Ἰωάννου τοῦ χρυσοστόμου, Βασιλείου τοῦ μεγάλου καὶ ἡ τῶν προηγιασμένων· Γερμάνου ἀρχιεπισκόπου Κωνσταντινουπόλεως ἱστορία ἐκκλησιαστικὴ καὶ μυστικὴ θεωρία. Ἐν Ῥώμῃ χιλιοστῷ φκς′ (1526) μηνὸς ὀκτοβρίου· δεξιώτητι Δημητρίου Δουκᾶ τοῦ κρητός.

This is the *editio princeps* of these liturgies, published with the licence of Clement VII and, according to the colophon, edited with the co-operation of the archbishops of Cyprus and of Rhodes. Beyond this the source of its text is unknown. The text is reprinted in Swainson, pp. 101–87 (bottom). S. Chrys. was published separately in Λειτουργία τοῦ ἁγίου Ἰωάννου τοῦ χρυσοστόμου κατὰ τὴν τοῦ Δημητρίου Δούκας (sic) τοῦ κρητὸς ἔκδοσιν Venice 1644.

Ἡ θεία λειτουργία τοῦ ἁγίου Ἰωάννου τοῦ χρυσοστόμου: *divina missa sancti Joannis Chrysostomi* Venetiis per Joan. Antonium et fratres de Sabio 1528, and apud Julianos 1687 (greek and latin).

The text is closely akin to, but not identical with, that of the edition of Ducas.

Λειτουργίαι τῶν ἁγίων πατέρων Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοθέου, Βασιλείου τοῦ μεγάλου, Ἰωάννου τοῦ χρυσοστόμου Parisiis 1560.

The source of the texts is not indicated except in so far that in the letter to the cardinal of Lorraine prefixed to the corresponding latin collection, Paris 1560, Antwerp 1560, 1562 (see above, p. xlviii), the editor Jo. a S. Andrea describes the documents there contained as drawn *e mediis Graeciae bibliothecis* (f. 2 v). The latin version of S. Basil is that of an ancient ms. of Johannisberg; of S. Chrysostom, that of Leo Thuscus (see below pp. lxxxiv 10, lxxxv 30).

J. Goar ΕΥΧΟΛΟΓΙΟΝ *sive rituale graecorum .. cum selectis bibliothecae Regiae, Barberinae, Cryptae Ferratae, Sancti Marci Florentini, Tillianae, Allatianae, Coresianae, et aliis probatis mm. ss. et editis exemplaribus collatum. Interpretatione latina .. illustratum...* Lutetiae Parisiorum mdcxlvii. Ed. secunda Venetiis mdccxxx.

This is the most considerable collection of materials for the history of the text that has been made, and it has never been adequately used. Daniel *Cod. lit.* iv pp. 327 sqq. makes some use of it and embodies some of its collations for S. Chrysostom. Its most important texts are the Barberini, on which see below and the following:

Ibid. pp. 153–156 (ed. 2) *Exemplar aliud liturgiae Basilianae juxta M. S. Isidori Pyromali Smyrnaei monasterii S. Joannis in insula Patmo diaconi.* An undated text of S. Basil, of an ancient type intermediate between the Barberini and the mass of later texts.

The ms., brought to Europe by Isidore Pyromalus, a friend of Goar's, was recognized by the latter as closely related to the latin text given by De la Bigne (Morel is apparently meant, viz. in *Liturgiae patrum* Paris 1560: at least Morel's text is evidently identical with that referred to), the origin of which he had been anxious to ascertain. This translation was, no doubt, in fact derived either from J. Cochlaeus *Speculum antiquae devotionis circa missam et omnem alium cultum Dei . . .* ap. S. Victorem extra muros Moguntiae 1549 or from G. Witzel *Exercitamenta syncerae pietatis multo saluberrima inter quae lector habes liturgiam seu missam S. Basilii mag. recognitam* Mogunt. 1555: and Cochlaeus and Witzel derived it independently from a *vetustus codex latinae translationis* belonging to the monastery of S. John in the Rheingau, i. e. Johannisberg on the Rhine below Mainz: see *Speculum* p. 117 and *Exercitamenta* epistola nuncup. and praefatio. Both the mss. are lost for the present: at least, Goar's greek is not in the Bibliothèque Nationale, and the Johannisberg ms. has probably perished, the library having been burnt at the beginning of the present century. The texts are important as containing the *diakonika* and an order in some ways different from that of later texts. It may be noticed that the prayer of the Cherubic Hymn Οὐδεὶς ἄξιος is wanting, and the text of the prayer of Elevation Πρόσχες Κύριε is intermediate between that of the Barberini ms. (p. 341 below: identical with the text in [Amphilochius] *Vita S. Basilii* 6 in *SS. patrum Amphilochii . . . opera omnia* ed. Combefis, Paris. 1644, p. 176 B) and that of S. Chrysostom in Grottaferrat. Γ β vii of the ninth or tenth century.

C. A. Swainson *The Greek Liturgies chiefly from original sources* Cambridge 1884, pp. 76–187.

This gives, pp. 76–98, the three liturgies from the Barberini ms. with variants in S. Chrysostom from Vat. *Graec.* 1970 (*codex Rossanensis*), and again pp. 101–144, 151–187 from Burdett-Coutts iii. 42 (eleventh cent.) and from the *editio princeps* with variants from other edd. and some mss. The comparison of eleventh and sixteenth century texts is inconveniently arranged and misleading. The choice of materials is arbitrary and inadequate, and it is assumed that conclusions can be drawn from the mere length of a text without regard to its intended scope, whereas in fact a modern altar-book is not materially longer than the earliest known text. Hence the comparison of an eleventh century altar-book with a more or less complete sixteenth century text leads to no result, and the remarks on p. 148 are entirely illusive. The inadequacy of materials may be gathered from p. 174 where the editor remarks that he has met with no ms. of the Presanctified later than the Barberini and the Rossano codices,

whereas such mss. are quite common; and on p. 74 the mss. of the thirteenth and fourteenth centuries are said to be 'chiefly fragmentary,' which is not the case unless it be meant that they are altar-books and therefore do not contain the *diakonika*. The 'momentous additions between the eleventh and the sixteenth centuries' referred to on p. xxxvi affect only the Prothesis: their extent and their momentousness can be judged of from Appendix Q below.

The service-books of the Orthodox use, until the present century, seem to have been printed exclusively at Venice where the Euchologion was published in 1526, 1545, 1558 &c., and there has been a series of issues by various editors ever since. In the present century editions have been printed at Constantinople, e.g. Εὐχολόγιον τὸ μέγα 1803, and at Athens, e.g. Αἱ θεῖαι λειτουργίαι 1835, the latter representing the use of the church of Greece which has characteristics of its own. Of the service-books of the Uniats, the Basilian use of Italy is represented by Αἱ θεῖαι λειτουργίαι . . . αἷς . . . ἔθος ἱερουργεῖν τοῖς ἰταλογραικοῖς τοῦ ἁγίου Βασιλείου μοναχοῖς κατὰ τὴν τάξιν τοῦ τυπικοῦ ᾗ χρῆται ἡ σεβασμία μονὴ ἡ Κρύπτης Φερράτης καλουμένη Rome 1601 and Λειτουργικὸν σὺν Θεῷ ἁγίῳ κατὰ τὴν τάξιν τοῦ τυπικοῦ τῆς πανσέπτου μονῆς τῆς Κρυπτοφέρρης ναὶ μὴν καὶ ἔθος τῶν ἰταλογραικῶν μοναζόντων τοῦ μεγάλου πατρὸς ἡμῶν Βασιλείου Rome 1683, the latter arranged as a Roman missal; while the editions of Εὐχολόγιον τὸ μέγα, Rome 1754 and 1873, represent the use of the Greek Uniat in general.

See E. Legrande *Bibliographie hellénique au xv et xvi siècle* Paris 1885, *Bibliog. hellén. au dix-septième siècle* Paris 1894–5. From one or more of the editions of the service-books are derived several western literary editions: e.g. Daniel *Codex lit.* iv, pp. 327–450 (ed. not specified), Neale *Tetralogia liturgica* (S. Chrys. from edd. Venice 1840 and 1842), J. N. W. B. Robertson Αἱ θεῖαι λειτουργίαι Lond. 1894 (chiefly from edd. Venice 1851, 1888, Constantinople 1858).

Translations. (1) S. Chrysostom was translated into Latin for Rainaldus de Monte Catano by Leo Thuscus in about 1180 from a text of the end of the eleventh or the beginning of the twelfth century, as is indicated by the names of Nicolas patriarch of Constantinople (Nicolas III 1084–1111) and of Alexios the emperor (Komnenos 1080–1118) commemorated in the great intercession (the other patriarchs cannot be identified). This version was published by Beatus Rhenanus in *Missa d. Joannis Chrysostomi secundum veterem usum ecclesiae Constantinopolitanae* Colmar 1540 (Horawitz and Hartfelder *Briefwechsel d. B. Rhenanus* Leipz. 1886, pp. 617, 466, 471, 474) and reprinted in *Liturgiae sive missae ss. patrum* Parisiis 1560, Antwerpiae 1560, 1562, and fragments of it in Swainson, pp. 145–7. Another latin version was made in about 1510 by Erasmus for Fisher of Rochester (Fisher *de verit. corporis et sanguinis Christi in*

euchar. Colon. 1527, f. 113) from two mss., one of them said to be of the twelfth cent. (Gasquet and Bishop *Edward VI and the Book of common prayer* Lond. 1890, p. 187 note) and published in *Opera S. Chrys.* t. v, ed. Chevallon, Paris 1536, and separately in *D. Joannis Chrysostomi missa graecolatina D. Erasmo Roterodamo interprete* Paris 1537, and at Colmar 1540; again in *Opera S. Chrys.* Basil. 1547 and t. iv Paris 1624; and again in Τῆς θείας λειτουργίας τοῦ ἁγίου Ἰωάννου τοῦ χρυσοστόμου δύο κείμενα Venice 1644 (being the text and version of 1528, and a text with Erasmus' version, described in the preface as reprinted from an edition by Morel, 1570) and Λειτουργίας τοῦ ἁγίου Ἰωάννου τοῦ χρυσοστόμου ἑτέρα ἔκδοσις τελεῖσθαι εἰωθυίας ἔν τισι τῶν μοναστηρίων Venice 1644 (being apparently a reprint of the second part of the former). Another version was published at Worms in 1541 from a Trier ms. by Ambr. Pelargus (who remarks in his preface on the great differences between the Trier text, that used by Erasmus, and a roll in the cathedral church of Worms: this last is also mentioned in a letter of Konrad Harzbach to B. Rhenanus, Horawitz p. 471), and another from the ed. of 1526 at Prague in 1544, and another from the same ed. by Gentianus Hervetus, Venice 1548, Antwerp 1562, and reprinted in the *Bibliotheca patrum* Paris 1624 t. ii, 1644 and 1654 t. xii. Montfaucon *Opera S. Chrys.* t. xii, Paris 1735, gives a version from the text of Savile *Opera S. Chrys.* t. vi. Etonae 1612 (described as derived from 'ed. Morellii Paris. 1570,' i.e. apparently Λειτ. τ. ἁγ. πατέρων Paris. 1560). See Cave *Scriptt. eccles.* i p. 305, Fabricius *Biblioth. graeca* vii p. 651 sq., xiii p. 824, Burbidge *Liturgies and offices of the church* Lond. 1885, pp. 41 sq., Legrande *Bibliographie hellénique au dix-septième siècle* i p. 459 sqq.: Gasquet and Bishop *u. s.* A German translation was published by G. Witzel in 1540 (Horawitz and Hartfelder *u. s.* pp. 466, 469), and a modern version by Rajewsky in *Euchologion d. orthodox-katholischen Kirche* Wien 1861-2. English in Brett *Collection* pp. 42-56 (anaphora: from Goar): Covel *Account of the present Greek church* Cambr. 1722, pp. 15-28 (from Εὐχολόγιον Venice 1673): King *Rites and ceremonies of the Greek church in Russia* Lond. 1772, pp. 137-84 (from the Slavonic): Neale *History: introd.* pp. 341 726 (from edd. Venice 1839, 1842): in *The divine liturgy of our father among the saints John Chrysostom* Lond. 1866: Robertson Αἱ θεῖαι λειτουργίαι: *the divine liturgies* Lond. 1894 (see above). (2) On the old Latin version of S. Basil see above p. lxxxiv. A version of his own was also published by G. Witzel in 1546 (according to Gasquet and Bishop *u. s.*): another from the edition of 1526 by Gentianus Hervetus, Venice 1548, reprinted in the *Biblioth. patrum* Paris 1624 t. ii, 1644 and 1654 t. xii; and another from a ms. in Uffenbach's library, consisting of leaves promiscuously arranged, in J. H. Maius *Bibliotheca Uffenbachiana* Halae 1720, p. 498, reprinted in Migne *P. G.* cvi. 1291 sqq. (certainly not of the ninth century as there stated). German in Rajewsky *u. s.* English in Brett pp. 57-70 (anaphora only, from Goar), and Neale and Robertson as above. (3) The Presanctified was translated, from the edition of 1526 and an Euchologion, by Gilbert Genebrard, and published in the *Biblioth. patr.* Colon. 1622 t. xv, Paris 1624 t. ii, 1644 and 1654 t. xii, Lugdun. 1677 t. xxvii. German and English in Rajewsky, Neale and Robertson as above.

The Lectionary. (1) The Ἀναγνώσεις or *ἀναγνώσματα*, the Old Testament lections of the divine office, were printed separately with the proper *προκείμενα* in *Βιβλίον λεγόμενον Ἀναγνωστικὸν περιέχον πάντα τὰ ἀναγνώσματα τὰ ἐν τοῖς ἑσπερινοῖς τοῦ ὅλου ἐνιαυτοῦ τά τε εὑρισκόμενα ἐν τοῖς βιβλίοις τῶν δώδεκα μηνῶν καὶ τὰ ἐν τῷ τριωδίῳ καὶ ἐν τῷ πεντηκοσταρίῳ* Venice 1595–6. This has not apparently been often reprinted, if at all. The lections do not belong to the liturgy except in Lent, when the two lections of the ferial *ἑσπερινός*, from Genesis and Proverbs respectively, become on wednesdays and fridays the lections of the Presanctified. They are contained in the Τριώδιον. (2) The Ἀπόστολος or Πραξαπόστολος, containing the Apostles (S. Paul) and the lections from the Acts substituted for the Apostles in Eastertide, was printed at Venice in 1550 and frequently since. In some editions at least the proper *προκείμενα* and alleluias are added. (3) The *Θεῖον καὶ ἱερὸν Εὐαγγέλιον*, containing the Gospels for the year, was published at Venice in 1539 and often since. (4) The Εὐαγγελιστάριον or table of sunday Gospels for the year was published in *Εὐαγγελιστάριον περιέχον τὴν τῶν εὐαγγελιστῶν διαδοχὴν πόθεν ἄρχονται καὶ ποῦ καταλήγουσιν* Venice 1614, 1624, and is appended to modern editions of the Εὐαγγέλιον e. g. Venice 1872. The later editions include the Apostles in the table.

The table of lections is given in Smith and Cheetham *Dict. of christian antiquities* s. v. Lectionary, pp. 955–9, and in Scrivener *Introduction to the textual criticism of the New Testament*, ed. 4, i pp. 80–89. On the structure of the lectionary see E. Ranke's excellent exposition in Herzog-Plitt *Real-Encyclopädie* xi, *s. v.* Perikopen, pp. 463–8. See also Burgon *The last twelve verses of S. Mark* Oxford 1871, pp. 191 sqq., and Scrivener *op. cit.* pp. 74–7, 327 sq. (inaccurate in detail). On the Εὐαγγελιστάριον see further in the Glossary *sub voce.*

ii. The other languages of the rite.

Of the Melkite *Syriac* only the Gospel lectionary has been published in *Bibliothecae syriacae a Paulo de Lagarde collectae quae ad philologiam sacram pertinent* Gottingae 1892, pp. 257–402 ('the Jerusalem Syriac').

See Tischendorf-Gregory *Nov. test. graece*, ed. 8, Leipz. 1894, pp. 827 sq.: E. Ranke in Herzog-Plitt *Real-Encyclopädie* xi, *s. v.* Perikopen, pp. 470 sq. The Gospels are tabulated from Bodl. *Dawk.* 5 in Payne-Smith *Catal. codd. syr. bibl. Bodl.* cc. 114–29.

The *Arabic* for the use of the Orthodox in Palestine is printed in Αἱ θεῖαι λειτουργίαι كتاب خدمة الاسرار المقدسة (*The book of the service of the holy mysteries*) Jerusalem, at the Patriarchal press, 1860 (arabic only). The Uniat Melkite use is found in Αἱ θεῖαι λειτουργίαι كتاب ليتورجيات (*The book of liturgies*) (Rome 1839?), Vienna 1862 (parallel greek and arabic).

The Gospel lectionary is tabulated in Mai *Scriptt. vet. nov. coll.* iv (2) Romae 1831, pp. 34 60 from Vat. *Arab.* xvi (twelfth cent.).

In *Slavonic* the liturgies of S. Basil and S. Chrysostom were published for Servia, with the lections at Venice in 1519, 1554, and in three editions about 1570, and without lections at Venice in 1527 (Dobrowsky *Institutiones linguae slavicae* Vindob. 1822, p. xl; P. J. Šafařík *Gesch. d. südslawischen Literatur*, ed. Jireček, Prag 1865, t. iii pp. 284 sq.), and the liturgies for Russia at Venice in 1574 (Zaccaria *Biblioth. ritualis* i, Romae 1776, p. 19) and at Moscow in 1602 (Dobrowsky *op. cit.* p. xlix).

The *Georgian* books were printed before 1798 (F. C. Alter *Ueber georgianische Litteratur* Wien 1798, p. 122).

In *German* the liturgies are published for the use of the Russian colony at Alexandroffka near Potsdam in Maltzew *die göttlichen Liturgieen unserer heiligen Väter Johannes Chrysostomos, Basilios d. grossen u. Gregorios Dialogos deutsch u. slawisch unter Berücksichtigung d. griechischen Urtexte* Berlin 1890.

The liturgies have been printed in *Japanese* (2nd. ed. 1895) and in *Chinese* (1894), and in several *Finnish* and *Tartar* dialects.

§ In Roumania till 1643 Old Slavonic was the ecclesiastical language, and till sometime in the same century Servian was that of commerce and law. Since that date Roumanian has been substituted, but the cyrillic alphabet was retained till 1828 when it was modified: in about 1847 it was finally abandoned and the roman letters adopted. See Gröber *Grundriss d. romanisch. Philologie* i. Strassb. 1886, p. 437, Morfill *Slavonic literature* Lond. 1883, p. 24. § Innocent archbishop of Kamchatka (1840–68), afterwards metropolitan of Moscow, translated or assisted in the translation of the liturgy into several dialects of N.E. Asia, the Aleutian islands and Alaska. See *American church review* July 1877.

iii. Manuscripts.

(1) Rome, Biblioth. Barberina. MS. iii. 55. Parchm., of the end of the eighth century, in uncial. Euchologion. The liturgies are abstracted in Goar Εὐχολόγιον pp. 83–85, 150–153, 173 (ed. 2),

and printed at length in Bunsen *Analecta antenic.* iii. pp. 201–36, and from a new collation in Swainson pp. 76–98, and again from a new collation, with additions from early sources, below pp. 309–52. The ordinations are printed in Morinus *de sacris ecclesiae Ordinationibus* Antw. 1695.

According to a note on the fly-leaf, the volume was bequeathed to the convent of S. Marco at Florence by one Nicolas de Nicholis, having been left in Florence, according to Goar's *prooemium*, by a member of the Council of Florence in 1439. On palaeographical grounds it is assigned to the eighth or ninth century, and the date is probably more closely defined as between 788 and 797 by the commemorations on p. 333 below, where the *βασιλεῖς* must be Constantine VI (779-97) and Mary (married in 788) or Theodota (married in 795), and the *βασίλισσα* the dowager empress Irene. The lacuna of eight leaves in S. Basil is supplied below, pp. 327–36, from Grottaferrata Γ β vii.

(2) The bulk of existing manuscripts are of the eleventh to the seventeenth century, while texts of the tenth century are rare. The diversities among manuscript texts, so frequently insisted upon, for the most part affect the completeness of the contents and only in a small degree the text of the liturgy: celebrant's altar books are commoner than more complete documents.

Ninth or tenth century, Grottaferrat. Γ β vii (1). Tenth century, Grottaferrat. Γ β x, xx (1). Eleventh century, Grottaferrat. Γ β ii, iv, xx (2): Paris *Graec.* 328 (1): Burdett-Coutts iii 42 (given in Swainson, Chrys. Bas.). Twelfth century, Rome, Bibl. Angelica C. 4. 15: Grottaferrat. Γ β xxi: Milan F. 3 *sup.*: Paris *Graec.* 330, 391, 392, 409: Bodl. *Laud.* 28, *Auct.* E. 5. 13: Burdett-Coutts i. 10 (variants in Swainson, Chrys. Bas.). Thirteenth century, Grottaferrat. Γ β xiv: Milan E. 20 *sup.*: Paris *Graec.* 112: Bodl. *Cromw.* 11. Fourteenth century, Vat. *Ottobon.* 288: Grottaferrat. Γ β vii (2), xviii: Venice *Append. graec.* 447, 452: Paris *Graec.* 324, 328 (2), *Suppl. graec.* 469: Cairo *Patriarch.* 69: Jerusalem *Patriarch.* 520, *S. Saba* 605, 607 (patriarchal *διάταξις*). Fifteenth century, Milan P. 112 *sup.*: Paris *Graec.* 326, 2509, (Goar's ms., pp. 78-83), Bibl. Mazarin *Graec.* 727: Munich *Graec.* 540: Patmos 641, 690, 703: Jerusalem *S. Saba* 56. Sixteenth century, Rome, Bibl. Corsiniana 41 E 29, 41 E 31: Grottaferrat. Γ β ix, xxiv: Venice *Nanian.* 192, ii 147: Paris *Graec.* 393: Bodl. *Barocc.* 42, 107: Munich. *Graec.* 409: Jerusalem *S. Saba* 48, 53, 250, 392, 401, 618, 621, 687, 692. Seventeenth century, Venice *Nanian.* 219, 221, ii. 159, ii. 160, xi. 28: Paris, Bibl. Mazarin *Graec.* 725: Jerusalem *Patriarch.* 74, 99, 334, 474, 481 (1), *S. Saba* 327, 384, 540, 571, 584, 585, 586. Of unassigned date, Rome, Vat. *Vat. gr.* 1213, *Ottobon. graec.* 344, 434, Bibl. Barberina iii. 12, 22, 35, 48, 64, 89, 105, 108, 112, 129, iv. 1, 10, 13, 17, 25, 40 (Goar's *Barberin. secund.*), 41, 70 (these are described simply as *Euchologia*, and probably they do not

all contain the liturgies, while no doubt some of them belong to group (4) below): Milan F. 10 *sup.*, E. 18 *sup.* 2: Jerusalem *S. Saba* 570. Goar's *Euchologion patriarchale* (Grottaferrat. Γ β 1, twelfth cent.) does not contain the liturgies. Some other mss. are mentioned by Goar and by Swainson, but they are difficult to identify from their descriptions.

(3) From the eleventh to the fifteenth century commonly, and for a century or two before and after this period occasionally, the liturgies were written on a roll, a strip of parchment several feet in length and from six to eight inches broad attached to a wooden roller with ornamental finials, written over on both sides, the text of the *verso* beginning from the roller in order that in use the parchment after being unrolled might be rolled up again. Such manuscripts are generally celebrant's books containing little beyond the prayers and short rubrics: in some cases they have at least the cues of the *diakonika*, and deacon's rolls containing only the *diakonika* are not unknown. Each roll commonly contains a single liturgy, occasionally two or even the three.

Ninth or tenth century, Grottaferrat. Γ β xxix (fragments). Eleventh century, Grottaferrat. Γ β xli (fragment): Bodl. *Bodl. Add.* E 12, *E. D. Clarke* 38 (ff. i, 230: fragments). Twelfth century, Brit. Mus. *Add.* 22749, 27563, 27564: Paris *Graec.* 409: Monte Cassino (fragment): Messina *Graec.* 176: Chalki Theol. School: Jerusalem *S. Saba* 2 (fragment). Thirteenth century, Brit. Mus. *Add.* 18070: Paris *Graec.* 409 A, *Suppl. graec.* 468: Patmos 707, 709, 710, 731. Fourteenth century, Patmos 714, 716 (prothesis and diakonika), 721, 727-30, 733; Jerusalem *Patriarch.* 517, 518, 520. Fifteenth century, Paris *Graec.* 408: Patmos 708, 711, 712, 718, 720, 722, 725, 732, 734. Sixteenth century, Patmos 719 (with prothesis), 723, 724, 726. Seventeenth century, Patmos 717. On these mss. generally, and for other examples, see Gardthausen *griechische Paläographie* Leipz. 1879, pp. 58 sqq. Besides the liturgies, other parts of the Euchologion, e.g. ordinations, occur in rolls.

This form of liturgical ms. is called κοντάκιον, κονδάκιον, κονδάκι. Hence κοντάκιον &c. are used for a copy of the liturgy, whatever its form (Theod. Balsamon *in can.* 32 *in Trullo* p. 193 [Migne *P. G.* cxxxvii. 621 B]. *resp. ad Marc.* 5 [*ib.* cxxxviii. 957 B]: Εὐχολόγιον *in ordin. presb.*, e.g. Venice 1869, p. 165), and similarly in arabic ḳindāḳ (Bodl. *Bodl.* 402, f. 1: in syriac ḳūndōḳo is used generally of a roll, not apparently of a liturgical book in particular).

(4) An important group of manuscripts is that of the Basilian communities of Italy and Sicily. They no doubt in some cases may preserve usages which have vanished from the eastern books; and besides this they have an interest of their own both

as representing a development more or less independent of the eastern tradition and as containing a western admixture due to the influence of the Latin rite. They do not appear to have been studied in detail.

There are several such manuscripts in the library of Grottaferrata, the Basilian monastery in the Alban Hills: of the twelfth century, Γ β viii, xv: of the thirteenth, Γ β xiii: of the fourteenth, Γ β iii (Goar's *cod. B. Falascae*), xii: of the sixteenth, Γ β xvii, xix, xxxiii: of the seventeenth, Γ β xxiii, xxxviii: of the eighteenth, Γ β xxvi, xxviii; of the nineteenth Γ β xxxii. (See Rocchi *Codices cryptenses* Romae 1884). Messina *Graec.* 107 (xvth c.), 144 (xvi) are Basilian euchologia, and probably the liturgies *ib.* 160 (xiv), 147 (xvi), 56 (xvii) are Basilian: and Vat. *Basilian. graec.* ix (= *Vat. gr.* 1970, Swainson's C), xvii, xviii, li, Milan C 7 *sup.* (xiith c.), Paris *Graec.* 323 (xvi) probably all belong to this group, as no doubt do many of the Barberini euchologia mentioned above: and Bodl. *Auct.* E. 5. 13 (xiith cent.) formerly belonged to the Basilian monastery of S. Salvator at Messina. Texts of S. Chrys. and S. Bas., with latin versions by Leo Thuscus and his contemporary Nicolas of Otranto, are contained in a Karlsruhe ms., formerly belonging to the abbey of Ettenheim-Münster, described by F. J. Mone in *Lateinische u. griechische Messen* Frankfurt a. M. 1850, pp. 138 sqq. The texts appear to be Italian.

§ In connexion with this group of manuscripts may be mentioned the so-called Liturgy of S. Peter, which is a compilation from the Byzantine and the Roman rites, being the Byzantine liturgy with a Roman mass and the canon substituted for the corresponding Byzantine paragraphs. It may be that it is only a literary experiment; but the considerable variations of text in the several copies suggest rather that it represents a serious attempt to combine the two rites and that it was actually in use in the Greek communities in Italy. It was first published, from a manuscript in the library of card. Sirleto, itself derived no doubt from the Vatican manuscript below, by Guil. Linden in *Apologia pro liturgia Petri apostoli et commentarius in eandem cum missa apostolica Petri apostoli* Antw. 1589 and Paris 1595, and was reprinted in *Biblioth. patrum* ii Paris 1624 and Fabricius *Cod. apocr. Nov. Test.* iii Hamb. 1719 (greek and latin).

It is contained in Grottaferrat. Γ β vii (ixth or xth cent.), Vatican *Vat. graec.* 1970 (xii), Paris *Suppl. graec.* 476 (xv), *Graec.* 322 (xvi). Swainson pp. 191–203 prints it from the Vatican ms. with variants (inaccurately given) from the first Paris ms. Cp. Le Nourry *Apparat. ad biblioth. patrum* i, c. 34: Pitra *Hymnographie de l'église grecque* Rome 1867, pp. 72 sq.

(5) The Lectionary. The manuscripts of the Ἀπόστολος and the Εὐαγγέλιον are tabulated in Tischendorf-Gregory *Novum Testamentum graece* iii, ed. 8, pp. 687–800 and in Scrivener *Introduction* i, ed. 4, pp. 328–76. Some of these manuscripts also contain Old Testament lections, but the documents of the Ἀναγνωστικόν have not apparently been collected.

Messina *Graec.* 102, 122, 131 of the twelfth century and 164 of the thirteenth are Ἀναγνωστικά.

(6) Syriac and Arabic manuscripts.

Syriac. (1) *Liturgies.* Brit. Mus. *Add.* 14497 (c. xi or xii): Vat. *Syr.* xli (14th c.), *ib.* xl (16th c.: with arabic rubrics). (2) *Lectionaries.* Vat. *Syr.* cclxxviii (9th c.), cclxxix (before 1141), cclxxx (1505): Bodl. *Dawk.* 5, 9: Brit. Mus. *Add.* 14489 (A.D. 1023), 17218 (xi).

Arabic. (1) *Liturgies.* Vat. *Arab.* xlvii (greek-arabic, A.D. 1582): xlviii (16th c., Uniat): Bodl. *Bodl.* 402 (S. Chrys.): Jerusalem *S. Saba* 327 (1640: greek-arabic). (2) *Lectionaries.* Vat. *Arab.* xvi (12th c.), dcxii (15th c.): Bodl. *Dawk.* 36, 39.

iv. History &c.

(1) In Appendices M and N are given outlines of the liturgies of the dioceses of Asia and Pontus, which were absorbed into the patriarchate of Constantinople, gathered respectively from the canons of Laodicea and from the writers of the Pontic diocese.

Cp. Palmer *Origines liturgicae* Lond. 1845, pp. 45–72, 106–110, Probst *Liturgie d. vierten Jahrhunderts u. deren Reform* Münster i. W. 1893, pp. 124–156.

(2) In Appendix O similar outlines of the Byzantine liturgy are collected from the writers of the fifth and sixth centuries, and in Appendix P from those of the seventh and particularly S. Maximus.

On the liturgy in the Constantinopolitan writings of S. Chrysostom and S. Gregory of Nazianzus see Probst *Liturgie d. vierten Jahrh.* pp. 202–26.

S. Basil is first mentioned by name in Peter the Deacon (c. 513) *de incarn. et gratia* 8 (Migne *P. L.* lxii. 90 c) and Leontius of Byzantium (c. 531) *c. Eutych. et Nestor.* iii. 19 (Migne *P. G.* lxxxvi. 1368 c) and the 32nd canon *in Trullo* Bruns *Canones* i, p 47), and it is implied in [Amphilochius] *Vita S. Basilii* 6 (ed. Combefis, Paris 1644, p. 176). S. Chrysostom is not alluded to by name before the Barberini ms., where three prayers are attributed to him, pp. 315. 319, 343 below. Swainson, p. xxxi, argues from the absence of a title, and the assignment of only these three prayers to S. Chrysostom, that the liturgy as a whole

was not attributed to him at the date of this ms. But the abrupt opening of the liturgy without even a rubric suggests that the omission of the title is accidental, and that an illuminated title, like that of S. Basil, was meant to be inserted and afterwards forgotten; while it is not unusual to attach the name of the reputed author of a liturgy to individual prayers contained in it (see e.g. Swainson p. 156, and the rubric before the prayer of the catechumens of S. Chrysost. in Paris *Graec.* 328, 330, 392). Both S. Basil and S. Chrysostom are mentioned in the tracts, of unknown date, attributed to S. Proclus and S. John the Faster (p. liii above). The Presanctified is first mentioned in the *Paschal Chronicle* an. 645 (p. 348. 20–28 below); then in the 52nd canon *in Trullo*, A.D. 692 (Bruns *Canones* i p. 53) and in the tract of [John the Faster]. It is generally attributed in mss. and editions to S. Gregory Dialogos, i.e. S. Gregory the Great of Rome; but otherwise to S. Epiphanius (Vat. *Graec.* 1213, Bodl. *Cromw.* 11) or to S. Germanus of Constantinople (Corsiniana 41 E 29, 41 E 31, Bodl. *Auct.* E. 5. 13), and a passage common to Theodore of Andida *Comment. liturg.* 32 and Sophronius *Comment. liturg.* 1 states that some attribute it to S. James, others to S. Peter, and others to other authors: and in Sinai *Graec.* 1040 it is apparently assigned to S. Basil. See Mai *Nov. patrum biblioth.* v (4) pp. 97–99. (The liturgy of Gregory Dialogos in the second edition of the *Liturgy of S. Peter* Paris 1595 [Swainson p. ix], is not the Presanctified as Swainson states [*ib.* note 1] but a greek version of the Roman mass).

(3) In Appendix Q illustrations are given of the development of the Prothesis from the ninth to the sixteenth century.

Such illustrations might be indefinitely multiplied, but those collected below are enough to indicate the line of development and to dispose of the view that the Prothesis in anything like its present complicated form is of so early a date as is suggested by Neale in *History of the holy eastern church : introd.* p. 346, note g. Cp. Pitra *Hymnographie de l'église grecque* p. 64. (Where, to save space, references to the body of the book are given in this appendix, it is meant only that the texts correspond, not that the readings are absolutely identical.)

(4) There are several Greek commentaries. (α) S. Maximus Μυσταγωγία (Migne *P. G.* xci. 657–717), of which a latin version was published in *Liturgiae patrum* Paris 1560. See below p. 537. (β) S. Germanus I of Constantinople († c. 740) Ἱστορία ἐκκλησιαστικὴ καὶ μυστικὴ θεωρία (Migne *P. G.* xcviii. 384–453) published in Λειτουργίαι τῶν ἁγίων πατέρων Paris 1560, and in latin in *Liturgiae patrum* Paris 1560: and in Ἡ θεία λειτουργία ἑρμηνευμένη παρὰ τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Γερμανοῦ . . . μετὰ καὶ ἄλλων τινῶν . . . Venice 1639, 1690. The text has been interpolated, probably in the eleventh or twelfth century, and its original form is at present irrecoverable. See below. (γ) S. Theodore the Studite († 826) Ἑρμηνεία τῆς θείας

λειτουργίας τῶν προηγιασμένων (Migne *P. G.* xcix. 1687–90) first published by Mai in *Nova patrum biblioth.* v (4) Romae 1849. (δ) Theodore of Andida Προθεωρία κεφαλαιώσεως περὶ τῶν ἐν τῇ θείᾳ λειτουργίᾳ γινομένων συμβόλων καὶ μυστηρίων (Migne *P. G.* cxl. 417–68) first published by Mai in *Nova patrum biblioth.* vi (2) Romae 1853, pp. 547 sqq. The date of Theodore is unknown; but since in c. 5 he refers to a commentary current under the name of S. Basil, alluding no doubt to that of S. Germanus which is often attributed to S. Basil, his date must be later than that of S. Germanus, perhaps later than the interpolation of the latter. (ε) S. Sophronius Λόγος περιέχων τὴν ἐκκλησιαστικὴν ἅπασαν ἱστορίαν καὶ λεπτομερῆ ἀφήγησιν πάντων τῶν ἐν τῇ θείᾳ ἱερουργίᾳ τελουμένων, a fragment breaking off after the exposition of the great entrance (Migne *P. G.* lxxxvii. 3981–4001), first published by Mai in *Spicileg. romanum* iv, Romae 1840, pp. 31 sqq. It is attributed to S. Sophronius of Jerusalem († 637) but is certainly of much later date and apparently later than Theodore. The three commentaries, of S. Germanus, of Theodore of Andida, and of Sophronius, have a considerable amount of matter in common: cp. p. 540 below. (ζ) Nicolas Cabasilas of Thessalonica (fl. 1350) Ἑρμηνεία τῆς θείας λειτουργίας (Migne *P. G.* cl. 368–492) first published in a latin version by Gentianus Hervetus, Venice 1548, reprinted in *Liturgiae patrum* Paris 1560 and in the *Bibliothecae patrum* Paris 1575 t. iv, 1654 t. xii, Lugdun. 1677 t. xxvi: the text was first published in *Biblioth. patr.* Paris 1624, t. ii. (η) S. Simeon of Thessalonica († 1429) Περὶ τῆς ἱερᾶς λειτουργίας (Migne *P. G.* clv. 253–304) and Περὶ τοῦ ἁγίου ναοῦ (*ib.* 305–61), being sections of a work first published by John Molibdos of Heraclea under the title Συμεὼν τοῦ μακαρίου ἀρχιεπισκόπου Θεσσαλονίκης κατὰ αἱρέσεων κτλ Jassy 1683, of which Migne is a reprint. A latin version of a shorter text had been published by Jac. Pontanus S. J., Ingolst. 1603, and reprinted in *Biblioth. patr.* i, Paris 1639, &c. A text of the same type as Pontanus' with an emended latin translation is given in Goar Εὐχολόγιον pp. 179-94 (ed. 2). (θ) Nicolas Bulgaris Κατήχησις ἱερὰ ἤτοι τῆς θείας καὶ ἱερᾶς λειτουργίας ἐξήγησις Venice 1681 (2 edd.), Constantinople 1861 (in english by Daniel and Bromage, *The holy catechism of Nicolas Bulgaris* Lond. 1893).

S. Germanus' work is attributed in the mss. to several different authors, very frequently to S. Basil: see Fabricius *Biblioth. graeca* vii, p. 548: Pitra *Jur. eccl. graecorum hist. et mon.* ii, Romae 1868, p. 297. Pitra discovered an almost contemporary latin version by Anastasius Bibliothecarius of the uninterpolated text, and he published the first six chapters of it, *u. s.* pp. 298 sq.: he died before fulfilling his intention of publishing the whole, and the ms. is for the present lost. The discovery of this version disposes of the view mentioned by Fabricius (*Biblioth. graeca* u. s.) that the commentary is the work of Germanus II (†c. 1255). On Theodore of Andida see Mai *Nov. patrum bibl.* vi (2) pp. 545 sq. On the text of Simeon of Thessalonica see Fabricius *Bibl. graec.* ed. Harles, xi p. 328, reprinted in Migne *P. G.* clv. 18. John Nathanael Ἡ *θεία λειτουργία μετὰ ἐξηγήσεων διαφόρων διδασκάλων* Venice 1574 is a compilation from Germanus, Theodore of Andida, Nicolas and Simeon.

(5) Regulations affecting the rite are to be found in the collections in Pitra *Jur. eccl. graecorum hist. et monumenta* ii, Romae 1868, and Gedeon Κανονικαὶ διατάξεις . . . *τῶν ἁγιωτάτων πατριαρχῶν Κωνσταντινουπόλεως* Constantinople 1888: and points of ritual, in particular of celebrations at which the emperor and the court assisted, are illustrated by Constantine VII Porphyrogennetos (912–58) Ἔκθεσις *τῆς βασιλείου τάξεως* (*de caerimoniis aulae byzantinae* in Migne *P. G.* cxii.) and Geo. Codinos Curopalates (c. 1450) *Περὶ τῶν ὀφφικιαλίων τοῦ παλατίου Κωνσταντινουπόλεως καὶ τῶν ὀφφικίων τῆς μεγάλης ἐκκλησίας* (*ib.* clvii. 25–121).

(6) On the Greek Church see the notes in Goar Εὐχολόγιον: Leo Allatius *De ecclesiae occidentalis atque orientalis perpetua consensione* Colon. 1648, cc. 1531–1600 (de missa praesantificatorum): P. Arcudius *De concordia ecclesiae occidentalis et orientalis in septem sacramentorum administratione* iii, Paris. 1672: N. Blancardus *Philippi cyprii chronicon ecclesiae graecae: . . Christophori Angeli de statu hodiernorum graecorum enchiridion* Franeq 1679: Tho. Smith *De graecae ecclesiae hodierno statu* Oxon. 1676, Lond. 1678, Trajecti 1698: P. Ricaut *The present state of the Greek and Armenian churches* Lond. 1679: Covel *Some account of the present Greek church* Camb. 1722: Neale *History of the holy eastern church: general introduction* Lond. 1850: Daniel *Cod. lit.* iv, Lips. 1853, pp. 373–420 (notes on S. Chrysostom): Rompotes Χριστιανικὴ *ἠθικὴ καὶ λειτουργική* Athens 1869: A. Riley *Athos or the mountain of the monks* Lond. 1887: H. Lucas in *Dublin Review* cxii (April 1893) pp. 268-92 (on the

Enarxis). On the Greek rite in Italy see Rodotà *Dell' origine progresso e stato presente del rito greco in Italia* Roma 1758–63: F. Lenormant *La Grande-Grèce* Paris 1881–4: Rocchi *La badia di Grottaferrata* Roma 1884: H. F. Tozer in *Antiquary* Aug. 1883, Oct. and Nov. 1888, *Journal of hellenic studies* Oct. 1889: Vannutelli *XVI sguardo all' oriente: le colonie Italo-greche* Roma 1890: P. Batiffol *L'abbaye de Rossano* Paris 1891. On the Russian rite, J. G. King *Rites and ceremonies of the Greek church in Russia* Lond. 1772: Rajewsky *Euchologion der orthodox-katholischen Kirche* Wien 1861–2: Maltzew *Die göttlichen Liturgieen unserer heiligen Väter* &c. Berlin 1890.

(7) For illustrations of buildings, instruments, vestments, ritual &c. see, besides some of the above, Leo Allatius *De templis graecorum recent., de narthece* &c. Colon. 1645: Texier and Pullan *Byzantine architecture* Lond. 1864: Neale *History: introduction* bk. ii: Mai *Nova patrum biblioth.* vi (2) p. 585 (engravings of a series of miniatures from a Jerusalem manuscript, now in the Vatican): Sabas bp. of Majaish *Sacristie patriarcale dite synodale de Moscou*, 2nde éd., Moscou 1865 (engravings of the treasures of the Moscow sacristy): Marriott *Vestiarium christianum* Lond. 1868: Rohault de Fleury *La messe* Paris 1883–9: Bayet *L'art byzantin* Paris 1883.

B. The Armenian Liturgies

It is necessary to distinguish between the Gregorian books, i. e. those of the national church in Russia and Turkey under the catholicos of Edchmiadzin, and the books of the Uniat, i. e. the Armenians since the xivth century in communion with the Roman see, in Turkey now under the titular patriarch of Cilicia and in Austria under the archbishop of Leopol.

i. Printed texts.

1. Gregorian.

a. S. Nerses of Lambron **Խորհրդածութիւնք ի կարգս եկեղեցւոյ և Մեկնութիւն խորհրդոյ պատարագի** (*Considerations on the orders of the church and Commentary on the mystery of the oblation*) Venice 1847, pp. 193–226.

This is the text of the liturgy with the ordination of a presbyter, prefixed to the *Commentary*, derived from three mss. of 1306, 1332 and the end of the seventeenth century respectively.

The altar-book has been frequently published, generally under the title

Խորհրդատետր սրբազան պատարագի (*The mystery-manual of the sacred oblation*) e.g. Constantinople 1706, 1748, 1785, 1823, 1844, Smyrna 1761, Nor-Nakhidcheran 1794, Edchmiadzin 1873, Jerusalem 1841, 1873, 1884.

E. Asdvadzadouriants *Liturgy of the holy apostolic church of Armenia* London 1887 (arm. and english).

The text is from the editions Smyrna 1761, Jerusalem 1873.

Translations: Russian by Joseph Arghouthiants prince Dolgoroucki archbishop of the Russian Armenians, S. Petersburg 1799. French in [Dulaurier] *Histoire dogmes traditions et liturgie de l'église arménienne* Paris 1855 (source not indicated). English by R. W. Blackmore in Neale *Hist. of the holy eastern church: introd.* pp 380–700 from Dolgoroucki's russian: Malan *The divine liturgy of S. Gregory the Illuminator* Lond. 1870, from the ed. Constantinople 1823, repeated with additions in the edition of Asdvadzadouriants above: Fortescue *The Armenian church* London 1872, pp. 57–113, from Blackmore corrected by the ed. Jerusalem 1841. Daniel's Latin (*Cod. lit.* iv pp. 451–480) is from Blackmore's english. The translation below is founded on Malan's and follows the texts of Asdvadzadouriants and Jerusalem 1844, with additions in the rubrics explaining some points and with some modifications where unauthorized changes have been made in current texts.

β. **Ժամագիրք** (*Hoursbook*) Julfa 1641, Amsterdam 1662, 1667, 1686, 1688, 1705, Marseilles 1686, Constantinople 1701, 1704, 1712 &c.

The *diakonika*, which are not commonly contained in the altar-book, are sometimes appended to this, the book of the divine office.

γ. **Ա՛աշոցգիրք** (*Lectionary*) Venice 1686, Constantinople 1732; and according to the rearrangement of the catholicos Simon, Constantinople 1793, 1799, Edchmiadzin 1873, Jerusalem 1873.

The table of sunday lections is given in Fortescue *The Armenian church* pp. 42–49. Cp. E. Ranke in Herzog-Plitt *Real-Encyclopädie* xi, *s. v.* Perikopen, pp. 382 sq.

δ. **Տաղարան** (*Hymnbook*) Constantinople 1850.

Containing the variable hymns of the liturgy.

ε. Շարական (*Canticlebook*) Amsterdam 1664, 1669, 1685, 1702, Constantinople 1853 &c.

This contains the hymns of the divine office, of which those of maundy thursday are sometimes used as communion hymns.

2. Uniat.

Ordo divinae missae Armenorum Romae 1642, 1670 (arm. and latin), *Codex mysterii missae Armenorum seu liturgia armena* Romae 1677 (arm. and lat.), *Liturgia armena* Romae 1677 (arm.): and editions Rome 1686, Venice 1690, 1741, 1808, 1874, Trieste 1808, Vienna 1858.

Liturgia armeniaca cum imaginibus Venet. 1823 (two edd. 4° and 8°, arm. and lat.), Avedichian *Liturgia armena trasportata in italiano* Venezia 1826, 1832 (arm. and ital. with plates).

Translations: Latin by Lubeczyk, Cracau 1544 (of which Cassander *Liturgica* has an abstract): *Ordo divinae missae Armenorum* Romae 1632: Pidou de S. Olon *Lit. arm. cum ritu et cantu ministerii* circ. 1680 (from mss. supplemented by ed. 1677) reprinted in Lebrun *Explication* v: and the versions mentioned above. Italian, Avedichian as above and *Liturgia armena tradotta in italiano* Venezia 1873. French in *Liturgie de la messe arménienne* Venice 1851 (with plates). German, F. X. Steck *die Liturgie d. katholischen Armenier* Tübingen 1845. English, Issaverdenz *The Armenian liturgy* Venice 1872.

ii. Manuscripts.

1. The most important group of manuscripts consists of Lyons, Bibl. Municip., *Or.* 15 (A.D. 1314, of which Paris *Arm. suppl.* 12 *bis* is a copy), Munich *Arm.* 6 (A.D. 1427, copied from an exemplar of 1288) and Venice, Bibl. S. Lazzaro, *Arm.* 1411 (xiiith cent.). These contain, besides the ordinary liturgy under the title S. Athanasius, the following no longer in use:

(1) S. John Chrysostom (Lyons, Munich, Venice) from the Greek, with some adaptation in the preanaphoral.

(2) S. Basil (Lyons, Munich, Venice) from the Greek.

(3) The Presanctified (Lyons, Venice) from the Greek.

(4) S. James (Lyons) abridged from the Syriac.

(5) S. Ignatius (Lyons) from the Syriac (Renaudot *Lit. or. coll.* ii. p. 214).

(6) The Roman (Lyons, Munich, Venice) from the Latin with some adaptations at the beginning.

(7) S. Gregory the Illuminator: *It is meet and right and fitting to give thanks and to worship thy majesty* (Lyons, Munich).

(8) S. Gregory Nazianzen: *It is very meet in faith and with the whole heart and with glorification to worship thee, God uncreate* (Lyons).

(9) S. Cyril of Alexandria: *O God without beginning, uncreate timeless infinite incomprehensible* (Lyons).

(10) S. Isaac the Great the Parthian († 439): *It is very right and meet for us that have received these eternal benefits* (Lyons).

Of these (5) and (7)-(10) are anaphoras opening at the offertory prayer corresponding to the *Prayer of Athanasius* p. 432 below: the rest are complete liturgies. The liturgies of S. Basil and S. Chrysostom are referred to in one of the *responsiones* of the Armenians at the council of Sis in 1342 (Mansi *Concilia* xxv. c. 1243). 'Osauri' in the same passage is probably a corruption of 'Oskeberan' (goldenmouthed) and the liturgy of 'John Osauri' that of S. Chrysostom. (Most of the Armenian names in the document are corrupt). Versions of the Roman are contained also in Paris *Arm.* 22 (Franciscan), *Arm. suppl.* 3, ff. 109 sqq., and *ib.* 71 (Dominican).

2. The following are manuscripts of the ordinary liturgy.

The mss. above mentioned all include the ordinary liturgy under the title of S. Athanasius. The Munich ms. has a second copy of the year 1432 (forming part of the *Hoursbook*). Paris *Anc. fonds* 24 (1675): Vienna *Arm.* 9 (1635), 19 (1653), 27 (1664: deacon and clerks' book), 18 (c. 1700: Gallician Uniat): Bodl. *Marshall or.* 106 (1675: Uniat: abridged for low mass). There are many mss. at Edchmiadzin and some twenty volumes at S. Lazzaro at Venice.

The 'Jerusalem lectionary,' the oldest form of the Armenian lectionary, is contained in Paris *Anc. fonds* 20 (ixth cent.?), Bodl. *Arm.* d. 2 (xiiith cent.).

See Kalemkiar *Catal. d. arm. Handschr. in d. k. Hof- u. Staatsbibliothek zu München* Wien 1892: Dashian *Catal. d. Handschr. in d. k. k. Hofbibliothek zu Wien* 1891: Delandine *Manuscrits de la biblioth. de Lyon* Paris 1812.

In the proceedings of the council of Sis, mentioned above, a passage is quoted from the ordinary liturgy under the title of *missale S. Athanasii*, and it bears the title of S. Athanasius in the Lyons, Munich and Venice mss. as already mentioned. S. Nerses of Lambron in his *Commentary* calls it S. Chrysostom. It is probable that only the anaphora is properly called S. Athanasius, while the *ordo communis* might be attributed to S. Chrysostom on the ground of its close relation to the Greek.

iii. Commentaries &c.

1. Of Armenian writers, Chosroes the Great (c. 950) wrote

A commentary on the prayers of the oblation the text of which was published at S. Lazzaro, Venice, in 1869, and a latin version in Vetter *Chosroae magni . . explicatio precum missae* Freiburg i. B. 1880. Chosroes quotes a large proportion of the text, corresponding to pp. 428–455. 15 below. The *Commentary on the mystery of the oblation* of S. Nerses of Lambron († 1198) contained in the *Considerations &c.*, S. Lazzaro, Venice 1847, pp. 193–226, mentioned above, quotes the greater part of the liturgy, in an order in some respects closer to that of the Greek than the present order.

The commentary in Paris *Arm.* 29 described as of S. Nerses IV (Schnorhali Claiyetzi, † 1172) is in fact a compilation from Chosroes and Nerses of Lambron by John of Arjesh (xiiith cent.).

2. Among the canons of the Armenian pontiffs and synods there are many which relate to the rite. See those of S. Gregory the Illuminator, A.D. 325, and the responses of Macarius of Jerusalem, c. 340, both probably unauthentic; the canons of the synod of Vagharshapat under S. Isaac the Great, c. 425; of John Mandakuni († 487); of the synod of Dvin under Nerses II, c. 524; of John of Manazkuert, c. 650; of Isaac III († 702); of the synod of Dvin under John IV Oznetzi, 719; of the synod of Partav under Sion I, 767; and of the synods of Sis in 1203 and c. 1243, and the *responsiones* of that of 1342 mentioned above.

See Mai *Scriptt. vet. nov. coll.* x (2) Romae 1838, pp. 269 316: Issaverdenz *Ecclesiastical history* pp. 45, 73 sqq., 114, 124 sqq., 176 sq., 180 sqq.: Mansi *Concilia* xxv, Venet. 1782, cc. 1185 sqq.

3. Of modern writers see Lebrun *Explication* v: Ricaut *The present state of the Greek and Armenian churches* Lond. 1679: Picart *The ceremonies and religious customs of the various nations of the known world* v, Lond. 1736 (to be used cautiously): J. de Serpos *Compendio storico concernante la religione e la morale della nazione armena* iii, Venezia 1786: Malan *The life and times of S. Gregory the Illuminator* London 1868 (a collection of documents from the armenian, with a historical introduction) and *The divine liturgy of the Armenian church of S. Gregory the Illuminator* Lond. 1870 (with introd. and notes, including an extract from Mouravieff's *Travels*): Gregory of Chios Περὶ ἑνώσεως τῶν Ἀρμενίων μετὰ τῆς

ἀνατολικῆς ὀρθοδόξου ἐκκλησίας Constantinople 1871: Issaverdenz *Armenia and the Armenians ii: Ecclesiastical history* Venice 1875: Fortescue *The Armenian church* Lond. 1872: F. Nève *L'Arménie chrétienne et sa littérature* Louvain 1886: A. Ter-Mikelian *die armenische Kirche in ihren Beziehungen zur byzantinischen* Leipz. 1892. On the Uniat rite, see Lebrun *u. s.* Issaverdenz *Rites et cérémonies de l'église arménienne* Venise 1876 (also in English, 1872). On ecclesiology &c., besides some of the above, see the plates in the editions of Avedichian, Texier *Description de l'Arménie, la Perse et la Mésopotamie* i, Paris 1842, and Neale *History of the holy eastern church: introd.* pp. 288–305.

NOTE

Uncials indicate (1) in the texts, quotations from Holy Scripture: (2) in the appendices, passages identical with passages in the texts.

Small type indicates (1) prayers &c. which do not belong to the central public service, such as preliminaries and conclusions not performed in the sanctuary, private prayers of the ministers, &c.: (2) duplicates of existing features inserted from other liturgies.

[ ], where not otherwise explained in the tables at the head of the several sections, indicate obvious corrections in the text, or explanatory additions.

⟨ ⟩ enclose insertions in the text—(1) titles: (2) conjectural corrections: (3) any additions in cases where for any reason it is important to distinguish exactly what is contained in the original document and what is not. (In ordinary cases standing cues, such as those of doxologies of prayers which in mss. are seldom written at length, are expanded without note.)

{ } enclose matter varying with the day or season.

In Litanies, when the Response is constant it is generally given only after the first suffrage and is to be understood after the rest; when it changes, each Response is given only after the first suffrage of the group to which it belongs and is to be understood after the rest.

ADDENDA AND CORRIGENDA

P. lxi, l. 10, transfer no. 53 to the list on p. lxii.

P. lxxxii. In *A wandering scholar in the Levant* Lond. 1896, p. 84, Mr. Hogarth relates that in an island in the Lake of Egerdir in Asia Minor there are fifty christian families with two priests whose rite is in *Turkish*.

P. 2, l. 8, *for* 'xivth' *read* 'xvth.'

P. 13, l. 28, *for* 'προ[σ]έλθετε' *read* 'προέλθετε.'

Pp. 19, l. 1 : 51, l. 1, *for* 'πλΗρΗc' *read* 'πλήρηc.'

P. 23, l. 12, *for* 'INCLINATION' *read* 'FRACTION?'

P. 44, ll. 17–33 *b* should perhaps be printed in large type across the page before the opening of the litany.

P. 49, l. 33. [Υἱοῦ] is a conjectural correction of the western reading θεοῦ (F G H J K). The eastern and obviously original reading is θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (A B C D E: Swainson has misread D and omitted κυρίου καὶ before θεοῦ).

P. 51, l. 18, *for* 'ἐξαπέστειλας' (A D J) *read* 'ἐξαποστείλας' (cett.).

P. 72, l. 39 *and passim*, *for* 'Kurillīson' *read* 'Kūryallaīsūn.'

P. 76, l. 34, *for* 'A voice ⟨*and the rest*⟩' *read* 'THE VOICE OF JOY AND HEALTH IS IN THE DWELLINGS OF THE RIGHTEOUS said the Holy Ghost by David.' (Ps. cxviii. 15). From a MS. at S. Mark's House in Jerusalem.

P. 78, l. 3, *for* '⟨*and the rest*⟩' *read* 'who were sent of God INTO ALL THE WORLD AND WENT FORTH to PROCLAIM the preaching of the Son among the nations and the ends of the earth, PREACHED THE KINGDOM of heaven, speaking good things to the faithful' (Mark xvi. 15, 20, Luke ix. 60). From the same source.

P. 78, l. 21, *for* '⟨*and the rest*⟩' *read* 'I have heard, saith that if any COME and PREACH aught UNTO YOU beyond THAT WE HAVE PREACHED UNTO YOU, even if he be AN ANGEL FROM on high, LET HIM BE ACCURSED from the church: and behold they are flooding us with divers doctrines from all sides. Blessed be he that beginneth and endeth with THE DOCTRINE OF GOD' (2 Cor. xi. 4, Gal. i. 8, Tit. ii. 10). From the same source.

P. 79, ll. 5–9. Maronite (Missal and Renaudot). The Jacobite form, also from a MS. at S. Mark's House in Jerusalem, is 'OFFER UNTO HIM THE SACRIFICE OF THANKSGIVING: BRING PRESENTS AND COME INTO THE COURTS OF THE LORD: O WORSHIP THE LORD AT THE altar OF HIS HOLINESS' (Ps. cvii. 22, xcvi. 8, 9, lxxxiv. 2).

P. 85, l. 32 and *passim*, for '*Tᵉlītho*' read '*Tᵉlōītho*.'

P. 88, ll. 17-20. Put in col. parallel with 21-29.

P. 100, l. 9, *for* 'FORGIVE' *read* 'HAVE FORGIVEN.'

P. 151, l. 5 and *passim*, for '*N* H *M*' read '*N or M*.'

P. 163, l. 36, add '⟨*The choir sings the Aspasmos*⟩ {*Asbasmus Watus said in the holy fast* I know that thou art good and merciful and compassionate: remember me in thy mercy world without end. Alleluia alleluia alleluia. Christ hath fasted for our sake forty days and forty nights: accept our fast, forgive us our iniquities through the supplications and the intercessions of our lady, lady Mary: save us and have mercy on us, holy holy holy Lord of sabaoth}. *After the lifting of the prospharin, alike whether there be an asbasmus or not, the deacon says* Through the intercessions of the holy theotokos Mary, o Lord, bestow on us the forgiveness of our sins. We worship thee, o Christ, with thy good Father and the Holy Ghost, for that thou hast come and saved us. Have mercy on us.' *Deacon's manual* Cairo 1887, pp. 185, 51.

P. 165, l. 33, for '*horologia*' read '*euchologia*.'

P. 180, l. 2, *for* 'unsearchable' *read* 'unquestioning' (?).

P. 188, ll. 18, 19. Read '*priests*'' and '*congregation's*' and omit '⟨*shall do the like*⟩.'

P. 188, l. 20, after '*blessing*' add '*The Blessing* {*in the holy fast of the XL days* Jesus Christ the KING OF THE AGES who for our sake hath fasted forty days and forty nights, accept our fast and forgive us our iniquities, pardon our transgressions and grant that our end be christian, acceptable unto thee, and keep us IN HOLINESS AND RIGHTEOUSNESS ALL the DAYS of OUR life}, through the prayers and supplications which our lady, the lady of us all the holy theotokos S. Mary offereth for us at all times, and the iii great resplendent saints Michael and Gabriel and Raphael, and the iv bodiless creatures and the xxiv elders and the cherubim and the seraphim and all the heavenly orders, and S. John Baptist and our lords the fathers the apostles and S. Stephen and the contemplative evangelist Mark the holy apostle and martyr, and S. George and S. Theodore and fatherloving Mercury and the holy apa Mēna and all the choir of the martyrs: and the blessing of our lord righteous father the great abba Antony and the righteous abba Paul and the iii holy abbas Macarius: and the blessing of all the choir of the crossbearers and the just and the righteous, and the angel of this blessed day: and the blessing of the holy theotokos S. Mary, first and last: {and the blessing of the saving fast of forty days of our good Saviour}: their holy blessings be with us all for ever. Amen. O Christ our God the KING OF PEACE, GRANT US thy PEACE, appoint thy peace for us, forgive us our sins: for thine is the power and the glory and the blessing and the might for ever. Amen. Depart in peace. The Lord be with you. Amen: so be it. ⟨*And he distributes the Baracah*⟩' (1 Tim. i. 17, Lk. i. 75, Heb. vii. 2, Is. xxvi. 12). *Euchologion* Cairo 1887, pp. 408, 395, 410, 416.

P. 198, ll. 20-25. This is a hymn, not a rubric, and should be in large type.

P. 199, l. 27. The MS. reading *yerē'eyanī* 'seeth me' is a mistake for *yerē'eyanī* 'feedeth me.' Read therefore 'THE LORD IS MY SHEPHERD' (Ps. xxiii).

P. 213, l. 10, for '*Paul*' read '*the Paul* The blessing of the Father and the

bounty (*fet*) of the Son and the gift (*habet*) of the Holy Ghost which came like fiery tongues on the apostles be upon you.'

P. 232, l. 29, *for* 'Take' *read* 'TAKE' (Mark xiv. 23 eth.).

P. 232, l. 30, *for* 'for you' *read* 'FOR YOU' (Lk. xxii. 20).

P. 240, l. 27, for '*unto the end thereof*' read 'O PRAISE GOD IN HIS HOLINESS *and the rest of ps. cl.*'

P. 243, l. 10, *for* '⟨*and the rest*⟩' *read* 'unto the righteous a guide and unto the saints a glory: grant us, o Lord, eyes o knowledge ever to see thee, and ears also to hear thy voice alone, what time our SOUL hath BEEN FULFILLED with thy grace: MAKE US A CLEAN HEART, O LORD, that we may ever understand thy greatness, o our God good and a lover of man: be well pleased in our soul and bestow on us a mind that turneth not aside, who have received thy body and thine own blood, even us thine humble servants: FOR THINE IS THE KINGDOM, o Lord praised and glorious, the Father and the Son and the Holy Ghost, now and ever and world without end. Amen.' (Ps. lxiii. 6, li. 10, Mat. vi. 13.) Ludolfus *Comment.* p. 345.

P. 244, l. 26. Add, from a MS. at the Abyssinian monastery in Jerusalem, '⟨EULOGIA⟩ *The assistant when he ministers the Aulāg.yā* ⟨*says*⟩ O Lord our God and our creator, WHO GIVEST good and FOOD TO ALL FLESH, thou art he that giveth blessing to THY SERVANTS THAT FEAR THINE holy NAME: stretch forth thine holy right hand today also in this hour and bless this bread upon mine hand and let thy blessing and thy goodness be upon it, and let it be even now to everyone that taketh of it salvation and medicine to the soul, strength and power to the flesh: the food that thou hast given us for thanksgiving is thine and that we may praise thy kingdom thriceholy, o Father and Son and Holy Ghost. O Lord, let thy blessing be upon this bread and upon him that giveth and upon him that taketh of it and upon them that minister it in thy fear. Glory be to the Father and to the Son and to the Holy Ghost: both now and ever and world without end. Amen.' (Ps. cxxxvi. 25, Apoc. xi. 18.) Cp. pp. 109 sq.

P. 257, l. 36, *for* '{Timothy' *read* '{Timothy}.'

P. 262, l. 13 *b*, for '*ma'āpra*' read '*ma'apra.*'

P. 263, l. 32, add '&c' and so throughout.

P. 308, l. 3, *for* '800' *read* '795.'

P. 370, l. 4 *a*, *for* 'ΧΡΙCΤΟΝ' *read* '{ΧΡΙCΤΟΝ'.

P. 455, l. 24, *for* 'GUARD . . . CHURCH' *read* 'guard . . . church'

P. 523, l. 20. The words of administration in one kind are found in Mark the Hermit *c. Nestorian.* 24 *ἀκούεις γὰρ τοῦ ἱερέως Σῶμα ἅγιον Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον* (Kerameus-Papadopulos *Ἀνάλεκτα ἱεροσολυμιτικῆς σταχυολογίας* i, S. Petersburg 1891, p. 108). This treatise was written at Ancyra in about 430 (Kunze *Marcus Eremita* Leipz. 1895, p. 192).

I

THE SYRIAN RITE

I. THE SYRIAN RITE

1. Pp. 1–27. AP. CONST. viii. 5–14. From P. A. de Lagarde *Constitutiones apostolicae* Leipz. and Lond. 1862, pp. 239–261.

2. Pp. 28–30. AP. CONST. ii. 57, 58. From Lagarde *op. cit.* pp. 84–89. Rearranged: the arabic numerals at the beginnings of the sections give their order in the text.

3. Pp. 31–68. THE GREEK LITURGY OF S. JAMES. From *Paris. Bibl. nat. MS. graec.* 2509 (xivth cent.) ff. 194–210. The prayer supplied on p. 36 is from the S. Salvator *kontakion* (xth cent.) in the library of the University of Messina: cp. Swainson *Greek Liturgies* p. 228.

4. Pp. 69–109. THE SYRIAC LITURGY OF S. JAMES. Translated from (1) *D. Severi alexandrini . . de ritibus baptismi et sacrae synaxis apud Syros christianos receptis* Antw. 1572, pp. 103 sqq.: (2) a MS. belonging to the Rev. G. B. Howard (modern, from Malabar: defective): (3) *Bodleian MS. Syr.* e 5 (modern, from Malabar): (4) *Brit. mus. MS. Add.* 14690 (A.D. 1182) ff. 3a–14a: (5) *Missale syriacum juxta rit. eccl. antioch. Syrorum* Romae 1843: (6) Assemani *Cod. liturg. eccl. univ.* Romae 1752, t. v pp. 180–226: (7) Renaudot *Liturg. orient. coll.* Francof. ad M. 1847, t. ii pp. 1–42: (8) *Brit. mus. MS. Add.* 14693 (xivth cent.) f. 179 sq.: (9) *Bodl. MS. Pococ.* 10 (xvth cent.) f. 157. Pp. 69–74. 28 are from (1) supplemented by (2) and (3): the rest of the *ordo communis*, pp. 74–83, 97–99, 102–104, 106–110, from (2) supplemented by (3): the proper of the *anaphora*, pp. 83–106, from (4). The sources of additions are indicated by numbers prefixed referring to the list above. The lections (for the Epiphany) were supplied by the Jacobite bishop in Jerusalem.

1. THE LITURGY OF THE EIGHTH BOOK OF THE APOSTOLIC CONSTITUTIONS

COMMONLY CALLED

THE CLEMENTINE

⟨MASS OF THE CATECHUMENS⟩

⟨THE LECTIONS AND THE SERMON⟩

Μετὰ τὴν ἀνάγνωσιν τοῦ Νόμου καὶ τῶν Προφητῶν τῶν τε Ἐπιστολῶν ἡμῶν καὶ τῶν Πράξεων καὶ τῶν Εὐαγγελίων ἀσπασάσθω ὁ χειροτονηθεὶς [ἐπίσκοπος] τὴν ἐκκλησίαν λέγων

Ἡ χάρις τοῦ κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν

καὶ πάντες ἀποκρινέσθωσαν

Καὶ μετὰ τοῦ πνεύματος σοῦ.

Καὶ μετὰ τὴν πρόσρησιν προσλαλησάτω τῷ λαῷ λόγους παρακλήσεως.

⟨THE DISMISSALS⟩

Καὶ πληρώσαντος αὐτοῦ τὸν τῆς διδασκαλίας λόγον, φημὶ ἐγὼ Ἀνδρέας ὁ ἀδελφὸς Πέτρου, ἀναστάντων ἁπάντων ὁ διάκονος ἐφ' ὑψηλοῦ τινος ἀνελθὼν κηρυττέτω

Μή τις τῶν ἀκροωμένων· μή τις τῶν ἀπίστων.

Καὶ ἡσυχίας γενομένης λεγέτω

Εὔξασθε οἱ κατηχούμενοι

καὶ πάντες οἱ πιστοὶ κατὰ διάνοιαν ὑπὲρ αὐτῶν προσευχέσθωσαν λέγοντες

Κύριε ἐλέησον

διακονείτω δὲ ὑπὲρ αὐτῶν λέγων

Ὑπὲρ τῶν κατηχουμένων πάντες ἐκτενῶς τὸν Θεὸν παρακαλέσωμεν

Ἵνα ὁ ἀγαθὸς καὶ φιλάνθρωπος εὐμενῶς εἰσακούσῃ τῶν δεήσεων αὐτῶν καὶ τῶν παρακλήσεων

Καὶ προσδεξάμενος αὐτῶν τὴν ἱκεσίαν ἀντιλάβηται αὐτῶν

Καὶ δῷ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρὸς τὸ συμφέρον

Ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τοῦ χριστοῦ αὐτοῦ

Φωτίσῃ αὐτοὺς καὶ συνετίσῃ

Παιδεύσῃ αὐτοὺς τὴν θεογνωσίαν

Διδάξῃ αὐτοὺς τὰ προστάγματα αὐτοῦ καὶ τὰ δικαιώματα

Ἐγκαταφυτεύσῃ ἐν αὐτοῖς τὸν ἁγνὸν αὐτοῦ καὶ σωτήριον φόβον

Διανοίξῃ τὰ ὦτα τῶν καρδιῶν αὐτῶν πρὸς τὸ ἐν τῷ νόμῳ αὐτοῦ *καταγίνεσθαι* ἡμέρας καὶ νυκτός

Βεβαιώσῃ δὲ αὐτοὺς ἐν τῇ εὐσεβείᾳ

Ἑνώσῃ καὶ ἐγκαταριθμήσῃ αὐτοὺς τῷ ἁγίῳ αὐτοῦ ποιμνίῳ καταξιώσας αὐτοὺς τοῦ λουτροῦ *τῆς* παλιγγενεσίας, *τοῦ ἐνδύματος τῆς ἀφθαρσίας,* τῆς ὄντως ζωῆς

Ῥύσηται δὲ αὐτοὺς ἀπὸ πάσης ἀσεβείας καὶ μὴ δῷ τόπον τῷ ἀλλοτρίῳ κατ᾽ αὐτῶν

Καθαρίσῃ δὲ *αὐτοὺς* ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος ἐνοικήσῃ τε ἐν αὐτοῖς καὶ ἐμπεριπατήσῃ *διὰ τοῦ χριστοῦ αὐτοῦ*

Εὐλογήσῃ τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους

Καὶ κατευθύνῃ αὐτοῖς τὰ προκείμενα εἰς τὸ συμφέρον

Ἔτι ἐκτενῶς ὑπὲρ αὐτῶν ἱκετεύσωμεν

Ἵνα ἀφέσεως τυχόντες τῶν πλημμελημάτων διὰ τῆς μυήσεως ἀξιωθῶσι τῶν ἁγίων μυστηρίων καὶ τῆς μετὰ τῶν ἁγίων διαμονῆς

Ἐγείρεσθε οἱ κατηχούμενοι

Τὴν εἰρήνην τοῦ Θεοῦ διὰ τοῦ χριστοῦ αὐτοῦ αἰτήσασθε
Εἰρηνικὴν τὴν ἡμέραν καὶ ἀναμάρτητον καὶ πάντα τὸν χρόνον τῆς ζωῆς ὑμῶν
Χριστιανὰ ὑμῶν τὰ τέλη
Ἵλεω καὶ εὐμενῆ τὸν Θεόν
Ἄφεσιν πλημμεληματῶν
Ἑαυτοὺς τῷ μόνῳ ἀγεννήτῳ Θεῷ διὰ τοῦ χριστοῦ αὐτοῦ παράθεσθε

Κλίνατε καὶ εὐλογεῖσθε

(ἐφ' ἑκάστῳ δὲ τούτων ὧν ὁ διάκονος προσφωνεῖ, ὡς προείπομεν, λεγέτω ὁ λαός

Κύριε ἐλέησον

καὶ πρὸ πάντων τὰ παιδία)
κλινόντων δὲ αὐτῶν τὰς κεφαλὰς εὐλογείτω αὐτοὺς ὁ χειροτονηθεὶς ἐπίσκοπος εὐλογίαν τοιάνδε

Ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀγέννητος καὶ ἀπρόσιτος, ὁ μόνος ἀληθινὸς θεός, ὁ θεὸς καὶ πατὴρ τοῦ χριστοῦ *σου τοῦ μονογενοῦς υἱοῦ σου, ὁ τοῦ Παρακλήτου προβολεὺς καὶ τῶν ὅλων κύριος, ὁ διὰ Χριστοῦ διδασκάλους τοὺς μαθητὰς ἐπιστήσας πρὸς μάθησιν τῆς εὐσεβείας· αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους τὸ εὐαγγέλιον τοῦ χριστοῦ σου* καὶ δὸς αὐτοῖς καρδίαν καινὴν καὶ πνεῦμα εὐθὲς ἐγκαίνιζον ἐν τοῖς ἐγκάτοις *αὐτῶν πρὸς τὸ εἰδέναι σε καὶ ποιεῖν τὸ θέλημά σου* ἐν καρδίᾳ πλήρει καὶ ψυχῇ θελούσῃ· *καταξίωσον αὐτοὺς τῆς ἁγίας μυήσεως καὶ ἕνωσον τῇ ἁγίᾳ σου ἐκκλησίᾳ καὶ μετόχους ποίησον τῶν θείων μυστηρίων· διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν τοῦ ὑπὲρ αὐτῶν ἀποθανόντος δι' οὗ σοι δόξα καὶ τὸ σέβας ἐν ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας. ἀμήν*

καὶ μετὰ τοῦτο ὁ διάκονος λεγέτω

Προέλθετε οἱ κατηχούμενοι ἐν εἰρήνῃ.

Καὶ μετὰ τὸ ἐξελθεῖν αὐτοὺς λεγέτω

Εὔξασθε οἱ ἐνεργούμενοι ὑπὸ πνευμάτων ἀκαθάρτων

Ἐκτενῶς πάντες ὑπὲρ αὐτῶν δεηθῶμεν

Ὅπως ὁ φιλάνθρωπος Θεὸς διὰ Χριστοῦ ἐπιτιμήσῃ τοῖς ἀκαθάρτοις καὶ πονηροῖς πνεύμασι

Καὶ ῥύσηται τοὺς αὐτοῦ ἱκέτας ἀπὸ τῆς τοῦ ἀλλοτρίου καταδυναστείας

Ὁ ἐπιτιμήσας τῷ λεγεῶνι τῶν δαιμόνων καὶ τῷ ἀρχεκάκῳ διαβόλῳ ἐπιτιμήσῃ αὐτὸς καὶ νῦν τοῖς ἀποστάταις τῆς εὐσεβείας

Καὶ ῥύσηται τὰ ἑαυτοῦ πλάσματα ἀπὸ τῆς ἐνεργείας αὐτῶν

Καὶ καθαρίσῃ αὐτὰ ἃ μετὰ πολλῆς σοφίας ἐποίησεν

Ἔτι ἐκτενῶς ὑπὲρ αὐτῶν δεηθῶμεν

Σῶσον καὶ ἀνάστησον αὐτοὺς ὁ Θεὸς ἐν τῇ δυνάμει σου

Κλίνατε οἱ ἐνεργούμενοι καὶ εὐλογεῖσθε

καὶ ὁ ἐπίσκοπος ἐπευχέσθω λέγων

Ὁ τὸν ἰσχυρὸν δήσας *καὶ πάντα* τὰ σκεύη αὐτοῦ διαρπάσας, ὁ δοὺς *ἡμῖν* ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, *ὁ τὸν ἀνθρωποκτόνον ὄφιν δεσμώτην παραδοὺς ἡμῖν* ὡς στρουθίον παιδίοις, ὃν φρίττει καὶ τρέμει πάντα ἀπὸ προσώπου δυνάμεώς σου, *ὁ ῥήξας αὐτὸν* ὡς ἀστραπὴν ἐξ οὐρανοῦ *εἰς γῆν οὐ τοπικῷ ῥήγματι ἀλλὰ ἀπὸ τιμῆς εἰς ἀτιμίαν δι' ἑκούσιον αὐτοῦ κακόνοιαν*, οὗ τὸ βλέμμα ξηραίνει ἄβυσσον καὶ ἡ ἀπειλὴ τήκει ὄρη καὶ ἡ ἀλήθεια μένει εἰς τὸν αἰῶνα, *ὃν αἰνεῖ τὰ* νήπια καὶ *εὐλογεῖ τὰ* θηλάζοντα, *ὃν ὑμνοῦσι καὶ προσκυνοῦσιν ἄγγελοι*, ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν, ὁ ἁπτόμενος τῶν ὀρέων καὶ καπνίζονται, ἀπειλῶν θαλάσσῃ καὶ ξηραίνων αὐτὴν καὶ πάντας τοὺς ποταμοὺς ἐξερημῶν, *οὗ* νεφέλαι κονιορτὸς *τῶν* ποδῶν, *ὁ* περιπατῶν ἐπὶ θαλάσσης *ὡς ἐπ' ἐδάφους*· μονογενὴ Θεέ, *μεγάλου πατρὸς Υἱέ*, ἐπιτίμησον τοῖς *πονηροῖς* πνεύμασι *καὶ ῥῦσαι* τὰ ἔργα τῶν χειρῶν σου *ἐκ τῆς τοῦ ἀλλοτρίου πνεύματος ἐνεργείας*· *ὅτι σοὶ δόξα τιμὴ καὶ σέβας καὶ διὰ σοῦ τῷ Πατρὶ ἐν ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας. ἀμήν*

καὶ ὁ διάκονος λεγέτω

Προέλθετε οἱ ἐνεργούμενοι.

Καὶ μετ' αὐτοὺς προσφωνείτω

Εὔξασθε οἱ φωτιζόμενοι

Ἐκτενῶς οἱ πιστοὶ πάντες ὑπὲρ αὐτῶν παρακαλέσωμεν

Ὅπως ὁ Κύριος καταξιώσῃ αὐτοὺς μυηθέντας εἰς τὸν τοῦ Χριστοῦ θάνατον συναναστῆναι αὐτῷ καὶ μετόχους γενέσθαι τῆς βασιλείας αὐτοῦ καὶ κοινωνοὺς τῶν μυστηρίων αὐτοῦ

Ἐνώσῃ καὶ συγκαταλέξῃ αὐτοὺς μετὰ τῶν σωζομένων ἐν τῇ ἁγίᾳ αὐτοῦ ἐκκλησίᾳ

Ἔτι ἐκτενῶς ὑπὲρ αὐτῶν δεηθῶμεν

Σῶσον καὶ ἀνάστησον αὐτοὺς ἐν τῇ σῇ χάριτι

κατασφραγισάμενοι τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ κλίναντες εὐλογείσθωσαν παρὰ τοῦ ἐπισκόπου τήνδε τὴν εὐλογίαν

Ὁ προειπὼν διὰ τῶν ἁγίων σου προφητῶν τοῖς μυουμένοις Λούσασθε καθαροὶ γίνεσθε *καὶ διὰ Χριστοῦ νομοθετήσας τὴν πνευματικὴν ἀναγέννησιν· αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς βαπτιζομένους καὶ εὐλόγησον αὐτοὺς καὶ ἁγίασον καὶ παρασκεύασον ἀξίους γενέσθαι τῆς πνευματικῆς σου δωρεᾶς καὶ τῆς ἀληθινῆς σου υἱοθεσίας, τῶν πνευματικῶν σου μυστηρίων,* τῆς *μετὰ τῶν* σωζομένων ἐπισυναγωγῆς· *διὰ Χριστοῦ τοῦ σωτῆρος ἡμῶν δι' οὗ σοι δόξα τιμὴ καὶ σέβας ἐν ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας. ἀμήν*

καὶ λεγέτω ὁ διάκονος

Προέλθετε οἱ φωτιζόμενοι.

Καὶ μετὰ τοῦτο κηρυττέτω

Εὔξασθε οἱ ἐν μετανοίᾳ

Ἐκτενῶς πάντες ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν ἡμῶν παρακαλέσωμεν

Ὅπως ὁ φιλοικτίρμων Θεὸς ὑποδείξῃ αὐτοῖς ὁδὸν μετανοίας

Προσδέξηται αὐτῶν τὴν παλινῳδίαν καὶ τὴν ἐξομολόγησιν

Καὶ συντρίψῃ τὸν σατανᾶν ὑπὸ τοὺς πόδας *αὐτῶν* ἐν τάχει

Καὶ λυτρώσηται αὐτοὺς ἀπὸ τῆς παγίδος τοῦ διαβόλου *καὶ τῆς ἐπηρείας τῶν δαιμόνων*

Καὶ ἐξέληται αὐτοὺς ἀπὸ παντὸς ἀθεμίτου λόγου καὶ πάσης ἀτόπου πράξεως καὶ πονηρᾶς ἐννοίας

Συγχωρήσῃ δὲ αὐτοῖς πάντα τὰ παραπτώματα αὐτῶν τά τε ἑκούσια καὶ τὰ ἀκούσια

Καὶ ἐξαλείψῃ τὸ κατ' *αὐτῶν* χειρόγραφον

Καὶ ἐγγράψηται *αὐτοὺς* ἐν βίβλῳ ζωῆς

Καθάρῃ δὲ αὐτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος

Καὶ ἑνώσῃ αὐτοὺς ἀποκαταστήσας εἰς τὴν ἁγίαν αὐτοῦ ποίμνην· ὅτι αὐτὸς γινώσκει τὸ πλάσμα ἡμῶν· *ὅτι* τίς καγχήσεται ἁγνὴν ἔχειν καρδίαν; ἢ τίς παρρησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας; πάντες *γάρ* ἐσμεν ἐν ἐπιτιμίοις

Ἔτι ὑπὲρ αὐτῶν ἐκτενέστερον δεηθῶμεν, ὅτι χαρὰ *γίνεται* ἐν οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι

Ὅπως ἀποστραφέντες πᾶν ἔργον ἀθέμιτον προσοικειωθῶσι πάσῃ πράξει ἀγαθῇ

Ἵνα ὁ φιλάνθρωπος Θεὸς ᾖ τάχος εὐμενῶς προσδεξάμενος αὐτῶν τὰς λιτὰς ἀποκαταστήσῃ αὐτοὺς εἰς τὴν προτέραν ἀξίαν

Καὶ ἀποδώσῃ *αὐτοῖς* τὴν ἀγαλλίασιν τοῦ σωτηρίου καὶ πνεύματι ἡγεμονικῷ στηρίσῃ *αὐτοὺς* ἵνα μηκέτι σαλεγθῶσι τὰ διαβήματα *αὐτῶν ἀλλὰ καταξιωθῶσι κοινωνοὶ γενέσθαι τῶν ἁγίων αὐτοῦ ἱερῶν καὶ μέτοχοι τῶν θείων μυστηρίων*

Ἵνα ἄξιοι ἀποφανθέντες τῆς υἱοθεσίας τύχωσι τῆς αἰωνίου ζωῆς

Ἔτι ἐκτενῶς ὑπὲρ αὐτῶν πάντες εἴπωμεν Κύριε ἐλέησον

Σῶσον αὐτοὺς ὁ Θεὸς καὶ ἀνάστησον τῷ ἐλέει σου

Ἀναστάντες τῷ Θεῷ διὰ τοῦ χριστοῦ αὐτοῦ κλίνατε καὶ εὐλογεῖσθε

ἐπευχέσθω δὲ ὁ ἐπίσκοπος τοιάδε

Παντοκράτορ Θεὲ αἰώνιε, *δέσποτα τῶν ὅλων,* κτίστα *καὶ πρύτανι τῶν* πάντων, *ὁ τὸν ἄνθρωπον κόσμον κόσμου ἀναδείξας διὰ Χριστοῦ καὶ νόμον δοὺς αὐτῷ ἔμφυτον καὶ γραπτὸν πρὸς τὸ ζῆν αὐτὸν ἐνθέσμως ὡς λογικὸν καὶ ἁμαρτόντι ὑποθήκην δοὺς πρὸς μετάνοιαν τὴν σαυτοῦ ἀγαθότητα· ἔπιδε ἐπὶ τοὺς κεκλικότας σοι αὐχένα ψυχῆς καὶ σώματος· ὅτι οὐ βούλει* τὸν θάνατον τοῦ *ἁμαρτωλοῦ ἀλλὰ τὴν μετάνοιαν ὥστε* ἀποστρέψαι αὐτὸν *ἀπὸ* τῆς ὁδοῦ *αὐτοῦ* τῆς πονηρᾶς καὶ ζῆν. *ὁ Νινευϊτῶν προσδεξάμενος τὴν μετάνοιαν,* ὁ θέλων πάντας ἀνθρώπους σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, *ὁ τὸν γῖὸν προσδεξάμενος* τὸν καταφαγόντα τὸν βίον *αὐτοῦ* ἀσώτως *πατρικοῖς σπλάγχνοις διὰ τὴν μετάνοιαν· αὐτὸς καὶ νῦν πρόσδεξαι τῶν ἱκετῶν σου τὴν μετάγνωσιν, ὅτι* οὐκ ἔστιν ὃς οὐχ ἁμαρτήσεταί *σοι·* ἐὰν *γὰρ* ἀνομίας παρατηρήσῃ Κύριε Κύριε τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστι· *καὶ ἀποκατάστησον αὐτοὺς τῇ ἁγίᾳ σου ἐκκλησίᾳ ἐν τῇ προτέρᾳ ἀξίᾳ καὶ τιμῇ· διὰ Χριστοῦ καὶ θεοῦ καὶ σωτῆρος ἡμῶν δι' οὗ σοι δόξα καὶ προσκύνησις ἐν ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας. ἀμήν*

καὶ ὁ διάκονος λεγέτω

Ἀπολύεσθε οἱ ἐν μετανοίᾳ.

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS⟩

Καὶ προστιθέτω

Μή τις τῶν μὴ δυναμένων προσελθέτω
Ὅσοι πιστοὶ κλίνωμεν γόνυ
Δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ χριστοῦ αὐτοῦ
Πάντες συντόνως τὸν Θεὸν διὰ τοῦ χριστοῦ αὐτοῦ παρακαλέσωμεν
Ὑπὲρ τῆς εἰρήνης καὶ τῆς εὐσταθείας τοῦ κόσμου καὶ τῶν ἁγίων

ἐκκλησιῶν δεηθῶμεν ὅπως ὁ τῶν ὅλων Θεὸς ἀΐδιον καὶ ἀναφαίρετον τὴν ἑαυτοῦ εἰρήνην ἡμῖν παράσχοιτο, ἵνα ἐν πληροφορίᾳ τῆς κατ᾽ εὐσέβειαν ἀρετῆς διατελοῦντας ἡμᾶς συντηρήσῃ

Ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων δεηθῶμεν ὅπως ὁ Κύριος ἄσειστον αὐτὴν καὶ ἀκλυδώνιστον διαφυλάξῃ καὶ διατηρήσῃ μέχρι τῆς συντελείας τοῦ αἰῶνος τεθεμελιωμένην ἐπὶ τὴν πέτραν

Καὶ ὑπὲρ τῆς ἐνθάδε ἁγίας παροικίας δεηθῶμεν ὅπως καταξιώσῃ ἡμᾶς ὁ τῶν ὅλων κύριος ἀνενδότως τὴν ἐπουράνιον αὐτοῦ ἐλπίδα μεταδιώκειν καὶ ἀδιάλειπτον *αὐτῷ τῆς δεήσεως ἀποδιδόναι τὴν ὀφειλήν*

Ὑπὲρ πάσης ἐπισκοπῆς τῆς ὑπ᾽ οὐρανὸν τῶν ὀρθοτομούντων τὸν λόγον τῆς ἀληθείας *δεηθῶμεν*

Καὶ ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Ἰακώβου καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Κλήμεντος καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Εὐοδίου καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Ἀννιανοῦ καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν ὅπως ὁ οἰκτίρμων Θεὸς χαρίσηται αὐτοὺς ταῖς ἁγίαις αὐτοῦ ἐκκλησίαις σώους ἐντίμους μακροημερεύοντας καὶ τίμιον αὐτοῖς τὸ γῆρας παράσχηται ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ

Καὶ ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος ῥύσηται *αὐτοὺς* ἀπὸ παντὸς ἀτόπου καὶ πονηροῦ πράγματος *καὶ σῶον καὶ ἔντιμον τὸ πρεσβυτέριον αὐτοῖς παράσχοι*

Ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας δεηθῶμεν ὅπως ὁ Κύριος ἄμεμπτον αὐτοῖς τὴν διακονίαν παράσχηται

Ὑπὲρ ἀναγνωστῶν ψαλτῶν παρθένων χηρῶν τε καὶ ὀρφανῶν δεηθῶμεν

Ὑπὲρ τῶν ἐν συζυγίαις καὶ τεκνογονίαις δεηθῶμεν ὅπως ὁ Κύριος τοὺς πάντας αὐτοὺς ἐλεήσῃ

Ὑπὲρ εὐνούχων ὁσίως πορευομένων δεηθῶμεν

Ὑπὲρ τῶν ἐν ἐγκρατείᾳ καὶ εὐλαβείᾳ δεηθῶμεν

Ὑπὲρ τῶν καρποφορούντων ἐν τῇ ἁγίᾳ ἐκκλησίᾳ καὶ ποιούντων τοῖς πένησι τὰς ἐλεημοσύνας δεηθῶμεν

Καὶ ὑπὲρ τῶν τὰς θυσίας καὶ τὰς ἀπαρχὰς προσφερόντων Κυρίῳ τῷ θεῷ ἡμῶν δεηθῶμεν ὅπως ὁ πανάγαθος Θεὸς ἀμείψηται αὐτοὺς ταῖς ἐπουρανίαις αὐτοῦ δωρεαῖς καὶ δῷ αὐτοῖς ἐν τῷ παρόντι ἑκατονταπλασίονα καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον καὶ χαρίσηται αὐτοῖς ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν ἐπιγείων τὰ ἐπουράνια

Ὑπὲρ τῶν νεοφωτίστων ἀδελφῶν ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος στηρίσῃ αὐτοὺς καὶ βεβαιώσῃ

Ὑπὲρ τῶν ἐν ἀρρωστίᾳ ἐξεταζομένων ἀδελφῶν ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος ῥύσηται αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας καὶ σώους ἀποκαταστήσῃ τῇ ἁγίᾳ αὐτοῦ ἐκκλησίᾳ

Ὑπὲρ πλεόντων καὶ ὁδοιπορούντων δεηθῶμεν

Ὑπὲρ τῶν ἐν μετάλλοις καὶ ἐξορίαις καὶ φυλακαῖς καὶ δεσμοῖς ὄντων διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ καταπονουμένων δεηθῶμεν

Ὑπὲρ ἐχθρῶν καὶ μισούντων ἡμᾶς δεηθῶμεν

Ὑπὲρ τῶν διωκόντων ἡμᾶς διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν ὅπως ὁ Κύριος πραΰνας τὸν θυμὸν αὐτῶν διασκεδάσῃ τὴν καθ' ἡμῶν ὀργήν

Ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων δεηθῶμεν ὅπως ὁ Κύριος αὐτοὺς ἐπιστρέψῃ

Τῶν νηπίων τῆς ἐκκλησίας μνημονεύσωμεν ὅπως ὁ Κύριος τελειώσας αὐτὰ ἐν τῷ φόβῳ αὐτοῦ εἰς μέτρον ἡλικίας ἀγάγοι

Ὑπὲρ ἀλλήλων δεηθῶμεν ὅπως ὁ Κύριος διατηρήσῃ ἡμᾶς καὶ φυλάξῃ τῇ αὐτοῦ χάριτι εἰς τέλος καὶ ῥύσηται ἡμᾶς τοῦ

πονηροῦ *καὶ* πάντων τῶν σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν καὶ σῶσῃ εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον

Ὑπὲρ πάσης ψυχῆς χριστιανῆς δεηθῶμεν
Σῶσον καὶ ἀνάστησον ἡμᾶς ὁ Θεὸς τῷ ἐλέει σου
Ἐγειρώμεθα
Δεηθέντες ἐκτενῶς ἑαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τοῦ χριστοῦ αὐτοῦ παραθώμεθα

ἐπευχέσθω οὖν ὁ ἀρχιερεὺς καὶ λεγέτω

Κύριε παντοκράτορ ὕψιστε ἐν ὑψηλοῖς κατοικῶν, ἅγιε ἐν ἁγίοις ἀναπαύομενε, *ἄναρχε* μόναρχε, *ὁ διὰ Χριστοῦ κήρυγμα γνώσεως δοὺς ἡμῖν εἰς ἐπίγνωσιν τῆς σῆς δόξης καὶ τοῦ ὀνόματός σου οὗ ἐφανέρωσεν ἡμῖν εἰς κατάληψιν· αὐτὸς καὶ νῦν ἔπιδε δι' αὐτοῦ ἐπὶ τὸ ποίμνιόν σου τοῦτο καὶ λύτρωσαι αὐτὸ πάσης ἀγνοίας καὶ πονηρᾶς πράξεως* καὶ δὸς φόβῳ φοβεῖσθαί *σε καὶ ἀγάπῃ ἀγαπᾶν σε* καὶ στέλλεσθαι ἀπὸ προσώπου *δόξης σου· εὐμενὴς αὐτοῖς γενοῦ καὶ ἵλεως καὶ ἐπήκοος ἐν ταῖς προσευχαῖς αὐτῶν καὶ φύλαξον αὐτοὺς ἀτρέπτους ἀμέμπτους ἀνεγκλήτους* ἵνα ὦσιν ἅγιοι *σώματι καὶ ψυχῇ*, μὴ ἔχοντες σπίλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ὦσιν ἄρτιοι *καὶ μηδεὶς ἐν αὐτοῖς ᾖ κολοβὸς ἢ ἀτελής. ἀρωγὲ δυνατὲ ἀπροσωπόληπτε γενοῦ ἀντιλήπτωρ τοῦ λαοῦ σου τούτου ὃν ἐξελέξω ἐκ μυριάδων, ὃν ἐξηγόρασας τῷ* τιμίῳ *τοῦ* χριστοῦ *σου* αἵματι, *προστάτης ἐπίκουρος ταμίας φύλαξ, τεῖχος ἐρυμνότατον, φραγμὸς ἀσφαλείας, ὅτι* ἐκ τῆς *σῆς* χειρὸς οὐδεὶς ἁρπάσαι δύναται· *οὐδὲ γὰρ ἔστι θεὸς ὥσπερ σὺ ἕτερος ὅτι ἐν σοὶ ἡ ὑπομονὴ ἡμῶν. ἁγίασον* αὐτοὺς ἐν τῇ ἀληθείᾳ *σου ὅτι* ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. *ἄπροσχάριστε ἀπαραλόγιστε ῥῦσαι αὐτοὺς* πάσης νόσου καὶ πάσης μαλακίας, *παντὸς παραπτώματος, πάσης ἐπηρείας καὶ ἀπάτης,* ἀπὸ φόβου *ἐχθροῦ*, ἀπὸ βέλους πετομένου ἡμέρας, ἀπὸ πράγματος ἐν σκότει διαπορευομένου, *καὶ καταξίωσον αὐτοὺς τῆς*

αἰωνίου ζωῆς τῆς ἐν τῷ χριστῷ σου τῷ υἱῷ σου τῷ μονογενεῖ, τῷ θεῷ καὶ σωτῆρι ἡμῶν, δι' οὗ σοι δόξα καὶ σέβας ἐν ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

⟨THE KISS OF PEACE⟩

Καὶ μετὰ τοῦτο λεγέτω ὁ διάκονος

Πρόσχωμεν

καὶ ἀσπαζέσθω ὁ ἐπίσκοπος τὴν ἐκκλησίαν καὶ λεγέτω

ʿΗ εἰρήνη τοῦ Θεοῦ μετὰ πάντων ὑμῶν

καὶ ὁ λαὸς ἀποκρινάσθω

Καὶ μετὰ τοῦ πνεύματος σοῦ

καὶ ὁ διάκονος εἰπάτω πᾶσιν

ʾΑσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ

καὶ ἀσπαζέσθωσαν οἱ τοῦ κλήρου τὸν ἐπίσκοπον, οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκούς, αἱ γυναῖκες τὰς γυναῖκας.

⟨THE OFFERTORY⟩

Τὰ παιδία δὲ στηκέτωσαν πρὸς τῷ βήματι καὶ διάκονος αὐτοῖς ἕτερος ἔστω ἐφεστὼς ὅπως μὴ ἀτακτῶσιν. καὶ ἄλλοι διάκονοι περιπατείτωσαν καὶ σκοπείτωσαν τοὺς ἄνδρας καὶ τὰς γυναῖκας ὅπως μὴ θόρυβος γένηται καὶ μή τις νεύσῃ ἢ ψιθυρίσῃ ἢ νυστάξῃ. οἱ δὲ διάκονοι ἱστάσθωσαν εἰς τὰς τῶν ἀνδρῶν θύρας καὶ οἱ ὑποδιάκονοι εἰς τὰς τῶν γυναικῶν ὅπως μήτις ἐξέλθοι μήτε ἀνοιχθῇ ἡ θύρα, κἂν πιστός τις ᾖ, κατὰ τὸν καιρὸν τῆς ἀναφορᾶς.

Εἷς δὲ ὑποδιάκονος διδότω ἀπόρρυψιν χειρῶν τοῖς ἱερεῦσι, σύμβολον καθαρότητος ψυχῶν Θεῷ ἀνακειμένων.

Φημὶ δὴ κἀγὼ ʾΙάκωβος ὁ ἀδελφὸς ʾΙωάννου τοῦ Ζεβεδαίου ἵνα εὐθὺς ὁ διάκονος λέγῃ

Μή τις τῶν κατηχουμένων, μή τις τῶν ἀκροωμένων, μή τις τῶν ἀπίστων, μή τις τῶν ἑτεροδόξων

Οἱ τὴν πρώτην εὐχὴν εὐχόμενοι προ[σ]έλθετε

Τὰ παιδία προσλαμβάνεσθε αἱ μητέρες

Μή τις κατά τινος, *μή τις ἐν ὑποκρίσει*

ʾΟρθοι πρὸς Κύριον μετὰ φόβου καὶ τρόμου *ἑστῶτες ὦμεν προσφέρειν.*

ʿΩν γενομένων οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ ἐπισκόπῳ πρὸς τὸ θυσιαστήριον.

⟨ANAPHORA⟩

Καὶ οἱ πρεσβύτεροι ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων στηκέτωσαν ὡς ἂν μαθηταὶ παρεστῶτες διδασκάλῳ. δύο δὲ διάκονοι ἐξ ἑκατέρων τῶν μερῶν τοῦ θυσιαστηρίου κατεχέτωσαν ἐξ ὑμένων λεπτῶν ῥιπίδιον ἢ πτερῶν ταῶνος ἢ ὀθόνης καὶ ἠρέμα ἀποσοβείτωσαν τὰ μικρὰ τῶν ἱπταμένων ζῴων ὅπως ἂν μὴ ἐγχρίμπτωνται εἰς τὰ κύπελλα.

⟨THE THANKSGIVING⟩

Εὐξάμενος οὖν καθ' ἑαυτὸν ὁ ἀρχιερεὺς ἅμα τοῖς ἱερεῦσι καὶ λαμπρὰν ἐσθῆτα μετενδὺς καὶ στὰς πρὸς τῷ θυσιαστηρίῳ τὸ τρόπαιον τοῦ σταυροῦ κατὰ τοῦ μετώπου τῇ χειρὶ ποιησάμενος εἰπάτω

Η χάρις τοῦ *παντοκράτορος Θεοῦ* καὶ ἡ ἀγάπη τοῦ *κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος ἔστω μετα πάντων ὑμῶν

καὶ πάντες συμφώνως λεγέτωσαν ὅτι

Καὶ μετὰ τοῦ πνεύματος σοῦ

καὶ ὁ ἀρχιερεύς

Ἄνω τὸν νοῦν

καὶ πάντες

Ἔχομεν πρὸς τὸν Κύριον

καὶ ὁ ἀρχιερεύς

Εὐχαριστήσωμεν *τῷ* Κυρίῳ

καὶ πάντες

Ἄξιον *καὶ δίκαιον*

καὶ ὁ ἀρχιερεὺς εἰπάτω

Ἄξιον ὡς ἀληθῶς καὶ δίκαιον πρὸ πάντων ἀνυμνεῖν σε τὸν ὄντως ὄντα Θεόν, τὸν πρὸ τῶν γενητῶν ὄντα, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, τὸν μόνον ἀγέννητον καὶ ἄναρχον καὶ ἀβασίλευτον καὶ ἀδέσποτον, τὸν ἀνενδεῆ, τὸν παντὸς ἀγαθοῦ χορηγόν, τὸν πάσης αἰτίας καὶ γενέσεως κρείττονα, τὸν πάντοτε κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντα, ἐξ οὗ τὰ πάντα καθάπερ ἔκ τινος ἀφετηρίας εἰς τὸ εἶναι παρῆλθεν. σὺ γὰρ εἶ ἡ ἄναρχος γνῶσις, ἡ ἀΐδιος ὅρασις, ἡ ἀγέννητος ἀκοή, ἡ ἀδίδακτος σοφία, ὁ πρῶτος τῇ φύσει καὶ μόνος τῷ εἶναι καὶ

κρείττων παντὸς ἀριθμοῦ, ὁ τὰ πάντα ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν διὰ τοῦ μονογενοῦς σου υἱοῦ· αὐτὸν δὲ πρὸ πάντων αἰώνων γεννήσας βουλήσει καὶ δυνάμει καὶ ἀγαθότητι ἀμεσιτεύτως, υἱὸν μονογενῆ, Λόγον Θεόν, σοφίαν ζῶσαν, πρωτότοκον πάσης κτίσεως, ἄγγελον τῆς μεγάλης βουλῆς σου, ἀρχιερέα σόν, βασιλέα δὲ καὶ κύριον πάσης νοητῆς καὶ αἰσθητῆς φύσεως, τὸν πρὸ πάντων, δι' οὗ τὰ πάντα. Σὺ γάρ, Θεὲ αἰώνιε, δι' αὐτοῦ τὰ πάντα πεποίηκας καὶ δι' αὐτοῦ τῆς προσηκούσης προνοίας τὰ ὅλα ἀξιοῖς· δι' οὗ γὰρ τὸ εἶναι ἐχαρίσω δι' αὐτοῦ καὶ τὸ εὖ εἶναι ἐδωρήσω· ὁ θεὸς καὶ πατὴρ τοῦ μονογενοῦς υἱοῦ σου, ὁ δι' αὐτοῦ πρὸ πάντων ποιήσας τὰ χερουβὶμ καὶ τὰ σεραφίμ, αἰῶνάς τε καὶ στρατιάς, δυνάμεις τε καὶ ἐξουσίας, ἀρχάς τε καὶ θρόνους, ἀρχαγγέλους τε καὶ ἀγγέλους, καὶ μετὰ ταῦτα πάντα ποιήσας δι' αὐτοῦ τὸν φαινόμενον τοῦτον κόσμον καὶ πάντα τὰ ἐν αὐτῷ. σὺ γὰρ εἶ ὁ τὸν οὐρανὸν ὡς καμάραν στήσας καὶ ὡς δέρριν ἐκτείνας καὶ τὴν γῆν ἐπ' οὐδενὸς ἱδρύσας γνώμῃ μόνῃ· ὁ πήξας στερέωμα καὶ νύκτα καὶ ἡμέραν κατασκευάσας· ὁ ἐξαγαγὼν φῶς ἐκ θησαυρῶν καὶ τῇ τούτου συστολῇ ἐπαγαγὼν τὸ σκότος εἰς ἀνάπαυλαν τῶν ἐν τῷ κόσμῳ κινουμένων ζῴων· ὁ τὸν ἥλιον τάξας εἰς ἀρχὰς τῆς ἡμέρας ἐν οὐρανῷ καὶ τὴν σελήνην εἰς ἀρχὰς τῆς νυκτὸς καὶ τὸν χορὸν τῶν ἀστέρων ἐν οὐρανῷ καταγράψας εἰς αἶνον τῆς σῆς μεγαλοπρεπείας· ὁ ποιήσας ὕδωρ πρὸς πόσιν καὶ κάθαρσιν, ἀέρα ζωτικὸν πρὸς εἰσπνοὴν καὶ ἀναπνοὴν καὶ φωνῆς ἀπόδοσιν διὰ γλώττης πληττούσης τὸν ἀέρα καὶ ἀκοὴν συνεργουμένην ὑπ' αὐτοῦ ὡς ἐπαΐειν εἰσδεχομένην τὴν προσπίπτουσαν αὐτῇ λαλιάν· ὁ ποιήσας πῦρ πρὸς σκότους παραμυθίαν, πρὸς ἐνδείας ἀναπλήρωσιν καὶ τὸ θερμαίνεσθαι ἡμᾶς καὶ φωτίζεσθαι ὑπ' αὐτοῦ· ὁ τὴν μεγάλην θάλασσαν χωρίσας τῆς γῆς καὶ τὴν μὲν ἀναδείξας πλωτήν, τὴν δὲ ποσὶ βάσιμον ποιήσας καὶ τὴν μὲν ζῴοις μικροῖς καὶ μεγάλοις πληθύνας, τὴν δὲ ἡμέροις καὶ ἀτιθάσοις πληρώσας, φυτοῖς τε διαφόροις στέψας καὶ βοτάναις στεφανώσας καὶ

ἄνθεσι καλλύνας καὶ σπέρμασι πλουτίσας· ὁ συστησάμενος ἄβυσσον καὶ μέγα κύτος αὐτῇ περιθείς, ἁλμυρῶν ὑδάτων σεσωρευμένα πελάγη, περιφράξας δὲ αὐτὴν πύλαις ἄμμου λεπτοτάτης· ὁ πνεύμασι ποτὲ μὲν αὐτὴν κορυφῶν εἰς ὀρέων μέγεθος, ποτὲ δὲ στρωννύων αὐτὴν ὡς πεδίον καὶ ποτὲ μὲν ἐκμαίνων χειμῶνι, ποτὲ δὲ πραΰνων γαλήνῃ ὡς ναυσιπόροις πλωτῆρσιν εὔκολον εἶναι πρὸς πορείαν· ὁ ποταμοῖς διαζώσας τὸν ὑπὸ σοῦ διὰ Χριστοῦ γενόμενον κόσμον καὶ χειμάρροις ἐπικλύσας καὶ πηγαῖς ἀενάοις μεθύσας, ὄρεσι δὲ περισφίγξας εἰς ἕδραν ἀτρεμῆ γῆς ἀσφαλεστάτην. ἐπλήρωσας γάρ σου τὸν κόσμον καὶ διεκόσμησας αὐτὸν βοτάναις εὐόσμοις καὶ ἰασίμοις, ζῴοις πολλοῖς καὶ διαφόροις, ἀλκίμοις καὶ ἀσθενεστέροις, ἐδωδίμοις καὶ ἐνεργοῖς, ἡμέροις καὶ ἀτιθάσοις· ἑρπετῶν συριγμοῖς, πτηνῶν ποικίλων κλαγγαῖς· ἐνιαυτῶν κύκλοις, μηνῶν καὶ ἡμερῶν ἀριθμοῖς, τροπῶν τάξεσι, νεφῶν ὁμβροτόκων διαδρομαῖς, εἰς καρπῶν γονὰς καὶ ζῴων σύστασιν, σταθμὸν ἀνέμων διαπνεόντων ὅτε προσταχθῶσι παρὰ σοῦ τῶν φυτῶν καὶ τῶν βοτανῶν τὸ πλῆθος. Καὶ οὐ μόνον τὸν κόσμον ἐδημιούργησας ἀλλὰ καὶ τὸν κοσμοπολίτην ἄνθρωπον ἐν αὐτῷ ἐποίησας, κόσμου κόσμον ἀναδείξας. εἶπας γὰρ τῇ σῇ σοφίᾳ Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ. διὸ καὶ πεποίηκας αὐτὸν ἐκ ψυχῆς ἀθανάτου καὶ σώματος σκεδαστοῦ, τῆς μὲν ἐκ τοῦ μὴ ὄντος, τοῦ δὲ ἐκ τῶν τεσσάρων στοιχείων, καὶ δέδωκας αὐτῷ κατὰ μὲν τὴν ψυχὴν τὴν λογικὴν διάγνωσιν, εὐσεβείας καὶ ἀσεβείας διάκρισιν, δικαίου καὶ ἀδίκου παρατήρησιν, κατὰ δὲ τὸ σῶμα τὴν πένταθλον ἐχαρίσω αἴσθησιν καὶ τὴν μεταβατικὴν κίνησιν. Σὺ γάρ, Θεὲ παντοκράτορ, διὰ Χριστοῦ παράδεισον ἐν Ἐδὲμ κατὰ ἀνατολὰς ἐφύτευσας παντοίων φυτῶν ἐδωδίμων κόσμῳ καὶ ἐν αὐτῷ ὡς ἂν ἐν ἑστίᾳ πολυτελεῖ εἰσήγαγες αὐτόν, κἂν τῷ ποιεῖν νόμον δέδωκας αὐτῷ ἔμφυτον ὅπως οἰκοθεν καὶ παρ' ἑαυτοῦ ἔχοι τὰ σπέρματα τῆς θεογνωσίας.

εἰσαγαγὼν δὲ εἰς τὸν τῆς τρυφῆς παράδεισον πάντων μὲν ἀνῆκας αὐτῷ τὴν ἐξουσίαν πρὸς μετάληψιν, ἑνὸς δὲ μόνου τὴν γεῦσιν ἀπεῖπας ἐπ' ἐλπίδι κρειττόνων ἵνα ἐὰν φυλάξῃ τὴν ἐντολὴν μισθὸν ταύτης τὴν ἀθανασίαν κομίσηται. ἀμελήσαντα δὲ τῆς ἐντολῆς καὶ γευσάμενον ἀπηγορευμένου καρποῦ ἀπάτῃ ὄφεως καὶ συμβουλίᾳ γυναικὸς τοῦ μὲν παραδείσου δικαίως ἐξώσας αὐτόν, ἀγαθότητι δὲ εἰς τὸ παντελὲς ἀπολλύμενον οὐχ ὑπερεῖδες· σὸν γὰρ ἦν δημιούργημα· ἀλλὰ καθυποτάξας αὐτῷ τὴν κτίσιν δέδωκας αὐτῷ οἰκείοις ἱδρῶσι καὶ πόνοις πορίζειν ἑαυτῷ τὴν τροφήν, σοῦ πάντα φύοντος καὶ αὔξοντος καὶ πεπαίνοντος, χρόνῳ δὲ πρὸς ὀλίγον αὐτὸν κοιμίσας ὅρκῳ εἰς παλιγγενεσίαν ἐκάλεσας, ὅρον θανάτου λύσας ζωὴν ἐξ ἀναστάσεως ἐπηγγείλω. καὶ οὐ τοῦτο μόνον ἀλλὰ καὶ τοὺς ἐξ αὐτοῦ εἰς πλῆθος ἀναρίθμητον χέας τοὺς ἐμμείναντάς σοι ἐδόξασας, τοὺς δὲ ἀποστάντας σου ἐκόλασας, καὶ τοῦ μὲν Ἄβελ ὡς ὁσίου προσδεξάμενος τὴν θυσίαν, τοῦ δὲ ἀδελφοκτόνου Καΐν ἀποστραφεὶς τὸ δῶρον ὡς ἐναγοῦς· καὶ πρὸς τούτοις τὸν Σὴθ καὶ τὸν Ἐνὼς προσελάβου καὶ τὸν Ἐνὼχ μετέθηκας. σὺ γὰρ εἶ ὁ δημιουργὸς τῶν ἀνθρώπων καὶ τῆς ζωῆς χορηγὸς καὶ τῆς ἐνδείας πληρωτὴς καὶ τῶν νόμων δοτὴρ καὶ τῶν φυλαττόντων αὐτοὺς μισθαποδότης καὶ τῶν παραβαινόντων αὐτοὺς ἔκδικος, ὁ τὸν μέγαν κατακλυσμὸν ἐπαγαγὼν τῷ κόσμῳ διὰ πλῆθος τῶν ἀσεβησάντων καὶ τὸν δίκαιον Νῶε ῥυσάμενος ἐκ τοῦ κατακλυσμοῦ ἐν λάρνακι σὺν ὀκτὼ ψυχαῖς τέλος μὲν τῶν παρῳχηκότων, ἀρχὴν δὲ τῶν μελλόντων ἐπιγίνεσθαι, ὁ τὸ φοβερὸν πῦρ κατὰ τῆς Σοδομηνῆς πενταπόλεως ἐξάψας καὶ γῆν καρποφόρον εἰς ἅλμην θέμενος ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ καὶ τὸν ὅσιον Λὼτ ἐξαρπάσας τοῦ ἐμπρησμοῦ. σὺ εἶ ὁ τὸν Ἀβραὰμ ῥυσάμενος προγονικῆς ἀσεβείας καὶ κληρονόμον τοῦ κόσμου καταστήσας καὶ ἐμφανίσας αὐτῷ τὸν χριστόν σου, ὁ τὸν Μελχισεδὲκ ἀρχιερέα σῆς λατρείας προχειρισάμενος, ὁ τὸν πολύτλαν θεράποντά σου Ἰὼβ νικητὴν τοῦ ἀρχεκάκου ὄφεως ἀναδείξας, ὁ τὸν Ἰσαὰκ ἐπαγγελίας υἱὸν

ποιησάμενος, ὁ τὸν Ἰακὼβ πατέρα δώδεκα παίδων καὶ τοὺς ἐξ αὐτοῦ εἰς πλῆθος χέας καὶ εἰσαγαγὼν εἰς Αἴγυπτον ἐν ἑβδομήκοντα πέντε ψυχαῖς. σὺ Κύριε τὸν Ἰωσὴφ οὐχ ὑπερεῖδες ἀλλὰ μισθὸν τῆς διὰ σὲ σωφροσύνης ἔδωκας αὐτῷ τὸ τῶν Αἰγυπτίων ἄρχειν. σὺ Κύριε Ἑβραίους ὑπὸ Αἰγυπτίων καταπονουμένους οὐ περιεῖδες διὰ τὰς πρὸς τοὺς πατέρας αὐτῶν ἐπαγγελίας ἀλλ' ἐρρύσω κολάσας Αἰγυπτίους. παραφθειράντων δὲ τῶν ἀνθρώπων τὸν φυσικὸν νόμον καὶ τὴν κτίσιν ποτὲ μὲν αὐτόματον νομισάντων, ποτὲ δὲ πλεῖον ἢ δεῖ τιμησάντων καὶ σοὶ τῷ θεῷ τῶν πάντων συνταττόντων, οὐκ εἴασας πλανᾶσθαι ἀλλὰ ἀναδείξας τὸν ἅγιόν σου θεράποντα Μωυσῆν δι' αὐτοῦ πρὸς βοήθειαν τοῦ φυσικοῦ τὸν γραπτὸν νόμον δέδωκας καὶ τὴν κτίσιν ἔδειξας σὸν ἔργον εἶναι, τὴν δὲ πολύθεον πλάνην ἐξώρισας, τὸν Ἀαρὼν καὶ τοὺς ἐξ αὐτοῦ ἱερατικῇ τιμῇ ἐδόξασας, Ἑβραίους ἁμαρτόντας ἐκόλασας, ἐπιστρέφοντας ἐδέξω, τοὺς Αἰγυπτίους δεκαπλήγῳ ἐτιμωρήσω, θάλασσαν διελὼν Ἰσραηλίτας διεβίβασας, Αἰγυπτίους ἐπιδιώξαντας ὑποβρυχίους ἐκόλασας, ξύλῳ πικρὸν ὕδωρ ἐγλύκανας, ἐκ πέτρας ἀκροτόμου ὕδωρ ἀνέχεας, ἐξ οὐρανοῦ τὸ μάννα ὗσας, τροφὴν ἐξ ἀέρος ὀρτυγομήτραν, στῦλον πυρὸς τὴν νύκτα πρὸς φωτισμὸν καὶ στῦλον νεφέλης ἡμέρας πρὸς σκιασμὸν θάλπους. τὸν Ἰησοῦν στρατηγὸν ἀναδείξας ἑπτὰ ἔθνη Χαναναίων δι' αὐτοῦ καθεῖλες, Ἰορδάνην διέρρηξας, τοὺς ποταμοὺς Ἠθὰμ ἐξήρανας, τείχη κατέρρηξας ἄνευ μηχανημάτων καὶ χειρὸς ἀνθρωπίνης. Ὑπὲρ πάντων σοι ἡ δόξα δέσποτα παντοκράτορ.

σὲ προσκυνοῦσιν ἀναρίθμητοι στρατιαὶ ἀγγέλων ἀρχαγγέλων θρόνων κυριοτήτων ἀρχῶν ἐξουσιῶν δυνάμεων στρατιῶν αἰωνίων, τὰ χερουβὶμ καὶ τὰ ἑξαπτέρυγα σεραφὶμ ταῖς μὲν δυσὶ κατακαλύπτοντα τοὺς πόδας, ταῖς δὲ δυσὶ τὰς κεφαλάς, ταῖς δὲ δυσὶ πετόμενα, καὶ λέγοντα ἅμα χιλίαις χιλιάσιν ἀρχαγγέλων καὶ μυρίαις μυριάσιν ἀγγέλων ἀκαταπαύστως καὶ ἀσιγήτως βοώσαις

καὶ πᾶς ὁ λαὸς ἅμα εἰπάτω

Ἅγιος ἅγιος ἅγιος Κύριος σαβαώθ

πληρὴς ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ

εὐλογητὸς εἰς τοὺς αἰῶνας

ἀμήν

καὶ ὁ ἀρχιερεὺς ἐξῆς λεγέτω

Ἅγιος γὰρ εἶ ὡς ἀληθῶς καὶ πανάγιος, ὕψιστος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. ἅγιος δὲ καὶ ὁ μονογενής σου υἱὸς ὁ κύριος ἡμῶν καὶ θεὸς Ἰησοῦς ὁ Χριστὸς ὃς εἰς πάντα ὑπηρετησάμενός σοι τῷ θεῷ καὶ πατρὶ αὐτοῦ εἵς τε δημιουργίαν διάφορον καὶ πρόνοιαν κατάλληλον οὐ περιεῖδε τὸ γένος τῶν ἀνθρώπων ἀπολλύμενον ἀλλὰ μετὰ φυσικὸν νόμον, μετὰ νομικὴν παραίνεσιν, μετὰ προφητικοὺς ἐλέγχους καὶ τὰς τῶν ἀγγέλων ἐπιστασίας (παραφθειρόντων σὺν τῷ θετῷ καὶ τὸν φυσικὸν νόμον καὶ τῆς μνήμης ἐκβαλλόντων τὸν κατακλυσμόν, τὴν ἐκπύρωσιν, τὰς κατ᾽ Αἰγυπτίων πληγάς, τὰς κατὰ Παλαιστινῶν σφαγάς, καὶ μελλόντων ὅσον οὐδέπω ἀπόλλυσθαι πάντων) εὐδόκησεν αὐτὸς γνώμῃ σῇ ὁ δημιουργὸς ἀνθρώπου ἄνθρωπος γενέσθαι, ὁ νομοθέτης ὑπὸ νόμους, ὁ ἀρχιερεὺς ἱερεῖον, ὁ ποιμὴν πρόβατον, καὶ ἐξευμενίσατό σε τὸν ἑαυτοῦ θεὸν καὶ πατέρα καὶ τῷ κόσμῳ κατήλλαξε καὶ τῆς ἐπικειμένης ὀργῆς τοὺς πάντας ἠλευθέρωσε γενόμενος ἐκ παρθένου, γενόμενος ἐν σαρκί, ὁ Θεὸς Λόγος, ὁ ἀγαπητὸς υἱὸς ὁ πρωτότοκος πάσης κτίσεως, κατὰ τὰς περὶ αὐτοῦ ὑπ᾽ αὐτοῦ προρρηθείσας προφητείας ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ, φυλῆς Ἰούδα· καὶ γέγονεν ἐν μήτρᾳ παρθένου ὁ διαπλάσσων πάντας τοὺς γεννωμένους καὶ ἐσαρκώθη ὁ ἄσαρκος, ὁ ἀχρόνως γεννηθεὶς ἐν χρόνῳ γεγέννηται· πολιτευσάμενος ὁσίως καὶ παιδεύσας ἐνθέσμως πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐξ ἀνθρώπων ἀπελάσας, σημεῖά τε καὶ τέρατα ἐν τῷ λαῷ ποιήσας, τροφῆς καὶ ποτοῦ καὶ ὕπνου μεταλαβὼν ὁ τρέφων πάντας τοὺς χρῄζοντας τροφῆς καὶ ἐμπιπλῶν πᾶν ζῶον εὐδοκίας, ἐφανέρωσέ σου τὸ ὄνομα τοῖς ἀγνοοῦσιν αὐτό, τὴν ἄγνοιαν ἐφυγάδευσε, τὴν εὐσέβειαν ἀνεζωπύρησε, τὸ θέλημά σου ἐπλήρωσε, τὸ ἔργον ὃ ἔδωκας αὐτῷ ἐτελείωσε· καὶ ταῦτα πάντα κατορθώσας, χερσὶν

ἀνόμων κατασχεθεὶς ἱερέων καὶ ἀρχιερέων ψευδωνύμων καὶ λαοῦ παρανόμου προδοσίᾳ τοῦ τὴν κακίαν νοσήσαντος καὶ πολλὰ παθὼν ὑπ' αὐτῶν καὶ πᾶσαν ἀτιμίαν ὑποστὰς σῇ συγχωρήσει, παραδοθεὶς Πιλάτῳ τῷ ἡγεμόνι καὶ κριθεὶς ὁ κριτὴς καὶ κατακριθεὶς ὁ σωτὴρ σταυρῷ προσηλώθη ὁ ἀπαθὴς καὶ ἀπέθανεν ὁ τῇ φύσει ἀθάνατος καὶ ἐτάφη ὁ ζωοποιὸς ἵνα πάθους λύσῃ καὶ θανάτου ἐξέληται τούτους δι' οὓς παρεγένετο καὶ ῥήξῃ τὰ δεσμὰ τοῦ διαβόλου καὶ ῥύσηται τοὺς ἀνθρώπους ἐκ τῆς ἀπάτης αὐτοῦ, καὶ ἀνέστη ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ καὶ τεσσαράκοντα ἡμερῶν συνδιατρίψας τοῖς μαθηταῖς ἀνελήφθη εἰς τοὺς οὐρανοὺς καὶ ἐκαθέσθη ἐκ δεξιῶν σου τοῦ θεοῦ καὶ πατρὸς αὐτοῦ.

Μεμνημένοι οὖν ὧν δι' ἡμᾶς ὑπέμεινεν εὐχαριστοῦμέν σοι Θεὲ παντοκράτορ οὐχ ὅσον ὀφείλομεν ἀλλ' ὅσον δυνάμεθα καὶ τὴν διάταξιν αὐτοῦ πληροῦμεν. ἐν ᾗ γὰρ νυκτὶ παρεδίδοτο λαβὼν ἄρτον ταῖς ἁγίαις καὶ ἀμώμοις αὐτοῦ χερσὶ καὶ ἀναβλέψας πρὸς σὲ τὸν θεὸν αὐτοῦ καὶ πατέρα καὶ κλάσας ἔδωκε τοῖς μαθηταῖς εἰπών Τοῦτο τὸ μυστήριον τῆς καινῆς διαθήκης· λάβετε ἐξ αὐτοῦ, φάγετε· τοῦτό ἐστι τὸ σῶμά μου τὸ περὶ πολλῶν θρυπτόμενον εἰς ἄφεσιν ἁμαρτιῶν. ὡσαύτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος καὶ ἁγιάσας ἐπέδωκεν αὐτοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε τὸν θάνατον τὸν ἐμὸν καταγγέλλετε ἄχρις ἂν ἔλθω.

⟨THE INVOCATION⟩

Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ καὶ τοῦ θανάτου καὶ τῆς ἀναστάσεως καὶ τῆς εἰς οὐρανοὺς ἐπανόδου καὶ τῆς μελλούσης αὐτοῦ δευτέρας παρουσίας ἐν ᾗ ἔρχεται κρῖναι ζῶντας καὶ νεκροὺς καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφέρομέν σοι τῷ Βασιλεῖ καὶ Θεῷ κατὰ τὴν αὐτοῦ διάταξιν τὸν ἄρτον

τοῦτον καὶ τὸ ποτήριον τοῦτο εὐχαριστοῦντές σοι δι' αὐτοῦ ἐφ' οἷς κατηξίωσας ἡμᾶς ἑστάναι ἐνώπιόν σου καὶ ἱερατεύειν σοι, καὶ ἀξιοῦμέν σε ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου, σὺ ὁ ἀνενδεὴς Θεός, καὶ εὐδοκήσῃς ἐπ' αὐτοῖς εἰς τιμὴν τοῦ χριστοῦ σου καὶ καταπέμψῃς τὸ Ἅγιόν σου Πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν μάρτυρα τῶν παθημάτων τοῦ κυρίου Ἰησοῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τοῦτον σῶμα τοῦ χριστοῦ σου καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ χριστοῦ σου, ἵνα οἱ μεταλαβόντες αὐτοῦ βεβαιωθῶσι πρὸς εὐσέβειαν, ἀφέσεως ἁμαρτημάτων τύχωσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ῥυσθῶσι, Πνεύματος ἁγίου πληρωθῶσιν, ἄξιοι τοῦ χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχωσι, σοῦ καταλλαγέντος αὐτοῖς δέσποτα παντοκράτορ.

〈THE INTERCESSION〉

Ἔτι δεόμεθά σου Κύριε καὶ ὑπὲρ τῆς ἁγίας σου ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ χριστοῦ σου ὅπως αὐτὴν διαφυλάξῃς ἄσειστον καὶ ἀκλυδώνιστον ἄχρι τῆς συντελείας τοῦ αἰῶνος, καὶ ὑπὲρ πάσης ἐπισκοπῆς τῆς ὀρθοτομούσης τὸν λόγον τῆς ἀληθείας

Ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῆς ἐμῆς τοῦ προσφέροντός σοι οὐδενίας καὶ ὑπὲρ παντὸς τοῦ πρεσβυτερίου, ὑπὲρ τῶν διακόνων καὶ παντὸς τοῦ κλήρου ἵνα πάντας σοφίσας Πνεύματος ἁγίου πληρώσῃς

Ἔτι παρακαλοῦμέν σε Κύριε ὑπὲρ τοῦ βασιλέως καὶ τῶν ἐν ὑπεροχῇ καὶ παντὸς τοῦ στρατοπέδου ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς, ὅπως ἐν ἡσυχίᾳ καὶ ὁμονοίᾳ διάγοντες τὸν πάντα χρόνον τῆς ζωῆς ἡμῶν δοξάζωμέν σε διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν

Ἔτι προσφέρομέν σοι καὶ ὑπὲρ πάντων τῶν ἀπ' αἰῶνος εὐαρεστησάντων σοι ἁγίων πατριαρχῶν προφητῶν δικαίων ἀποστόλων μαρτύρων ὁμολογητῶν ἐπισκόπων πρεσβυτέρων διακόνων

ὑποδιακόνων ἀναγνωστῶν ψαλτῶν παρθένων χηρῶν λαϊκῶν καὶ πάντων ὧν ἐπίστασαι αὐτὸς τὰ ὀνόματα

Ἔτι προσφέρομέν σοι ὑπὲρ τοῦ λαοῦ τούτου ἵνα ἀναδείξῃς αὐτὸν εἰς ἔπαινον τοῦ χριστοῦ σου ΒΑCΙΛΕΙΟΝ ΙΕΡΑΤΕΥΜΑ, ἔΘΝΟC ἍΓΙΟΝ· ὑπὲρ τῶν ἐν παρθενίᾳ καὶ ἁγνείᾳ, ὑπὲρ τῶν χηρῶν τῆς ἐκκλησίας, ὑπὲρ τῶν ἐν σεμνοῖς γάμοις καὶ τεκνογονίαις, ὑπὲρ τῶν νηπίων τοῦ λαοῦ σου, ὅπως μηδένα ἡμῶν ἀπόβλητον ποιήσῃς

Ἔτι ἀξιοῦμέν σε καὶ ὑπὲρ τῆς πόλεως ταύτης καὶ τῶν ἐνοικούντων, ὑπὲρ τῶν ἐν ἀρρωστίαις, ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ, ὑπὲρ τῶν ἐν ἐξορίαις, ὑπὲρ τῶν ἐν δημεύσει, ὑπὲρ πλεόντων καὶ ὁδοιπορούντων, ὅπως πάντων ἐπίκουρος γένῃ, πάντων ΒΟΗΘῸC καὶ ἀντιλήπτωρ

Ἔτι παρακαλοῦμέν σε ὑπὲρ τῶν ΜΙCΟΎΝΤΩΝ ἡμᾶς καὶ ΔΙΩΚΌΝΤΩΝ ἡμᾶς ΔΙᾺ ΤῸ ὍΝΟΜΆ σου, ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων, ὅπως ἐπιστρέψῃς αὐτοὺς εἰς ἀγαθὸν καὶ τὸν θυμὸν αὐτῶν πραΰνῃς

Ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῶν κατηχουμένων τῆς ἐκκλησίας καὶ ὑπὲρ τῶν χειμαζομένων ὑπὸ τοῦ ἀλλοτρίου καὶ ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν ἡμῶν, ὅπως τοὺς μὲν τελειώσῃς ἐν τῇ πίστει, τοὺς δὲ καθαρίσῃς ἐνεργείας τοῦ πονηροῦ, τῶν δὲ τὴν μετάνοιαν προσδέξῃ καὶ συγχωρήσῃς καὶ αὐτοῖς καὶ ἡμῖν τὰ παραπτώματα ἡμῶν

Ἔτι προσφέρομέν σοι καὶ ὑπὲρ τῆς εὐκρασίας τοῦ ἀέρος καὶ τῆς εὐφορίας τῶν καρπῶν ὅπως ἀνελλιπῶς μεταλαμβάνοντες τῶν παρὰ σοῦ ἀγαθῶν αἰνῶμέν σε ἀπαύστως ΤΟΝ ΔΙΔΌΝΤΑ ΤΡΟΦῊΝ ΠΆCΗ ϹΑΡΚΊ

Ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῶν δι' εὔλογον αἰτίαν ἀπόντων ὅπως ἅπαντας ἡμᾶς διατηρήσας ἐν τῇ εὐσεβείᾳ ἐπισυναγάγῃς ἐν τῇ ΒΑCΙΛΕΙΑ̣ ΤΟΥ̑ ΧΡΙCΤΟΥ̑ σου τοῦ θεοῦ πάσης αἰσθητῆς καὶ νοητῆς φύσεως, τοῦ βασιλέως ἡμῶν, ἀτρέπτους ἀμέμπτους ἀνεγκλήτους

Ὅτι σοὶ πᾶσα δόξα σέβας καὶ εὐχαριστία, τιμὴ καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀνεκλιπεῖς καὶ ἀτελευτήτους

καὶ πᾶς ὁ λαὸς λεγέτω

Ἀμήν.

⟨THE BLESSING⟩

Καὶ ὁ ἐπίσκοπος εἰπάτω

Ἡ εἰρήνη τοῦ Θεοῦ εἴη μετὰ πάντων ὑμῶν

καὶ πᾶς ὁ λαὸς λεγέτω

Καὶ μετὰ τοῦ πνεύματος σου.

⟨THE INCLINATION⟩

Καὶ ὁ διάκονος κηρυσσέτω πάλιν

Ἔτι καὶ ἔτι *δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ χριστοῦ αὐτοῦ*

Ὑπὲρ τοῦ δώρου τοῦ προσκομισθέντος Κυρίῳ τῷ Θεῷ δεηθῶμεν ὅπως ὁ ἀγαθὸς Θεὸς προσδέξηται αὐτὸ διὰ τῆς μεσιτείας τοῦ χριστοῦ αὐτοῦ εἰς τὸ ἐπουράνιον αὐτοῦ θυσιαστήριον εἰς ὀσμὴν εὐωδίας

Ὑπὲρ τῆς ἐκκλησίας ταύτης καὶ τοῦ λαοῦ δεηθῶμεν

Ὑπὲρ πάσης ἐπισκοπῆς, παντὸς πρεσβυτερίου, πάσης τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ πληρώματος τῆς ἐκκλησίας δεηθῶμεν ὅπως ὁ Κύριος πάντας διατηρήσῃ καὶ διαφυλάξῃ

Ὑπὲρ βασιλέων καὶ *τῶν ἐν ὑπεροχῇ δεηθῶμεν ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς, ὅπως ἥρεμον καὶ ἡσύχιον βίον ἔχοντες* διάγωμεν *ἐν πάσῃ εὐσεβείᾳ καὶ* σεμνότητι

Τῶν ἁγίων μαρτύρων μνημονεύσωμεν ὅπως κοινωνοὶ γενέσθαι τῆς ἀθλήσεως αὐτῶν καταξιωθῶμεν

Ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων δεηθῶμεν

Ὑπὲρ τῆς εὐκρασίας τῶν ἀέρων καὶ τελεσφορίας τῶν καρπῶν δεηθῶμεν

Ὑπὲρ τῶν νεοφωτίστων δεηθῶμεν ὅπως βεβαιωθῶσιν ἐν τῇ πίστει

Πάντες ὑπὲρ ἀλλήλων παρακαλέσωμεν
Ἀνάστησον ἡμᾶς ὁ Θεὸς ἐν τῇ χάριτί σου
Ἀναστάντες ἑαυτοὺς τῷ Θεῷ διὰ τοῦ χριστοῦ αὐτοῦ παραθώμεθα

καὶ ὁ ἐπίσκοπος λεγέτω

Ὁ Θεὸς ὁ μέγας καὶ μεγαλώνυμος, ὁ μέγας τῇ βουλῇ καὶ κραταιὸς τοῖς ἔργοις, ὁ θεὸς καὶ πατὴρ τοῦ ἁγίου παιδός σου Ἰησοῦ τοῦ σωτῆρος ἡμῶν· ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸ ποίμνιόν σου τοῦτο ὃ δι' αὐτοῦ ἐξελέξω εἰς δόξαν τοῦ ὀνόματός σου καὶ ἁγιάσας ἡμῶν τὰ σώματα καὶ τὴν ψυχὴν καταξίωσον καθαροὺς *γενομένους* ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος *τυχεῖν τῶν προκειμένων ἀγαθῶν, καὶ μηδένα ἡμῶν ἀνάξιον κρίνῃς ἀλλὰ* βοηθὸς *ἡμῶν γενοῦ* ἀντιλήπτωρ ὑπερασπιστής· *διὰ τοῦ χριστοῦ σου μεθ' οὗ σοὶ δόξα τιμὴ αἶνος δοξολογία εὐχαριστία καὶ τῷ ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας. ἀμήν.*

⟨THE ELEVATION⟩

Καὶ μετὰ τὸ πάντας εἰπεῖν *Ἀμήν* ὁ διάκονος λεγέτω

Πρόσχωμεν

καὶ ὁ ἐπίσκοπος προσφωνησάτω τῷ λαῷ οὕτως

Τὰ ἅγια τοῖς ἁγίοις

καὶ ὁ λαὸς ὑπακουέτω

Εἷς ἅγιος, εἷς κύριος Ἰησοῦς Χριστός
εἰς δόξαν Θεοῦ Πατρός
εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν
δόξα ἐν ὑψίστοις Θεῷ
καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία
ὡσαννὰ τῷ υἱῷ Δαβίδ
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου
Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν
ὡσαννὰ ἐν τοῖς ὑψίστοις.

⟨THE COMMUNION⟩

Καὶ μετὰ τοῦτο μεταλαμβανέτω ὁ ἐπίσκοπος, ἔπειτα οἱ πρεσβύτεροι καὶ οἱ διάκονοι καὶ οἱ ὑποδιάκονοι καὶ οἱ ἀναγνῶσται καὶ οἱ ψάλται καὶ οἱ ἀσκηταὶ καὶ ἐν ταῖς γυναιξὶν αἱ διάκονοι καὶ αἱ παρθένοι καὶ αἱ χῆραι, εἶτα τὰ παιδία καὶ τότε πᾶς ὁ λαὸς κατὰ τάξιν μετὰ αἰδοῦς καὶ εὐλαβείας ἄνευ θορύβου. καὶ ὁ μὲν ἐπίσκοπος διδότω τὴν προσφορὰν λέγων

Σῶμα Χριστοῦ

καὶ ὁ δεχόμενος λεγέτω

Ἀμήν

ὁ δὲ διάκονος κατεχέτω τὸ ποτήριον καὶ ἐπιδιδοὺς λεγέτω

Αἷμα Χριστοῦ ποτήριον ζωῆς

καὶ ὁ πίνων λεγέτω

Ἀμήν.

Ψαλμὸς δὲ λεγέσθω λγ' ἐν τῷ μεταλαμβάνειν πάντας τοὺς λοιπούς.

Καὶ ὅταν πάντες μεταλάβωσι καὶ πᾶσαι, λαβόντες οἱ διάκονοι τὰ περισσεύσαντα εἰσφερέτωσαν εἰς τὰ παστοφόρια.

⟨THANKSGIVING⟩

Καὶ ὁ διάκονος λεγέτω παυσαμένου τοῦ ψάλλοντος

Μεταλαβόντες τοῦ τιμίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ Χριστοῦ εὐχαριστήσωμεν τῷ καταξιώσαντι ἡμᾶς μεταλαβεῖν τῶν ἁγίων αὐτοῦ μυστηρίων καὶ παρακαλέσωμεν μὴ εἰς κρῖμα *ἀλλ' εἰς σωτηρίαν ἡμῶν γενέσθαι, εἰς ὠφέλειαν ψυχῆς καὶ σώματος, εἰς φυλακὴν εὐσεβείας, εἰς ἄφεσιν ἁμαρτιῶν, εἰς ζωὴν τοῦ μέλλοντος αἰῶνος*

Ἐγειρώμεθα

Ἐν χάριτι Χριστοῦ ἑαυτοὺς τῷ μόνῳ ἀγεννήτῳ Θεῷ καὶ τῷ χριστῷ αὐτοῦ παραθώμεθα

καὶ ὁ ἐπίσκοπος εὐχαριστείτω

Δέσποτα ὁ Θεὸς ὁ παντοκράτωρ ὁ πατὴρ τοῦ χριστοῦ σου τοῦ εὐλογητοῦ παιδός, ὁ τῶν μετ' εὐθύτητος ἐπικαλουμένων σε ἐπήκοος, ὁ καὶ τῶν σιωπώντων ἐπιστάμενος τὰς ἐντεύξεις· εὐχαριστοῦμέν σοι ὅτι κατηξίωσας ἡμᾶς μεταλαβεῖν τῶν ἁγίων σου μυστηρίων ἃ παρέσχου ἡμῖν εἰς πληροφορίαν τῶν καλῶς

ἐγνωσμένων, εἰς φυλακὴν τῆς εὐσεβίας, εἰς ἄφεσιν πλημμελημάτων, ὅτι τὸ ὄνομα τοῦ χριστοῦ cov ἐπικέκληται ἐφ' ἡμᾶς καὶ σοὶ προσῳκειώμεθα. ὁ χωρίσας ἡμᾶς τῆς τῶν ἀσεβῶν κοινωνίας ἕνωσον ἡμᾶς μετὰ τῶν καθωσιωμένων σοι, στήρισον ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ τοῦ ἁγίου Πνεύματος ἐπιφοιτήσει, τὰ ἀγνοούμενα ἀποκάλυψον, τὰ λείποντα προσαναπλήρωσον, τὰ ἐγνωσμένα κράτυνον. τοὺς ἱερεῖς ἀμώμους φύλαξον ἐν τῇ λατρείᾳ σου, τοὺς βασιλεῖς διατήρησον ἐν εἰρήνῃ, τοὺς ἄρχοντας ἐν δικαιοσύνῃ, τοὺς ἀέρας ἐν εὐκρασίᾳ, τοὺς καρποὺς ἐν εὐφορίᾳ, τὸν κόσμον ἐν παναρκεῖ προνοίᾳ. τὰ ἔθνη τὰ πολεμικὰ πράϋνον, τὰ πεπλανημένα ἐπίστρεψον, τὸν λαόν σου ἁγίασον, τοὺς ἐν παρθενίᾳ διατήρησον, τοὺς ἐν γάμῳ διαφύλαξον ἐν πίστει, τοὺς ἐν ἁγνείᾳ ἐνδυνάμωσον, τὰ νήπια ἄδρυνον, τοὺς νεοτελεῖς βεβαίωσον, τοὺς ἐν κατηχήσει παίδευσον καὶ τῆς μυήσεως ἀξίους ἀνάδειξον καὶ πάντας ἡμᾶς ἐπισυνάγαγε εἰς τὴν τῶν οὐρανῶν βασιλείαν· ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν μεθ' οὗ σοὶ δόξα τιμὴ καὶ σέβας καὶ τῷ ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας. ἀμήν.

(THE DISMISSAL)

Καὶ ὁ διάκονος λεγέτω

Τῷ Θεῷ διὰ τοῦ χριστοῦ αὐτοῦ κλίνατε καὶ εὐλογεῖσθε

καὶ ὁ ἐπίσκοπος ἐπευχέσθω λέγων

Ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς καὶ ἀσύγκριτος, ὁ πανταχοῦ ὢν καὶ τοῖς πᾶσι παρὼν καὶ ἐν οὐδενὶ ὡς ἑνόν τι ὑπάρχων, ὁ τόποις μὴ περιγραφόμενος, ὁ χρόνοις μὴ παλαιούμενος, ὁ αἰῶσι μὴ περαιούμενος, ὁ λόγοις μὴ παραγόμενος, ὁ γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοίωτος, ὁ φῶς οἰκῶν ἀπρόσιτον, ὁ τῇ φύσει ἀόρατος, ὁ γνωστὸς πάσαις ταῖς μετ' εὐνοίας ἐκζητούσαις σε λογικαῖς φύσεσιν, ὁ καταλαμβανό-

μενος ὑπὸ τῶν ἐν εὐνοίᾳ ἐπιζητούντων σε, ὁ θεὸς Ἰσραὴλ τοῦ ἀληθινῶς ὁρῶντος τοῦ εἰς Χριστὸν πιστεύσαντος λαοῦ σου· εὐμενὴς γενόμενος ἐπάκουσόν μου διὰ τὸ ὄνομά σου καὶ εὐλόγησον τούς σοι κεκλικότας τοὺς ἑαυτῶν αὐχένας καὶ δὸς αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν τὰ ἐπὶ συμφέροντι καὶ μηδένα αὐτῶν ἀπόβλητον ποιήσῃς ἐκ τῆς βασιλείας σου ἀλλὰ ἁγίασον αὐτούς, φρούρησον σκέπασον ἀντιλαβοῦ ῥῦσαι τοῦ ἀλλοτρίου, παντὸς ἐχθροῦ· τοὺς οἴκους αὐτῶν φύλαξον, τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους φρούρησον· ὅτι σοὶ δόξα αἶνος μεγαλοπρέπεια σέβας προσκύνησις καὶ τῷ σῷ παιδὶ Ἰησοῦ τῷ χριστῷ σου τῷ κυρίῳ ἡμῶν καὶ θεῷ καὶ βασιλεῖ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Καὶ ὁ διάκονος ἐρεῖ

Ἀπολύεσθε ἐν εἰρήνῃ.

Ταῦτα περὶ τῆς μυστικῆς λατρείας διατασσόμεθα ἡμεῖς οἱ ἀπόστολοι ὑμῖν τοῖς ἐπισκόποις καὶ τοῖς πρεσβυτέροις καὶ τοῖς διακόνοις

2. THE ORDER OF THE LITURGY IN THE SECOND BOOK OF THE APOSTOLIC CONSTITUTIONS

(THE ORDERING OF THE CHURCH)

[1]"Οταν συναθροίζῃς τὴν τοῦ θεοῦ ἐκκλησίαν ὡς ἂν κυβερνήτης νηὸς μεγάλης μετ' ἐπιστήμης πάσης κέλευε ποιεῖσθαι τὰς συνόδους παραγγέλλων τοῖς διακόνοις ὡσανεὶ ναύταις τοὺς τόπους ἐκτάσσειν τοῖς ἀδελφοῖς καθάπερ ἐπιβάταις μετὰ πάσης ἐπιμελείας καὶ σεμνότητος.

Καὶ πρῶτον μὲν ὁ οἶκος ἔστω ἐπιμήκης κατὰ ἀνατολὰς τετραμμένος, ἐξ ἑκατέρων τῶν μερῶν ἔχων τὰ παστοφορεῖα πρὸς ἀνατολὴν ὅστις ἔοικε νηί. κείσθω δὲ μέσος ὁ τοῦ ἐπισκόπου θρόνος, παρ' ἑκάτερα δὲ αὐτοῦ καθεζέσθω τὸ πρεσβυτέριον, καὶ οἱ διάκονοι παριστάσθωσαν εὐσταλεῖς τῆς πλείονος ἐσθῆτος· ἐοίκασι γὰρ ναύταις καὶ τοιχάρχοις. προνοίᾳ δὲ τούτων εἰς τὸ ἕτερον μέρος οἱ λαϊκοὶ καθεζέσθωσαν μετὰ πάσης εὐταξίας καὶ ἡσυχίας καὶ αἱ γυναῖκες κεχωρισμένως καὶ αὐταὶ καθεζέσθωσαν σιωπὴν ἄγουσαι. [3]στηκέτωσαν δὲ οἱ μὲν πυλωροὶ εἰς τὰς εἰσόδους τῶν ἀνδρῶν φυλάσσοντες αὐτάς, οἱ δὲ διάκονοι εἰς τὰς τῶν γυναικῶν δικὴν ναυστολόγων, καὶ γὰρ ἐν τῇ σκηνῇ τοῦ μαρτυρίου ὁ αὐτὸς παρηκολούθει τύπος. εἰ δέ τις εὑρεθῇ παρὰ τόπον καθεζόμενος ἐπιπλησσέσθω ὑπὸ τοῦ διακόνου ὡς πρωρέως καὶ εἰς τὸν καθήκοντα αὐτῷ τόπον μεταγέσθω. οὐ μόνον γὰρ νηὶ ἀλλὰ καὶ μάνδρῃ ὁμοίωται ἡ ἐκκλησία. ὡς γὰρ οἱ ποιμένες ἕκαστον τῶν ἀλόγων αἰγῶν φημι καὶ προβάτων κατὰ συγγένειαν καὶ ἡλικίαν ἱστῶσι καὶ ἕκαστον αὐτῶν τὸ ὅμοιον τῷ ὁμοίῳ συντρέχει, οὕτως καὶ ἐν τῇ ἐκκλησίᾳ οἱ μὲν νεώτεροι ἰδίᾳ καθεζέσθωσαν ἐὰν τ τόπος, εἰ δὲ μήγε στηκέτωσαν ὀρθοί, οἱ δὲ τῇ ἡλικίᾳ ἤδη προβεβηκότες καθεζέσθωσαν ἐν τάξει, τὰ δὲ παιδία ἑστῶτα προσλαμβανέσθωσαν αὐτῶν οἱ πατέρες καὶ αἱ μητέρες, αἱ δὲ νεώτεραι πάλιν ἰδίᾳ ἐὰν τ τόπος, εἰ δὲ μήγε ὄπισθεν τῶν γυναικῶν ἱστάσθωσαν, αἱ δὲ ἤδη γεγαμηκυῖαι καὶ τὰ τέκνα ἔχουσαι ἰδίᾳ ἱστάσθωσαν, αἱ παρθένοι δὲ καὶ αἱ χῆραι καὶ αἱ πρεσβύτιδες πρῶται πασῶν ἱστάσθωσαν ἢ καθεζέσθωσαν. ἔστω δὲ τῶν τόπων προνοῶν ὁ διάκονος ἵνα ἕκαστος τῶν εἰσερχομένων εἰς τὸν ἴδιον τόπον ὁρμᾷ καὶ μὴ παρὰ τὸ προσῆκον καθέζωνται. ὁμοίως ὁ διάκονος ἐπισκοπείτω τὸν λαὸν ὅπως μή τις ψιθυρίσῃ ἢ νυστάξῃ ἢ γελάσῃ ἢ νεύσῃ· χρὴ γὰρ ἐν ἐκκλησίᾳ ἐπιστημόνως καὶ νηφαλέως καὶ ἐγρηγόρως ἑστάναι ἐκτεταμένην ἔχοντα τὴν ἀκοὴν εἰς τὸν τοῦ Κυρίου λόγον.

[5]Εἰ δέ τις ἀπὸ παροικίας ἀδελφὸς ἢ ἀδελφὴ ἐπέλθῃ σύστασιν ἐπικομιζόμενοι ὁ διάκονος ἐπικρινέτω τὰ κατ' αὐτοὺς ἀνακρίνων εἰ πιστοί, εἰ ἐκκλησιαστικοί, εἰ μὴ ἀπὸ αἱρέσεώς εἰσι μεμολυσμένοι, καὶ πάλιν εἰ ὕπανδρος ἢ χήρα, καὶ οὕτω γνοὺς τὰ κατ' αὐτοὺς ὡς εἰσὶν ἀληθῶς πιστοὶ καὶ ὁμογνώμονες ἐν τοῖς κυρια-

κοῖς ἀπαγέτω ἕκαστον εἰς τὸν προσήκοντα αὐτῷ τόπον. εἰ δὲ καὶ πρεσβύτερος ἀπὸ παροικίας ἐπέλθοι προσδεχέσθω ὑπὸ τῶν πρεσβυτέρων κοινωνικῶς, εἰ δὲ διάκονος ὑπὸ τῶν διακόνων, εἰ δὲ καὶ ἐπίσκοπος σὺν τῷ ἐπισκόπῳ καθεζέσθω τῆς αὐτῆς ἀξιούμενος ὑπ' αὐτοῦ τιμῆς. καὶ ἐρωτήσεις αὐτὸν ὦ ἐπίσκοπε προσλαλῆσαι τῷ λαῷ λόγους διδακτικούς. ἡ γὰρ τῶν ξένων παράκλησις καὶ νουθεσία ὠφελιμωτάτη σφόδρα· Οὐδεὶς γὰρ προφήτης φησὶ δεκτὸς ἐν τῇ ἰδίᾳ πατρίδι. ἐπιτρέψεις δὲ αὐτῷ καὶ τὴν εὐχαριστίαν ἀνοῖσαι· ἐὰν δὲ δι' εὐλάβειαν ὡς σοφὸς τὴν τιμήν σοι τηρῶν μὴ θέλῃ ἀνενέγκαι κἂν τὴν εἰς τὸν λαὸν εὐλογίαν αὐτὸν ποιήσασθαι καταναγκάσεις. εἰ δὲ ἐν τῷ καθέζεσθαι ἕτερός τις ἐπέλθοι εὐσχήμων καὶ ἔνδοξος ἐν τῷ βίῳ ἢ ξένος ἢ ἐγχώριος, σὺ ὁ ἐπίσκοπος ὁ προσλαλῶν τὸν περὶ Θεοῦ λόγον ἢ ὁ ἀκούων τοῦ ψάλλοντος ἢ τοῦ ἀναγινώσκοντος μὴ προσωποληπτῶν καταλίπῃς τὴν διακονίαν τοῦ λόγου ἵνα διατάξῃ αὐτῷ προεδρίαν ἀλλὰ μένε ἡσύχιος μὴ διακόπτων σου τὸν λόγον ἢ τὴν ἀκοήν, οἱ δὲ ἀδελφοὶ διὰ τῶν διακόνων παραδεχέσθωσαν αὐτόν. εἰ δὲ τόπος οὐκ ἔστιν, ὁ διάκονος τὸν μᾶλλον νεώτερον ἐγείρας μετὰ λόγου ἀλλὰ μὴ μετὰ ὀργῆς ἐκεῖνον καθισάτω· δίκαιον δὲ τοῦτο καὶ ἀφ' ἑαυτοῦ τὸν ἀδελφὸν ὡς φιλάδελφον ποιεῖσθαι· ἐὰν δὲ ἀνανεύῃ, ἐγείρας αὐτὸν ἀναγκαστῶς ὀπίσω πάντων στῆσον ἵνα παιδευθῶσι καὶ οἱ λοιποὶ ἀντιπαραχωρεῖν τοῖς ἐντιμοτέροις. εἰ δὲ πτωχὸς ἰθαγενὴς ἢ ξένος ἐπέλθοι πρεσβύτης ἢ νέος τὴν ἡλικίαν καὶ τόπος οὐχ ὑπάρχοι, καὶ τούτοις τόπον ποιήσει ἐξ ὅλης τῆς καρδίας αὐτοῦ ὁ διάκονος ἵνα μὴ πρὸς ἄνθρωπον αὐτοῦ γένηται ἡ προσωπόληψις ἀλλὰ πρὸς Θεὸν ἡ διακονία εὐάρεστος. τὸ δ' αὐτὸ ποιείτω καὶ ἡ διάκονος ταῖς ἐπερχομέναις γυναιξὶν πτωχαῖς ἤτοι πλουσίαις.

⟨MASS OF THE CATECHUMENS⟩

i.

[2] Μέσος δὲ ὁ ἀναγνώστης ἐφ' ὑψηλοῦ τινος ἑστὼς ἀναγινωσκέτω τὰ Μωσέως καὶ Ἰησοῦ τοῦ Ναυή, τὰ τῶν Κριτῶν καὶ τῶν Βασιλείων, τὰ τῶν Παραλειπομένων καὶ τὰ τῆς Ἐπανόδου, πρὸς τούτοις τὰ τοῦ Ἰὼβ καὶ τὰ Σολομῶντος καὶ τὰ τῶν δεκαὲξ Προφητῶν.

Ἀνὰ δύο λεγομένων ἀναγνωσμάτων ἕτερός τις τοῦ Δαβὶδ ψαλλέτω ὕμνους καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω.

Μετὰ τοῦτο αἱ Πράξεις αἱ ἡμέτεραι ἀναγινωσκέσθωσαν καὶ αἱ Ἐπιστολαὶ Παύλου τοῦ συνεργοῦ ἡμῶν ἃς ἐπέστειλε ταῖς ἐκκλησίαις καθ' ὑφήγησιν τοῦ ἁγίου Πνεύματος.

Καὶ μετὰ ταῦτα διάκονος ἢ πρεσβύτερος ἀναγινωσκέτω τὰ Εὐαγγέλια ἃ ἐγὼ Ματθαῖος καὶ Ἰωάννης παρεδώκαμεν ὑμῖν καὶ οἱ συνεργοὶ Παύλου παρειληφότες κατέλειψαν ὑμῖν Λουκᾶς καὶ Μάρκος. καὶ ὅταν ἀναγινωσκόμενον ᾖ τὸ εὐαγγέλιον πάντες οἱ πρεσβύτεροι καὶ οἱ διάκονοι καὶ πᾶς ὁ λαὸς στηκέτωσαν μετὰ πολλῆς ἡσυχίας· γέγραπται γὰρ Σιώπα καὶ ἄκουε Ἰσραὴλ καὶ πάλιν Σὺ δὲ αὐτοῦ στῆθι καὶ ἀκούσῃ.

ii.

Ἐξῆς παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαὸν ὁ καθεῖς αὐτῶν ἀλλὰ μὴ ἅπαντες καὶ τελευταῖος πάντων ὁ ἐπίσκοπος ὡς ἔοικε κυβερνήτῃ.

iii.

[Ἡ τῶν κατηχουμένων καὶ ἡ τῶν μετανοούντων ἔξοδος]

⟨MASS OF THE FAITHFUL⟩

i.

'Καὶ μετὰ τοῦτο συμφώνως ἅπαντες ἐξαναστάντες καὶ ἐπ' ἀνατολὰς κατανοήσαντες μετὰ τὴν τῶν κατηχουμένων καὶ τὴν τῶν μετανοούντων ἔξοδον προσευξάσθωσαν τῷ Θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς, ὑπομιμνησκόμενοι καὶ τῆς ἀρχαίας νομῆς τοῦ κατὰ ἀνατολὰς παραδείσου ὅθεν ὁ πρῶτος ἄνθρωπος ἀθετήσας τὴν ἐντολὴν ὄφεως συμβουλίᾳ πεισθεὶς ἀπεβλήθη.

ii.

Οἱ δὲ διάκονοι μετὰ τὴν προσευχὴν οἱ μὲν τῇ προσφορᾷ τῆς εὐχαριστίας σχολαζέτωσαν ὑπηρετούμενοι τῷ τοῦ Χριστοῦ σώματι μετὰ φόβου· οἱ δὲ τοὺς ὄχλους διασκοπείτωσαν καὶ ἡσυχίαν αὐτοῖς ἐμποιείτωσαν.

iii.

Λεγέτω δὲ ὁ παρεστὼς τῷ ἱερεῖ διάκονος τῷ λαῷ

Μή τις κατὰ τινός, *μή τις ἐν ὑποκρίσει*

εἶτα καὶ ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες καὶ ἀλλήλας αἱ γυναῖκες τὸ ἐν Κυρίῳ φίλημα ἀλλὰ μή τις δολίως ὡς ὁ Ἰούδας τὸν Κύριον φιλήματι παρέδωκεν.

iv.

Καὶ μετὰ τοῦτο προσευχέσθω ὁ διάκονος

Ὑπὲρ τῆς ἐκκλησίας πάσης καὶ παντὸς τοῦ κόσμου καὶ τῶν ἐν αὐτῷ μερῶν καὶ ἐκφορίων

Ὑπὲρ τῶν ἱερέων καὶ τῶν ἀρχόντων

Ὑπὲρ τοῦ ἀρχιερέως καὶ τοῦ βασιλέως καὶ τῆς καθόλου εἰρήνης

Καὶ μετὰ τοῦτο ὁ ἀρχιερεὺς ἐπευχόμενος τῷ λαῷ εἰρήνην εὐλογείτω τοῦτον (ὡς καὶ Μωσῆς ἐνετείλατο τοῖς ἱερεῦσιν εὐλογεῖν τὸν λαὸν τούτοις τοῖς ῥήμασιν Εὐλογήσαι σε Κύριος καὶ φυλάξαι σε· ἐπιφάναι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ ἐλεήσαι σε· ἐπάραι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ δῴη σοι εἰρήνην)· ἐπευχέσθω οὖν καὶ ὁ ἐπίσκοπος καὶ λεγέτω

Σῶσον τὸν λαόν σου *Κύριε* καὶ εὐλόγησον τὴν κληρονομίαν σου ἣν *ἐκτήσω καὶ* περιεποιήσω *τῷ* τιμίῳ αἵματι *τοῦ* χριστοῦ *σου καὶ ἐκάλεσας* βασίλειον ἱεράτευμα *καὶ* ἔθνος ἅγιον.

⟨ANAPHORA⟩

i.

Μετὰ δὲ ταῦτα γινέσθω ἡ θυσία ἑστῶτος παντὸς τοῦ λαοῦ καὶ προσευχομένου ἡσυχῶς.

ii.

Καὶ ὅταν ἀνενέχθῃ μεταλαμβανέτω ἑκάστη τάξις καθ' ἑαυτὴν τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος μετὰ αἰδοῦς καὶ εὐλαβείας ὡς βασιλέως προσερχόμενοι σώματι καὶ αἱ γυναῖκες κατακεκαλυμμέναι τὴν κεφαλὴν ὡς ἁρμόζει γυναικῶν τάξει προσερχέσθωσαν. φυλαττέσθωσαν δὲ αἱ θύραι μή τις ἄπιστος ἢ ἀμύητος εἰσέλθῃ.

3. THE LITURGY OF SAINT JAMES

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΑΠΟΣΤΟΛΟΥ ΚΑΙ ΑΔΕΛΦΟΥ ΘΕΟΥ ΙΑΚΩΒΟΥ

⟨PROTHESIS⟩

Ἐν πλήθει ἁμαρτιῶν μεμολυσμένον με μὴ ἐξουδενώσῃς δέσποτα Κύριε ὁ θεὸς ἡμῶν· ἰδοὺ γὰρ προσῆλθον τῷ θείῳ τούτῳ καὶ ἐπουρανίῳ μυστηρίῳ σου οὐχ ὡς ἄξιος ὑπάρχων, ἀλλ' εἰς τὴν σὴν ἀφορῶν ἀγαθότητα ἀφίημί σοι τὴν φωνὴν Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ· ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκ εἰμὶ ἄξιος **ἀντοφθαλμῆσαι τῇ ἱερᾷ σου ταύτῃ καὶ πνευματικῇ τραπέζῃ ἐφ' ᾗ ὁ μονογενής σου υἱὸς καὶ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐμοὶ τῷ ἁμαρτωλῷ καὶ πάσῃ κηλῖδι κατεστιγμένῳ μυστικῶς πρόκειται εἰς θυσίαν. διὸ ταύτην σοι τὴν ἱκεσίαν καὶ εὐχαριστίαν προσάγω τοῦ καταπεμφθῆναί μοι τὸ πνεῦμά σου τὸ παράκλητον ἐνισχῦον καὶ καταρτίζον με πρὸς τὴν λειτουργίαν ταύτην, καὶ τὴν παρὰ σοῦ μοι τῷ λαῷ ἐπαγγελθεῖσαν φωνὴν ἀκατακρίτως ταύτην ἀποφθέγξασθαι καταξίωσον· ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ ἀγαθῷ ζωοποιῷ καὶ ὁμοουσίῳ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.**

⟨PARASTASIS⟩

Εὐχὴ τῆς παραστάσεως

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, τῷ τριαδικῷ καὶ ἑνιαίῳ φωτὶ τῆς θεότητος τῆς ἐν τριάδι μοναδικῶς ὑπαρχούσης καὶ διαιρουμένης ἀδιαιρέτως· τριὰς γὰρ εἷς Θεὸς παντοκράτωρ οὗ τὴν Δόξαν οἱ οὐρανοὶ διηγοῦνται, **ἡ δὲ γῆ τὴν αὐτοῦ δεσποτείαν καὶ ἡ θάλασσα τὸ αὐτοῦ κράτος καὶ πᾶσα αἰσθητὴ καὶ νοητὴ κτίσις τὴν αὐτοῦ μεγαλειότητα κηρύττει πάντοτε· ὅτι αὐτῷ πρέπει πᾶσα** Δόξα τιμὴ κράτος μεγαλωσύνη **τε καὶ μεγαλοπρέπεια νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.**

⟨ENARXIS⟩

Εὐχὴ τοῦ θυμιάματος τῆς εἰσόδου τῆς ἐνάρξεως

Δέσποτα Κύριε Ἰησοῦ Χριστέ, ὦ Θεοῦ Λόγε, ὁ ἑκουσίως ἑαυτὸν *θυσίαν* ἄμωμον *ἐπὶ σταυροῦ* τῷ Θεῷ καὶ Πατρὶ *προσαγαγών*, ὁ διφυὴς ἄνθραξ ὁ τῇ λαβίδι τῶν τοῦ προφήτου χειλέων ἁψάμενος καὶ τὰς ἁμαρτίας αὐτοῦ ἀφελόμενος· *ἅψαι τῶν νοερῶν ἡμῶν αἰσθήσεων καὶ καθάρισον ἡμᾶς ἀπὸ πάσης ἁμαρτημάτων κηλῖδος καὶ παράστησον ἡμᾶς ἁγνοὺς τῷ ἁγίῳ σου θυσιαστηρίῳ τοῦ προσενέγκαι σοι θυσίαν αἰνέσεως καὶ πρόσδεξαι παρ' ἡμῶν τῶν ἀχρείων δούλων σου τὸ παρὸν θυμίαμα εἰς ὀσμὴν εὐωδίας καὶ εὐωδίασον ἡμῶν τὸ δυσῶδες τῆς ψυχῆς καὶ τοῦ σώματος καὶ ἁγίασον ἡμᾶς τῇ ἁγιαστικῇ δυνάμει τοῦ παναγίου σου πνεύματος· σὺ γὰρ εἶ μόνος ἅγιος ὁ ἁγιάζων καὶ ἁγιαζόμενος καὶ τοῖς πιστοῖς μεταδιδόμενος, καὶ πρέπει σοι ἡ δόξα σὺν τῷ ἀνάρχῳ σου πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.* ἀμήν.

εὐχὴ τῆς ἐνάρξεως

Εὐεργέτα βασιλεῦ τῶν αἰώνων καὶ *τῆς κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι προσιοῦσάν σοι διὰ τοῦ χριστοῦ σου τὴν ἐκκλησίαν σου, ἑκάστῳ τὸ συμφέρον ἐκπλήρωσον, ἄγαγε πάντας εἰς τελειότητα καὶ ἀξίους ἡμᾶς ἀπέργασαι τῆς χάριτος τοῦ ἁγιασμοῦ σου ἐπισυνάγων ἡμᾶς ἐν τῇ ἁγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ μονογενοῦς σου υἱοῦ, κυρίου δὲ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.* ἀμήν.

⟨PREPARATION FOR THE ENTRANCE⟩

Ὁ διάκονος

Ἔτι τοῦ Κυρίου δεηθῶμεν

ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος τῆς εἰσόδου τῆς συνάξεως

Ὁ Θεὸς *ὁ προσδεξάμενος* Ἄβελ *τὰ δῶρα*, Νῶε καὶ Ἀβραὰμ *τὴν θυσίαν*, Ἀαρὼν καὶ Ζαχαρίου *τὸ θυμίαμα· πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα τοῦτο εἰς ὀσμὴν εὐωδίας καὶ ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου· ὅτι εὐλογημένος ὑπάρχεις καὶ πρέπει σοὶ ἡ δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.* ἀμήν.

ὁ διάκονος

Κύριε εὐλόγησον

ὁ ἱερεὺς ἐπεύχεται αὐτῷ

Ὁ *κύριος καὶ θεὸς ἡμῶν* Ἰησοῦς Χριστὸς *ὁ δι' ὑπερβολὴν ἀγαθότητος καὶ ἀκατάσχετον ἔρωτα σταυρωθεὶς καὶ λόγχῃ καὶ ἥλοις παρῆναι μὴ ἀπανηνάμενος, ὁ τὴν κρυφίαν καὶ ἐπίφοβον ταύτην τελετὴν εἰς ἀνάμνησιν αἰωνίαν ἡμῖν ἐκτενῆ παρασχόμενος, εὐλογήσαι τὴν ἐν Χριστῷ ἀρχιδιακονίαν σου καὶ εὐλογήσαι τὴν εἴσοδον ἡμῶν καὶ ἐντελῶς τελειώσειεν τὴν παράστασιν τῆς λειτουργίας*

ἡμῶν ταύτης τῇ ἀφάτῳ αὐτοῦ εὐσπλαγχνίᾳ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

εὐχὴ ἀποκριτικὴ παρὰ τοῦ διακόνου

Ὁ Κύριος εὐλογήσαι καὶ ἀξιώσαι ἡμᾶς σεραφικῶς δωροφορῆσαι καὶ προσᾶσαι τὴν πολυύμνητον ᾠδὴν τοῦ ἐνθεαστικοῦ καὶ τρισαγίου τῷ ἀνενδεεῖ καὶ ὑπερπλήρει πάσης τῆς ἁγιαστικῆς τελειότητος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

⟨MASS OF THE CATECHUMENS⟩

⟨THE LITTLE ENTRANCE⟩

Εἶτα ἄρχεται ὁ ἀρχιδιάκονος ἐν τῇ εἰσόδῳ

Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων, καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας σταυρωθείς τε Χριστὲ ὁ Θεὸς θανάτῳ θάνατον πατήσας, εἷς ὢν τῆς ἁγίας Τριάδος συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, σῶσον ἡμᾶς.

Ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην ἀπὸ τῶν πυλῶν ἕως τοῦ θυσιαστηρίου

Ὁ Θεὸς ὁ παντοκράτωρ ὁ μεγαλώνυμος Κύριος ὁ δοὺς ἡμῖν εἴσοδον εἰς τὰ ἅγια τῶν ἁγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς σου υἱοῦ, κυρίου δὲ καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα ἐπειδὴ ἔμφοβοι καὶ ἔντρομοί ἐσμεν μέλλοντες παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ, ἐξαπόστειλον ἐφ' ἡμᾶς ὁ Θεὸς τὴν χάριν σου τὴν ἀγαθὴν καὶ ἁγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα καὶ ἀλλοίωσον τὰ φρονήματα ἡμῶν πρὸς εὐσέβειαν ἵνα ἐν καθαρῷ συνειδότι προσφέρωμέν σοι δῶρα δόματα καρπώματα εἰς ἀθέτησιν τῶν ἡμετέρων πλημμελημάτων καὶ εἰς ἱλασμὸν παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Μετὰ τὸ εἰσελθεῖν εἰς τὸ θυσιαστήριον λέγει ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματί σου

ὁ ἱερεύς

Ὁ Κύριος εὐλογήσαι πάντας ἡμᾶς καὶ ἁγιάσαι ἐπὶ τῇ

εἰσόδῳ καὶ ἱερουργίᾳ τῶν θείων καὶ ἀχράντων μυστηρίων καὶ τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ δικαίων τῇ αὐτοῦ χάριτι καὶ φιλανθρωπίᾳ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

εἶτα λέγει ὁ ἀρχιδιάκονος συναπτήν

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

ὁ λαός

Κύριε ἐλέησον

Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου καὶ ἑνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τῶν ὁσιωτάτων πατέρων ἡμῶν Ἰωάννου τοῦ ἁγιωτάτου πατριάρχου καὶ Θεοδούλου τοῦ καθολικοῦ ἀρχιεπισκόπου, παντὸς τοῦ κλήρου καὶ τοῦ φιλοχρίστου λαοῦ τοῦ Κυρίου δεηθῶμεν

*Ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κινδύνου καὶ ἀνάγκης καὶ ἐπανα-

καὶ ὁ ἱερεὺς ἐπεύχεται ἐπικλινόμενος

Οἰκτιρμον καὶ ἐλέημον, μακρόθυμε καὶ πολυέλεε καὶ ἀληθινὲ Κύριε, ἐπίβλεψον ἐξ ἑτοίμου κατοικητηρίου σου καὶ ἐπάκουσον ἡμῶν τῶν σῶν ἱκετῶν καὶ ῥῦσαι ἡμᾶς ἀπὸ παντὸς πειρασμοῦ διαβολικοῦ τε καὶ ἀνθρωπίνου καὶ μὴ ἀποστήσῃς ἀφ' ἡμῶν τὴν σὴν βοήθειαν μηδὲ βαρυτέρας τῆς ἡμετέρας δυνάμεως παιδείας ἐπαγάγῃς ἡμῖν· ἡμεῖς γὰρ οὐχ ἱκανοὶ πρὸς τὸ νικᾶν τὰ ἀντιπίπτοντα, σὺ δὲ δυνατὸς εἶ Κύριε εἰς τὸ σώζειν ἐκ πάντων τῶν ἐναντιωμάτων· σῶσον ἡμᾶς ὁ Θεὸς ἐκ τῶν δυσχερῶν τοῦ κόσμου τούτου κατὰ τὴν χρηστότητά σου ὅπως εἰσελθόντες ἐν καθαρᾷ συνειδήσει πρὸς τὸ ἅγιόν σου θυσιαστήριον τὸν μακάριον καὶ τρισάγιον ὕμνον σὺν ταῖς ἐπουρανίαις δυνάμεσιν ἀκατακρίτως ἀναπέμπωμέν σοι καὶ τὴν εὐάρεστόν σοι καὶ θείαν ἐπιτελέσαντες λειτουρ-

στάσεως ἐχθρῶν τοῦ Κυρίου δεηθῶμεν

Τῆς παναγίας ἀχράντου ὑπερενδόξου εὐλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, τοῦ ἁγίου Ἰωάννου τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφήμων ἀποστόλων, ἐνδόξων προφητῶν καὶ ἀθλοφόρων μαρτύρων καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν ὅπως εὐχαῖς αὐτῶν καὶ πρεσβείαις οἱ πάντες ἐλεηθῶμεν

γίαν καταξιωθῶμεν τῆς αἰωνίου ζωῆς

ἐκφώνησις

ὅτι ἅγιος *εἶ Κύριε ὁ θεὸς ἡμῶν καὶ* ἐν ἁγίοις κατοικεῖς *καὶ* ἐπαναπαύῃ *καὶ σοὶ τὴν δόξαν καὶ τὸν τρισάγιον ὕμνον ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ὁ λαός

Ἀμήν

καὶ οἱ ψάλται τὸν τρισάγιον

Ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος *ἀθάνατος ἐλέησον ἡμᾶς.*

⟨THE LECTIONS⟩

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

Οἱ ἀναγνῶσται ΠΡΟΚΕΙΜΕΝΟΝ.

Καὶ ΑΠΟΣΤΟΛΟΝ.

Ὁ ψάλτης τὸ ΑΛΛΗΛΟΥΙΑ.

Ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος πρὸ τοῦ εὐαγγελίου

[Σοὶ τῷ πεπληρωμένῳ πάσης εὐωδίας καὶ εὐφροσύνης *Κύριε* ὁ θεὸς ἡμῶν ἐξ ὧν δέδωκας ἡμῖν προσφέρομέν σοι τὸ θυμίαμα τοῦτο· ἀναληφθήτω δὴ δεόμεθα ἐνώπιόν σου ἐκ πενιχρῶν ἡμῶν χειρῶν εἰς τὸ ἅγιον καὶ ὑπερουράνιόν σου θυσιαστήριον εἰς ὀσμὴν εὐωδίας, εἰς ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν καὶ εἰς ἱλασμὸν τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζῳοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.]

Ὁ διάκονος

Εἴπωμεν πάντες Κύριε ἐλέησον

ὁ λαός

Κύριε ἐλέησον

Κύριε παντοκράτορ ὁ θεὸς τῶν πατέρων ἡμῶν δεόμεθά σου ἐπάκουσον

Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου καὶ ἑνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἁγιωτάτου ἡμῶν Ἰωάννου πατριάρχου, παν-

Ὁ ἱερεὺς εὐχὴν πρὸ τοῦ εὐαγγελίου

Ἔλλαμψον ἐν ταῖς καρδίαις ἡμῶν φιλάνθρωπε *Κύριε* τὸ τῆς σῆς γνώσεως ἀκήρατον φῶς καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν· ἔνθες ἡμῖν καὶ τῶν μακαρίων σου ἐντολῶν φόβον ἵνα τὰς σαρκικὰς ἐπιθυμίας καταπατήσαντες πνευματικὴν πολιτείαν μετελθῶμεν, πάντα πρὸς εὐαρέστησιν καὶ φρονοῦντες καὶ πράττοντες

τὸς τοῦ κλήρου καὶ τοῦ φιλοχρίστου λαοῦ δεόμεθά σου ἐπάκουσον

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κινδύνου καὶ ἀνάγκης, αἰχμαλωσίας, πικροῦ θανάτου καὶ τῶν ἀνομιῶν ἡμῶν δεόμεθά σου ἐπάκουσον

Ὑπὲρ τοῦ περιεστῶτος λαοῦ καὶ ἀπεκδεχομένου τὸ παρὰ σοῦ πλούσιον καὶ μέγα ἔλεος ἱκετεύομέν σε σπλαγχνίσθητι καὶ ἐλέησον

ἀντὶ τοῦ Ἐλέησον ἡμᾶς ὁ Θεός τοῦτο

Σῶσον ὁ Θεὸς τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου, ἐπισκέψαι τὸν κοσμόν σου ἐν ἐλέει καὶ οἰκτιρμοῖς, ὕψωσον κέρας χριστιανῶν τῇ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, τῇ πρεσβείᾳ τῆς παναγνου εὐλογημένης δεσποίνης ἡμῶν θεοτόκου, τοῦ προδρόμου καὶ τῶν ἀποστόλων σου καὶ πάντων τῶν ἁγίων σου ἱκετεύομέν σε πολυέλεε Κύριε ἐπάκουσον ἡμῶν δεομένων σου καὶ ἐλέησον

ὁ λαός

Κύριε ἐλέησον

ἐκ τρίτου

ἐκφώνησις

σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμός, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν ὁ Θεὸς καὶ ὁ μονογενής σου υἱὸς καὶ τὸ πνεῦμά σου τὸ πανάγιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν

ὁ ἀρχιδιάκονος

Πρόσχωμεν τῇ ἁγίᾳ ἀναγνώσει

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ ἀρχιδιάκονος

Ὀρθοι ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

καὶ μετὰ τὸ εὐαγγέλιον ὁ ἱερεύς

Εἰρήνη σοι

ὁ λαός

Δόξα σοι Κύριε.

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS⟩

Ὁ διάκονος	Ὁ ἱερεὺς ἐπεύχεται οὕτως
Σχολάσωμεν ἐκτενῶς	*Ὁ ἐνηχήσας ἡμᾶς Θεὸς τὰ θεῖά σου λόγια καὶ σωτήρια, φώτισον τὰς ψυχὰς ἡμῶν τῶν ἁμαρτωλῶν εἰς τὴν τῶν προαναγνωσθέντων κατάληψιν ὡς*
ὁ λαός	
Κύριε ἐλέησον	
Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν	

Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου καὶ ἑνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν τοῦ Κυρίου δεηθῶμεν

μὴ μόνον ἀκροατὰς ὀφθῆναι τῶν πνευματικῶν ἁσμάτων ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν πίστιν μετερχομένους ἀνύπουλον, βίον ἄμεμπτον, πολιτείαν ἀνέγκλητον

Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἁγιωτάτου ἡμῶν Ἰωάννου πατριάρχου, παντὸς τοῦ κλήρου καὶ τοῦ φιλοχρίστου λαοῦ τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ ἀφέσεως ἁμαρτιῶν ἡμῶν καὶ συγχωρήσεως πλημμελημάτων καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κινδύνου καὶ ἀνάγκης καὶ ἐπαναστάσεως ἐχθρῶν τοῦ Κυρίου δεηθῶμεν

Τὴν ἡμέραν πᾶσαν τελείαν ἁγίαν εἰρηνικὴν καὶ ἀναμάρτητον οἱ πάντες παρὰ τοῦ Κυρίου διελθεῖν αἰτησώμεθα

ὁ λαός

Παράσχου Κύριε

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν καὶ εἰρήνην τῷ κόσμῳ παρὰ τοῦ Κυρίου αἰτησώμεθα

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ ὑγιείᾳ ἐκτελέσαι παρὰ τοῦ Κυρίου αἰτησώμεθα

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνώδυνα ἀνεπαίσχυντα καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ βήματος τοῦ Χριστοῦ αἰτησώμεθα

Τῆς παναγίας ἀχράντου ὑπερενδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, τοῦ ἁγίου Ἰωάννου τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφήμων ἀποστόλων, ἐνδόξων προφητῶν καὶ ἀθλοφόρων μαρτύρων μετὰ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσαντες ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

ὁ λαός

Σοὶ Κύριε

ἐκφώνησις

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν

ὁ λαός

Σοὶ Κύριε

ὁ ἱερεὺς ἐπεύχεται λέγων

Δέσποτα ζωοποιὲ καὶ τῶν ἀγαθῶν χορηγὲ ὁ δοὺς τοῖς ἀνθρώποις ΤΗΝ ΜΑΚΑΡΙΑΝ ΕΛΠΙΔΑ *τῆς* ΑΙΩΝΙΟΥ ΖΩΗC *τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν· καταξίωσον ἡμᾶς* ΕΝ ΑΓΙΑCΜΩ *καὶ ταύτην σοι τὴν θείαν ἐπιτελέσαι λειτουργίαν εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος*

ἐκφώνησις

ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι καὶ εἰς φῶς ἀληθείας ὁδηγούμενοι σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

(THE GREAT ENTRANCE)

Ὁ διάκονος

Μή τις τῶν κατηχουμένων· μή τις τῶν ἀμυήτων· μή τις τῶν μὴ δυναμένων ἡμῖν συνδεηθῆναι Ἀλλήλους ἐπίγνωτε· τὰς θύρας· ὀρθοὶ πάντες.

Ὁ ἀρχιδιάκονος

Ἔτι τοῦ Κυρίου δεηθῶμεν

ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος

Δέσποτα παντοκράτορ Βασιλεῦ τῆς Δόξης ὁ Θεὸς ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως αὐτῶν, *αὐτὸς πάρεσον ἡμῖν ἐν τῇ ἁγίᾳ ὥρᾳ ταύτῃ ἐπικαλουμένοις σε καὶ λύτρωσαι ἡμᾶς ἀπὸ αἰσχύνης παραπτωμάτων, κάθαρον ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ μιαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης καὶ πάσης διαβολικῆς ἐνεργείας καὶ πρόσδεξαι ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα τοῦτο ὡς προσεδέξω τὴν προσφορὰν Ἄβελ καὶ Νῶε καὶ Ἀαρὼν καὶ Σαμουὴλ καὶ πάντων τῶν ἁγίων σου,* ῥυόμενος *ἡμᾶς* ἀπὸ παντὸς πονηροῦ *πράγματος* καὶ σώζων εἰς *τὸ πάντοτε εὐαρεστεῖν καὶ προσκυνεῖν καὶ δοξάζειν σε τὸν Πατέρα καὶ τὸν μονογενῆ σου υἱὸν καὶ τὸ πνεῦμά σου τὸ πανάγιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.* ἀμήν

Καὶ ἄρχονται οἱ ἀναγνῶσται τοῦ χερουβικοῦ

Σιγησάτω πᾶσα σὰρξ *βροτεία καὶ στήτω* μετὰ φόβου καὶ τρόμου *καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω,* ὁ *γὰρ* Βασιλεὺς τῶν Βασιλευόντων *Χριστὸς ὁ θεὸς ἡμῶν προέρχεται σφαγιασθῆναι καὶ δοθῆναι εἰς βρῶσιν τοῖς πιστοῖς, προη-*

Ὁ ἱερεὺς εἰσάγων τὰ ἅγια δῶρα λέγει τὴν εὐχὴν ταύτην

Ὁ Θεὸς ὁ θεὸς ἡμῶν *ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ παντὸς κόσμου τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐξαποστείλας* σωτῆρα καὶ λυτρωτὴν *καὶ εὐεργέτην* εὐλογοῦντα καὶ *ἁγιάζοντα ἡμᾶς· αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον, μνημόνευσον ὡς ἀγαθὸς καὶ φιλάνθρωπος τῶν προσενεγκάντων καὶ δι' οὓς προσήγαγον καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ*

γοῦνται δὲ τούτου οἱ χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ πολυόμματα χερουβὶμ καὶ τὰ ἑξαπτέρυγα σεραφὶμ τὰς ὄψεις καλύπτοντα καὶ βοῶντα τὸν ὕμνον Ἀλληλούϊα

ἱερουργίᾳ τῶν θείων σου μυστηρίων· ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Κύριε εὐλόγησον

ὁ ἱερεύς

Εὐλογητὸς ὁ Θεὸς ὁ εὐλογῶν καὶ ἁγιάζων πάντας ἡμᾶς ἐπὶ τῇ προθέσει τῶν θείων καὶ ἀχράντων μυστηρίων καὶ τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ δικαίων νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(THE CREED)

Ὁ ἀρχιδιάκονος

Ἐν σοφίᾳ πρόσχωμεν

ἄρχεται ὁ ἱερεύς

Πιστεύω εἰς ἕνα θεὸν Πατέρα παντοκράτορα ποιητὴν οὐρανοῦ καὶ γῆς ὁρατῶν τε πάντων καὶ ἀοράτων. καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ Θεοῦ τὸν μονογενῆ τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα καὶ ἀναστάντα τῇ

τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος. καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον τὸ κύριον τὸ ζωοποιὸν τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον τὸ λαλῆσαν διὰ τῶν προφητῶν. εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· προσδοκῶ ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.

(THE KISS OF PEACE)

Καὶ ἐπεύχεται κλίνας τὸν αὐχένα

Ὁ πάντων *θεὸς καὶ* δεσπότης *ἀξίους ἡμᾶς ἀπέργασαι τῆς ὥρας ταύτης τοὺς ἀναξίους φιλάνθρωπε ἵνα καθαρεύοντες* παντὸς δόλου καὶ *πάσης* ὑποκρίσεως *ἑνωθῶμεν ἀλλήλοις* τῷ τῆς εἰρήνης *καὶ* τῆς ἀγάπης συνδέσμῳ, *βεβαιούμενοι τῷ τῆς σῆς θεογνωσίας ἁγιασμῷ· διὰ τοῦ μονογενοῦς σου υἱοῦ, κυρίου δὲ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν*

ὁ ἀρχιδιάκονος

Στῶμεν καλῶς

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

ὁ ἱερεύς

Ὅτι θεὸς εἰρήνης *ἐλέους ἀγάπης* οἰκτιρμῶν *καὶ φιλανθρωπίας ὑπάρχεις καὶ ὁ μονογενής σου υἱὸς καὶ τὸ πνεῦμά σου τὸ πανάγιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ὁ λαός

Ἀμήν

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ ἀρχιδιάκονος

Ἀγαπήσωμεν ἀλλήλους ἐν φιλήματι ἁγίῳ.

(INCLINATION)

Καὶ πάλιν

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν

ὁ ἱερεὺς ἐπικλινόμενος λέγει τὴν εὐχὴν ταύτην

Ὁ μόνος Κύριος καὶ ἐλεήμων Θεὸς τοῖς κλίνουσι τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ ἁγίου θυσιαστηρίου καὶ ἐπιζητοῦσι τὰς παρά σου πνευματικὰς δωρεὰς ἐξαπόστειλον τὴν χάριν σου τὴν ἀγαθὴν καὶ εὐλόγησον πάντας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ καὶ ἀναφαιρέτῳ, ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν

ἐκφώνησις

ὅτι αἰνετὸν καὶ προσκυνητὸν καὶ ὑπερένδοξον ὑπάρχει τὸ πανάγιον ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(OFFERTORY PRAYERS)

Ὁ διάκονος ποιεῖ καθολικὴν συναπτήν

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

ὁ λαός

Κύριε ἐλέησον

Σῶσον ἐλέησον οἰκτείρησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι

Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου καὶ ἑνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ

Ὁ διάκονος

Κύριε εὐλόγησον

ὁ ἱερεύς

Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει πᾶσιν ἡμῖν τῇ αὐτοῦ χάριτι καὶ φιλανθρωπίᾳ

καὶ πάλιν

Ὁ Κύριος εὐλογήσει καὶ ἀξίους ποιήσει τῆς παραστάσεως τοῦ ἁγίου θυσιαστηρίου πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

καὶ πάλιν

Εὐλογητὸς ὁ Θεὸς ὁ εὐλογῶν καὶ ἁγιάζων πάντας ἡμᾶς ἐπὶ τῇ παραστάσει καὶ ἱερουργίᾳ τῶν ἀχράντων αὐτοῦ μυστηρίων νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ἐκκλησιῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ γῆς [περάτων] μέχρι τῶν περάτων αὐτῆς τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοστέπτων ὀρθοδόξων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν, καὶ τῆς οὐρανόθεν βοηθείας σκέπης *καὶ νίκης αὐτῶν τοῦ Κυρίου δεηθῶμεν*

Ὑπὲρ τῆς ἁγίας Χριστοῦ τοῦ θεοῦ ἡμῶν πόλεως καὶ τῆς βασιλευούσης, πάσης πόλεως καὶ χώρας καὶ τῶν ὀρθοδόξων πίστει οἰκούντων ἐν αὐταῖς τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις τοῦ Θεοῦ ἐκκλησίαις, μεμνημένων τῶν πενήτων χηρῶν καὶ ὀρφανῶν, ξένων καὶ ἐπιδεομένων, καὶ τῶν ἐντειλαμένων ἡμῖν ὥστε μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν ἐν γήρᾳ καὶ ἀδυνα-

Εἶτα σφραγίζει τὰ δῶρα ὁ ἱερεὺς καὶ ἱστάμενος λέγει καθ' ἑαυτὸν οὕτως

Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία (**ἐκ τρίτου**) Κύριε τὰ χείλη μου ἀνοίξεις καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου (**ἐκ τρίτου**) Πληρωθήτω τὸ στόμα μου αἰνέσεως Κύριε, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειαν (**ἐκ τρίτου**) τοῦ Πατρός. ἀμήν. καὶ τοῦ Υἱοῦ. ἀμήν. καὶ τοῦ ἁγίου Πνεύματος. ἀμήν. νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

καὶ ἐπικλινόμενος ἔνθεν καὶ ἔνθεν λέγει

Μεγαλύνατε τὸν Κύριον σὺν ἐμοὶ καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό

καὶ ἀποκρίνονται

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις Ὑψίστου ἐπισκιάσει σοί

εἶτα ἀπάρχεται τῶν εὐχῶν τῆς προσκομιδῆς τοῦ Ἰακώβου

Ὁ ἐπισκεψάμενος ἡμᾶς ἐν ἐλέει καὶ οἰκτιρμοῖς δέσποτα Κύριε καὶ χαρισάμενος παρρησίαν ἡμῖν τοῖς ταπεινοῖς καὶ ἁμαρτωλοῖς καὶ ἀναξίοις δούλοις σου παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν σοι τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἐπίβλεψον ἐπ' ἐμὲ τὸν ἀχρεῖον δοῦλόν σου καὶ ἐξάλειψόν μου τὰ παραπτώματα διὰ τὴν σὴν εὐσπλαγχνίαν καὶ καθάρισόν μου τὰ χείλη καὶ τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος καὶ ἀπόστησον ἀπ' ἐμοῦ πάντα λογισμὸν αἰσχρόν τε καὶ ἀσύνετον καὶ ἱκάνωσόν με τῇ δυνάμει τοῦ παναγίου σου πνεύματος εἰς τὴν λειτουργίαν ταύτην καὶ πρόσδεξαί με διὰ τὴν ἀγαθότητά σου προσεγγίζοντα τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ

μίᾳ ὄντων νοσούντων καμνόντων καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ τοῦ Θεοῦ ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῶν ἐν παρθενίᾳ καὶ ἁγνείᾳ καὶ ἀσκήσει καὶ ἐν σεμνῷ γάμῳ διαγόντων καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς ἀγωνιζομένων ὁσίων πατέρων τε καὶ ἀδελφῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ πλεόντων ὁδοιπορούντων ξενιτευόντων χριστιανῶν καὶ τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις καὶ ἐν φυλακαῖς καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου αὐτῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῶν παρόντων καὶ συνευχομένων ἡμῖν ἐν ταύτῃ τῇ ἁγίᾳ ὥρᾳ καὶ ἐν παντὶ καιρῷ πατέρων τε καὶ ἀδελφῶν ἡμῶν, σπουδῆς καμάτου καὶ προθυμίας αὐτῶν τοῦ Κύριου δεηθῶμεν

Καὶ ὑπὲρ πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοη-

εὐδόκησον Κύριε δεκτὰ γενέσθαι τὰ προσαγόμενά σοι ταῦτα δῶρα διὰ τῶν ἡμετέρων χειρῶν συγκαταβαίνων ταῖς ἐμαῖς ἀσθενείαις καὶ μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου μηδὲ βδελύξῃ τὴν ἐμὴν ἀναξιότητα ἀλλ' ἐλέησόν με κατὰ τὸ μέγα ἔλεός σου καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου παρένεγκε τὰ ἀνομήματά μου ἵνα ἀκατάκριτος προσελθὼν κατενώπιον τῆς δόξης σου καταξιωθῶ τῆς σκέπης τοῦ μονογενοῦς σου υἱοῦ καὶ τῆς ἐλλάμψεως τοῦ παναγίου Πνεύματος καὶ μὴ ὡς δοῦλος ἁμαρτίας ἀποδόκιμος γένωμαι ἀλλ' ὡς δοῦλος σὸς εὕρω χάριν καὶ ἔλεος καὶ ἄφεσιν ἁμαρτιῶν ἐνώπιόν σου καὶ ἐν τῷ νῦν καὶ ἐν τῷ μέλλοντι αἰῶνι· ναὶ δέσποτα παντοκράτορ παντοδύναμε Κύριε εἰσάκουσον τῆς δεήσεώς μου· σὺ γὰρ εἶ ὁ τὰ πάντα ἐνεργῶν ἐν πᾶσι καὶ τὴν παρά σου πάντες ἐπιζητοῦμεν ἐπὶ πᾶσι βοήθειάν τε καὶ ἀντίληψιν καὶ τοῦ μονογενοῦς σου υἱοῦ καὶ τοῦ ἀγαθοῦ καὶ ζωοποιοῦ καὶ ὁμοουσίου Πνεύματος νῦν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

καὶ ἐπισυνάπτει τὴν εὐχὴν ταύτην

Ὁ Θεὸς ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν ἐξαποστείλας τὸν μονογενῆ σου υἱὸν εἰς τὸν κόσμον ἵνα τὸ πεπλανημένον ἐπαναστρέψῃ πρόβατον· μὴ ἀποστραφῇς ἡμᾶς τοὺς ἁμαρτωλοὺς ἐγχειροῦντάς σου τῇ φοβερᾷ ταύτῃ καὶ ἀναιμάκτῳ θυσίᾳ· οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες ἐσμὲν ἀλλ' ἐπὶ τῷ ἐλέει σου τῷ ἀγαθῷ δι' οὗ τὸ γένος ἡμῶν περιποιῇ·

θείας Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, ὑγιείας τῶν ἀσθενούντων, ἀναρρύσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν τοῦ Κυρίου δεήθωμεν

Ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ συγχωρήσεως πλημμεληματων ἡμῶν καὶ ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κινδύνου καὶ ἀνάγκης καὶ ἐπαναστάσεως ἐχθρῶν τοῦ Κυρίου δεηθῶμεν

Ἐκτενέστερον ὑπὲρ εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, τελείας εὐετηρίας καὶ ὑπὲρ τοῦ στεφάνου τοῦ ἐνιαυτοῦ τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ καὶ τοῦ καταπεμφθῆναι ἡμῖν πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμοὺς αὐτοῦ τοῦ Κυρίου δεηθῶμεν

Τῆς παναγίας ἀχράντου ὑπερενδόξου εὐλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειικετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα ἵνα μὴ γένηται εἰς κατάκριμα τῷ λαῷ σου τὸ οἰκονομηθὲν ἡμῖν τοῦτο πρὸς σωτηρίαν μυστήριον ἀλλ' εἰς ἐξάλειψιν ἁμαρτιῶν, εἰς ἀνανέωσιν ψυχῶν καὶ σωμάτων, εἰς εὐαρέστησιν τοῦ Θεοῦ καὶ Πατρός· ἐν ἐλέει καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ εἰς τοὺς αἰῶνας

ἑτέρα εὐχή

Κύριε ὁ Θεὸς ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδὸν εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν καὶ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ παναγίου σου πνεύματος· εὐδόκησον δέσποτα γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἀχράντων σου μυστηρίων, καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ πλῆθος τοῦ ἐλέους σου ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπέρ τε ἑαυτῶν καὶ τῶν τοῦ λαοῦ ἀγνοημάτων καὶ δὸς ἡμῖν Κύριε μετὰ παντὸς φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν πνευματικὴν ταύτην καὶ ἀναίμακτον θυσίαν ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον εἰς ὀσμὴν εὐωδίας ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου πνεύματος· ναὶ ὁ Θεὸς ἐπίβλεψον ἐφ'

παρθένου Μαρίας, τῶν ἁγίων καὶ μακαρίων Ἰωάννου τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφήμων ἀποστόλων, Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος, Μωσέως Ἀαρὼν Ἡλίου Ἐλισσαίου Δαβὶδ Δανιὴλ τῶν προφητῶν καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεηθῶμεν

Καὶ ὑπὲρ τῶν προκειμένων τιμίων ἐπουρανίων ἀρρήτων ἀχράντων ἐνδόξων φοβερῶν φρικτῶν θείων δώρων καὶ σωτηρίας τοῦ παρεστῶτος καὶ προσφέροντος αὐτὰ ἱερέως Κύριον τὸν Θεὸν ἱκετεύσωμεν

ὁ λαός

Κύριε ἐλέησον

ἐκ τρίτου

ἡμᾶς καὶ ἔπιδε ἐπὶ τὴν λογικὴν λατρείαν ἡμῶν ταύτην καὶ πρόσδεξαι αὐτὴν ὡς προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικάς, Δαβὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· ὡς προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν οὕτως πρόσδεξαι καὶ ἐκ χειρῶν ἡμῶν τῶν ἁμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν τῇ χρηστότητί σου καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον ἡγιασμένην ἐν Πνεύματι ἁγίῳ εἰς ἐξίλασμα τῶν ἡμετέρων πλημμελημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμημένων ψυχῶν ἵνα καὶ ἡμεῖς οἱ ταπεινοὶ καὶ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου καταξιωθέντες ἀδόλως λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ λάβωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων καὶ εὕρωμεν χάριν καὶ ἔλεος ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τῆς δικαίας καὶ ἀγαθῆς.

ἑτέρα εὐχὴ τοῦ καταπετάσματος

Εὐχαριστοῦμέν σοι Κύριε ὁ θεὸς ἡμῶν ὅτι ἔδωκας ἡμῖν παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων σου ἣν ἐνεκαίνισας ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος τῆς σαρκὸς τοῦ χριστοῦ σου· καταξιωθέντες οὖν εἰσελθεῖν εἰς τόπον σκηνώματος δόξης σου ἕως τε γενέσθαι τοῦ καταπετάσματος καὶ τὰ ἅγια τῶν ἁγίων κατοπτεῦσαι προσπίπτομεν τῇ σῇ ἀγαθότητι· δέσποτα ἐλέησαι ἡμᾶς ἐπειδὴ ἔμφοβοι καὶ ἔντρομοί ἐσμεν μέλλοντες παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἐξαπόστειλον ὁ Θεὸς τὴν χάριν σου τὴν ἀγαθὴν καὶ ἁγίασον ἡμῶν τὰς ψυχὰς καὶ

τὰ σώματα καὶ τὰ πνεύματα καὶ ἀλλοίωσον ἡμῶν τὰ φρονήματα πρὸς εὐσέβειαν ἵνα ἐν καθαρῷ συνειδότι προσφέρωμέν σοι ἔλεον εἰρήνης, θυσίαν αἰνέσεως.

ἐκφώνησις

ἐλέει καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

〈ANAPHORA〉

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ ἀρχιδιάκονος

Στῶμεν καλῶς, στῶμεν εὐλαβῶς, στῶμεν μετὰ φόβου Θεοῦ καὶ κατανύξεως· πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ [ἐν] εἰρήνῃ τῷ Θεῷ προσφέρειν

ὁ λαός

Ἔλεον εἰρήνης, θυσίαν αἰνέσεως.

Εἶτα ὁ ἱερεὺς ἐπιφέρει τὴν εὐχὴν ταύτην

Καὶ τὰ περικείμενα τῇ ἱερᾷ ταύτῃ τελετῇ συμβολικῶς ἀμφιάσματα τῶν αἰνιγμάτων ἀνακαλύψας τηλαυγῶς ἡμῖν ἀνάδειξον καὶ τὰς νοερὰς ἡμῶν ὄψεις τοῦ ἀπεριλήπτου φωτὸς πλήρωσον καὶ καθάρας τὴν πτωχείαν ἡμῶν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος ἀξίαν ἀπέργασαι τῆς φοβερᾶς ταύτης καὶ φρικτῆς παραστάσεως· ὅτι ὑπερεύσπλαγχνος καὶ ἐλεήμων Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

〈THE THANKSGIVING〉

Ὁ ἱερεὺς ἐκφωνεῖ

Ἡ ἀγάπη τοῦ *Κυρίου καὶ Πατρός*, ἡ χάρις τοῦ Κυρίου καὶ [*Υἱοῦ*] καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ ἁγίου Πνεύματος εἴη μετὰ πάντων *ἡμῶν*

ὁ λαός

Καὶ μετὰ τοῦ πνεύματος σοῦ

ὁ ἱερεύς

Ἄνω *σχῶμεν τὸν νοῦν καὶ τὰς* καρδίας

[ὁ λαός

Ἔχομεν πρὸς *τὸν Κύριον*

ὁ ἱερεύς

Εὐχαριστήσωμεν *τῷ* Κυρίῳ]

ὁ λαός

Ἄξιον *καὶ δίκαιον*

εἶτα ἐπεύχεται ὁ ἱερεὺς οὕτως

Ὡς ἀληθῶς ἄξιόν ἐστι *καὶ δίκαιον*, πρέπον *τε καὶ* ὀφειλόμενον *σὲ* αἰνεῖν σὲ ὑμνεῖν σὲ εὐλογεῖν *σὲ προσκυνεῖν σὲ δοξολογεῖν σοὶ* εὐχαριστεῖν τῷ πάσης κτίσεως ὁρατῆς *τε* καὶ ἀοράτου *δημιουργῷ, τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ* πηγῇ *τῆς* ζωῆς *καὶ τῆς ἀθανασίας, τῷ* πάντων *θεῷ καὶ* δεσπότῃ, *ὃν ὑμνοῦσιν* οἱ οὐρανοὶ καὶ οἱ οὐρανοὶ τῶν οὐρανῶν καὶ πᾶσα ἡ δύναμις αὐτῶν, ἥλιός *τε* καὶ σελήνη *καὶ* πᾶς ὁ τῶν ἄστρων *χορός*, γῆ θάλασσα καὶ πάντα τὰ ἐν αὐτοῖς, Ἱερουσαλὴμ *ἡ* ἐπουράνιος πανήγυρις, ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν *τοῖς* οὐρανοῖς, πνεύματα δικαίων *καὶ* προφητῶν, ψυχαὶ *μαρτύρων καὶ ἀποστόλων*, ἄγγελοι *ἀρχάγγελοι* θρόνοι κυριότητες ἀρχαί *τε* καὶ ἐξουσίαι καὶ δυνάμεις *φοβεραί, χερουβὶμ τὰ πολυόμματα καὶ τὰ ἑξαπτέρυγα* σεραφὶμ ἃ ταῖς μὲν δυσὶ *πτέρυξι* κατακαλύπτει τὰ πρόσωπα *ἑαυτῶν*, ταῖς δὲ δυσὶ τοὺς πόδας καὶ ταῖς δυσὶν ἱπτάμενα κέκραγεν ἕτερος πρὸς τὸν ἕτερον *ἀκαταπαύστοις στόμασιν, ἀσιγήτοις δοξολογίαις*

ἐκφώνησις

τὸν ἐπινίκιον ὕμνον τῆς μεγαλοπρεποῦς *σου* δόξης *λαμπρᾷ τῇ φωνῇ ᾄδοντα βοῶντα δοξολογοῦντα* κεκραγότα καὶ λέγοντα

ὁ λαός

Ἅγιος ἅγιος ἅγιος Κύριε σαβαώθ

πληρὴς ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου
ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου
ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις

ὁ ἱερεὺς σφραγίζων τὰ δῶρα λέγει

Ἅγιος εἶ, βασιλεῦ τῶν αἰώνων *καὶ πάσης ἁγιωσύνης κύριος καὶ δοτήρ, ἅγιος καὶ ὁ μονογενής σου υἱὸς ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς* δι' οὗ τὰ πάντα *ἐποίησας, ἅγιον δὲ καὶ τὸ πνεῦμά σου τὸ πανάγιον* τὸ ἐρευνῶν *τὰ* πάντα καὶ τὰ βάθη *σου* τοῦ Θεοῦ· *ἅγιος εἶ παντοκράτορ παντοδύναμε ἀγαθὲ* φοβερὲ *εὔσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν, ὁ ποιήσας* ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα *σὴν* καὶ ὁμοίωσιν, *ὁ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν, παραβάντα δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα τοῦτον οὐ παρεῖδες* οὐδὲ ἐγκατέλιπες *ἀγαθὲ ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὔσπλαγχνος πατήρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προφητῶν· ὕστερον* δὲ *αὐτὸν* τὸν μονογενῆ *σου* γιὸν *τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν* ἐξαπέστειλας εἰς τὸν κόσμον ἵνα *ἐλθὼν τὴν σὴν ἀνανεώσῃ καὶ ἀνεγείρῃ εἰκόνα· ὃς κατελθὼν ἐκ τῶν οὐρανῶν καὶ σαρκωθεὶς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ θεοτόκου* συναναστραφείς *τε* τοῖς ἀνθρώποις *πάντα ᾠκονόμησε πρὸς σωτηρίαν τοῦ γένους ἡμῶν, μέλλων δὲ τὸν ἑκούσιον καὶ ζωοποιὸν διὰ σταυροῦ θάνατον ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν καταδέχεσθαι, ἐν* τῇ νυκτὶ ᾗ παρεδίδοτο, *μᾶλλον* δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς *καὶ σωτηρίας*

εἶτα ὁ ἱερεὺς τῇ χειρὶ τὸν ἄρτον κατασχὼν λέγει

λαβὼν *τὸν* ἄρτον *ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ χειρῶν*, ἀναβλέψας εἰς τὸν οὐρανὸν *καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρί*, εὐχαριστήσας *ἁγιάσας* κλάσας ἔδωκε τοῖς *ἁγίοις αὐτοῦ* μαθηταῖς *καὶ ἀποστόλοις* εἰπών

λέγουσιν οἱ διάκονοι

Εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον

εἶτα ἐκφωνεῖ

Λάβετε φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον *καὶ* διδόμενον *εἰς ἄφεσιν ἁμαρτιῶν*

ὁ λαός

Ἀμήν

εἶτα λαμβάνει τὸ ποτήριον καὶ λέγει καθ' ἑαυτόν

ὡσαύτως μετὰ τὸ δειπνῆσαι *λαβὼν* τὸ ποτήριον *καὶ κεράσας ἐξ οἴνου καὶ ὕδατος καὶ* ἀναβλέψας εἰς τὸν οὐρανόν, *ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρί*, εὐχαριστήσας *ἁγιάσας εὐλογήσας πλήσας Πνεύματος ἁγίου* ἔδωκε *τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς εἰπών*

[εἶτα ἐκφωνεῖ]

Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν *καὶ* πολλῶν ἐκχεόμενον *καὶ διαδιδόμενον* εἰς ἄφεσιν ἁμαρτιῶν

ὁ λαός

Ἀμήν

ὁ ἱερεύς

τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ *υἱοῦ τοῦ ἀνθρώπου* καταγγέλλετε *καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε* ἄχρις οὗ ἔλθῃ

λέγουσιν οἱ διάκονοι

Πιστεύομεν καὶ ὁμολογοῦμεν

ὁ λαός

Τὸν θάνατόν *σου Κύριε* καταγγέλλομεν *καὶ τὴν ἀνάστασίν σου ὁμολογοῦμεν.*

⟨THE INVOCATION⟩

Ὁ ἱερεὺς ἐπισυνάπτει εὐχήν

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ καὶ τοῦ θανάτου καὶ τῆς ταφῆς καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως καὶ τῆς εἰς οὐρανοὺς ἀνόδου καὶ τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς

καθέδρας καὶ τῆς δευτέρας ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας ὅταν ἔλθῃ μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδιδόναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· φεῖσαι ἡμῶν Κύριε ὁ θεὸς ἡμῶν, μᾶλλον δὲ κατὰ τὴν εὐσπλαγχνίαν αὐτοῦ προσφέρομέν σοι δέσποτα τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσῃς μεθ' ἡμῶν μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσῃς ἡμῖν ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιλανθρωπίαν ὑπερβὰς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν χαρίσῃ ἡμῖν τὰ ἐπουράνια καὶ αἰώνιά σου δωρήματα ἃ ὀφθαλμὸς οὐκ εἶδε καὶ οὖς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασας ὁ Θεὸς τοῖς ἀγαπῶσί σε, καὶ μὴ δι' ἐμὲ καὶ διὰ τὰς ἐμὰς ἁμαρτίας ἀθετήσῃς τὸν λαὸν φιλάνθρωπε Κύριε

ὁ ἱερεὺς ἐκ τρίτου

Ὁ γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε

ὁ λαός

Ἐλέησον ἡμᾶς Κύριε ὁ Θεὸς ὁ *πατὴρ* ὁ παντοκράτωρ

πάλιν λέγει ὁ ἱερεύς

Ἐλέησον ἡμᾶς ὁ Θεὸς ὁ παντοκράτωρ, ἐλέησον ἡμᾶς ὁ Θεὸς ὁ σωτὴρ ἡμῶν, ἐλέησον ἡμᾶς ὁ Θεὸς κατὰ τὸ μέγα ἔλεός σου *καὶ* ἐξαπόστειλον *ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα* τὸ πνεῦμά σου *τὸ πανάγιον*

εἶτα κλίνας τὸν αὐχένα λέγει

τὸ κύριον καὶ ζωοποιόν, τὸ σύνθρονόν σοι τῷ Θεῷ καὶ Πατρὶ καὶ τῷ μονογενεῖ σου υἱῷ, τὸ συμβασιλεῦον, τὸ ὁμοούσιόν τε καὶ συναΐδιον, τὸ λαλῆσαν ἐν νόμῳ καὶ προφηταῖς καὶ τῇ καινῇ σου διαθήκῃ, τὸ καταβὰν ἐν εἴδει περιστερᾶς ἐπὶ τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ καὶ μεῖναν ἐπ' αὐτόν, *τὸ καταβὰν ἐπὶ τοὺς ἁγίους σου ἀποστόλους ἐν εἴδει πυρίνων γλωσσῶν ἐν τῷ ὑπερῴῳ τῆς ἁγίας καὶ ἐνδόξου Σιὼν ἐν τῇ ἡμέρᾳ τῆς ἁγίας πεντηκοστῆς*

καὶ ἀνιστάμενος λέγει καθ' ἑαυτόν

αὐτὸ τὸ Πνεῦμά σου τὸ πανάγιον κατάπεμψον δέσποτα ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα

ἐκφώνησις

ἵνα ἐπιφοιτῆσαν τῇ ἁγίᾳ καὶ ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ ἁγιάσῃ καὶ ποιῇ τὸν μὲν ἄρτον τοῦτον σῶμα ἅγιον Χριστοῦ

ὁ λαός

Ἀμήν

ὁ ἱερεὺς ἐκφωνεῖ

καὶ τὸ ποτήριον τοῦτο αἷμα τίμιον Χριστοῦ

ὁ λαός

Ἀμήν

εἶτα λέγει καθ' ἑαυτὸν ἱστάμενος

ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς ἁγιασμὸν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν, εἰς στηριγμὸν τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας ἣν ἐθεμελίωσας ἐπὶ τὴν πέτραν τῆς πίστεως ἵνα πύλαι ᾅδου μὴ κατισχύσωσιν αὐτῆς, ῥυόμενος αὐτὴν ἀπὸ πάσης αἱρέσεως καὶ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν, διαφυλάττων αὐτὴν μέχρι τῆς συντελείας τοῦ αἰῶνος.

(THE INTERCESSION)

Καὶ ἐπικλιθεὶς λέγει

Προσφέρομέν σοι δέσποτα καὶ ὑπὲρ τῶν ἁγίων σου τόπων οὓς ἐδόξασας τῇ θεοφανείᾳ τοῦ χριστοῦ σου καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου πνεύματος, προηγουμένως ὑπὲρ τῆς ἁγίας καὶ ἐνδόξου Σιὼν τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν· καὶ ὑπὲρ τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας· πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ παναγίου σου πνεύματος ἐπιχορήγησον αὐτῇ δέσποτα

Μνήσθητι Κύριε καὶ τῶν ἐν αὐτῇ ἁγίων πατέρων ἡμῶν καὶ ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομούντων τὸν λόγον τῆς *σῆς* ἀληθείας

Μνήσθητι Κύριε κατὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων *διακόνων καὶ χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν φύλαξον καὶ* βαθμοὺς *ἀγαθοὺς* περιποίησαι

Μνήσθητι Κύριε τῆς ἁγίας τοῦ Θεοῦ πόλεως καὶ τῆς βασιλευούσης, πάσης πόλεως καὶ χώρας καὶ τῶν ὀρθοδόξῳ πίστει οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν

Μνήσθητι Κύριε τῶν εὐσεβεστάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, τῆς εὐσεβοῦς καὶ φιλοχρίστου βασιλίσσης, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν καὶ τῆς οὐρανόθεν βοηθείας καὶ νίκης αὐτῶν· ἐπιλαβοῦ ὅπλου καὶ θυρεοῦ καὶ ἀνάστηθι εἰς *τὴν* βοήθειαν *αὐτῶν, ὑπόταξον αὐτοῖς πάντα τὰ πολεμικὰ καὶ βάρβαρα ἔθνη τὰ τοὺς πολέμους θέλοντα, ῥύθμισον αὐτῶν τὰ βουλεύματα ἵνα ἥρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι*

Μνήσθητι Κύριε πλεόντων ὁδοιπορούντων ξενιτευόντων χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν μετάλλοις καὶ βασάνοις καὶ πικραῖς δουλείαις ὄντων πατέρων καὶ ἀδελφῶν ἡμῶν

Μνήσθητι Κύριε τῶν νοσούντων καὶ καμνόντων καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, *τῆς παρὰ τοῦ Θεοῦ ταχείας ἰάσεως αὐτῶν καὶ σωτηρίας*

Μνήσθητι Κύριε πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας σου τοῦ Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων

Μνήσθητι Κύριε τῶν κοπιώντων καὶ διακονούντων ἡμῖν πατέρων καὶ ἀδελφῶν ἡμῶν διὰ τὸ ὄνομά σου τὸ ἅγιον

Μνήσθητι *Κύριε πάντων* εἰς ἀγαθόν, *πάντας ἐλέησον δέσ-*

ποτα, πᾶσιν ἡμῖν διαλλάγηθι, εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου, διασκέδασον τὰ σκάνδαλα, κατάργησον τοὺς πολέμους, παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν καὶ τὰς τῶν αἱρέσεων ἐπαναστάσεις, κατάλυσον τὰ φρυάγματα τῶν ἐθνῶν, τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν ὁ Θεὸς ὁ cωτὴρ ἡμῶν ἡ ἐλπὶς πάντων τῶν περάτων τῆς γῆς

Μνήσθητι Κύριε εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας καὶ τοῦ cτεφάνου τοῦ ἐνιαυτοῦ τῆς χρηcτότητός cου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰc cὲ ἐλπίζουcι καὶ cὺ δίδωc τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ, ἀνοίγειc cὺ τὴν χεῖρά cου καὶ ἐμπιπλᾷc πᾶν zῶον εὐδοκίας

*Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων χηρῶν ὀρφανῶν ξένων καὶ ἐπιδεομένων καὶ πάντων τῶν ἐντει-*λαμένων ἡμῖν τοῦ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς

Ἔτι μνησθῆναι καταξίωσον Κύριε καὶ τῶν τὰς προσφορὰς ταύτας προσενεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν ἢ κατὰ διάνοιαν ἔχει καὶ τῶν ἀρτίως σοι ἀνεγνωσμένων

Ἔτι μνησθῆναι καταξίωσον τῶν ἀπ' αἰῶνός *σοι εὐαρεστησάντων κατὰ γενεὰν καὶ γενεὰν ἁγίων πατέρων πατριαρχῶν προφητῶν ἀποστόλων μαρτύρων ὁμολογητῶν διδασκάλων ὁσίων, παντὸς* πνεύματος δικαίου *ἐν πίστει τοῦ Χριστοῦ σου* τετελειωμένου

Χαῖρε κεχαριτωμένη, ὁ Κύριος μετὰ cοῦ· εὐλογημένη cὺ ἐν γυναιξὶ καὶ εὐλογήμενος ὁ καρπὸς τῆς κοιλίας cου *ὅτι cωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν*

Ὁ ἀρχιδιάκονος λαμβάνει τὰ ΔΙΠΤΥΧΑ ΤΩΝ ΖΩΝΤΩΝ

οἱ διάκονοι

Μνήσθητι Κύριε ὁ θεὸς ἡμῶν

⟨The Names?⟩

ὁ ἱερεὺς ἐκφωνεῖ

Ἐξαιρέτως τῆς παναγίας ἀχράντου ὑπερευλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας

ὁ ἱερεὺς ἐπικλινόμενος λέγει

τοῦ ἁγίου Ἰωάννου ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν ἁγίων ἀποστόλων Πέτρου καὶ Παύλου Ἀνδρέου Ἰακώβου Ἰωάννου Φιλίππου Βαρθολομαίου Θωμᾶ Θαδδαίου Ματθαίου Ἰακώβου Σίμωνος Ἰούδα Ματθίου· Μάρκου Λουκᾶ τῶν εὐαγγελιστῶν· τῶν ἁγίων προφητῶν πατριαρχῶν δικαίων· τοῦ ἁγίου Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος· πάντων τῶν ἀπ' αἰῶνος ἁγίων σου· οὐχ ὅτι ἡμεῖς ἐσμὲν ἄξιοι μνημονεύειν τῆς ἐκείνων μακαριότητος ἀλλ' ἵνα καὶ αὐτοὶ παρεστῶτες τῷ φοβερῷ καὶ φρικτῷ σου βήματι ἀντιμνημονεύσωσι τῆς ἡμῶν ἐλεεινότητος καὶ εὕρωμεν χάριν καὶ ἔλεος ἐνώπιόν σου Κύριε εἰς εὔκαιρον βοήθειαν

Μνήσθητι Κύριε ὁ θεὸς τῶν πνευμάτων καὶ πάσης σαρκὸς ὧν ἐμνήσθημεν καὶ ὧν οὐκ ἐμνήσθημεν ὀρθοδόξων ἀπὸ Ἄβελ τοῦ δικαίου μέχρι τῆς σήμερον ἡμέρας· αὐτὸς ἐκεῖ αὐτοὺς ἀνάπαυσον ἐν χώρᾳ ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τοῦ παραδείσου, ἐν τοῖς κόλποις Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ τῶν ἁγίων πατέρων ἡμῶν, ὅθεν ἀπέδρα ὀδύνη λύπη καὶ στεναγμός, ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου καὶ καταλάμπει διὰ παντός

Ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα ἐν εἰρήνῃ κατεύθυνον Κύριε Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ τοὺς πόδας τῶν ἐκλεκτῶν σου ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχύνης καὶ παραπτωμάτων

λέγει ὁ πρωτοδιάκονος

Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας παντὸς κόσμου καὶ τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν ἢ κατὰ διάνοιαν ἔχει καὶ τοῦ περιεστῶτος λαοῦ καὶ πάντων καὶ πασῶν

ὁ λαός

Καὶ πάντων καὶ πασῶν.

Διὰ τοῦ μονογενοῦς σου υἱοῦ, κυρίου δὲ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· αὐτὸς γάρ ἐστιν ὁ μόνος ἀναμάρτητος φανεὶς ἐπὶ τῆς γῆς

ὁ ἱερεὺς ἐκφωνεῖ

δι' ὃν καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς καὶ φιλάνθρωπος

ὁ λαός

ἄνες ἄφες συγχώρησον ὁ Θεὸς τὰ παραπτώματα ἡμῶν τὰ ἑκούσια, τὰ ἀκούσια, τὰ ἐν γνώσει καὶ τὰ ἐν ἀγνοίᾳ

ὁ ἱερεύς

χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

⟨THE LORD'S PRAYER⟩

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ ἀρχιδιάκονος λέγει

Ἔτι καὶ ἔτι διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

ὁ λαός

Κύριε ἐλέησον

Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων ἐπουρανίων ἀρρήτων ἀχράντων ἐνδόξων φοβερῶν φρικτῶν θείων δώρων Κυρίῳ τῷ θεῷ ἡμῶν δεηθῶμεν

Ὅπως Κύριος ὁ θεὸς ἡμῶν ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον νοε-

ὁ ἱερεὺς ἐπεύχεται

Ὁ θεὸς καὶ πατὴρ τοῦ κυρίου *καὶ θεοῦ καὶ σωτῆρος* ἡμῶν Ἰησοῦ Χριστοῦ, ὁ μεγαλώνυμος Κύριος, ἡ *μακαρία φύσις, ἡ ἄφθονος ἀγαθότης,* ὁ πάντων *θεὸς καὶ* δεσπότης, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὁ καθήμενος ἐπὶ τῶν χερουβὶμ *καὶ* δοξαζόμενος *ὑπὸ τῶν σεραφίμ,* ᾧ παρεστήκασι χίλιαι χιλιάδες καὶ μύριαι μυριάδες ἁγίων ἀγγέλων *καὶ* ἀρχαγγέλων στρατιαί· *τὰ μὲν προσενεχθέντα σοι*

ρὸν καὶ πνευματικὸν αὐτοῦ θυσιαστήριον εἰς ὀσμὴν εὐωδίας ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ παναγίου πνεύματος δεηθῶμεν

Τὴν ἑνότητα τῆς πίστεως καὶ τὴν κοινωνίαν τοῦ παναγίου αὐτοῦ καὶ προσκυνητοῦ πνεύματος αἰτησάμενοι ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ θεῷ ἡμῶν παραθώμεθα

ὁ λαός

Ἀμήν

δῶρα δόματα καρπώματα εἰς ὀσμὴν εὐωδίας προσδέξω καὶ ἁγιάσαι καὶ τελειῶσαι κατηξίωσας ἀγαθὲ τῇ χάριτι τοῦ χριστοῦ σου καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου πνεύματος· ἁγίασον δέσποτα καὶ τὰς ἡμετέρας ψυχὰς καὶ σώματα καὶ τὰ πνεύματα καὶ ψηλάφησον τὰς διανοίας καὶ ἀνάκρινον τὰς συνειδήσεις καὶ ἔκβαλον ἀφ' ἡμῶν πᾶσαν ἔννοιαν πονηράν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν ἐπιθυμίαν αἰσχράν, πάντα λογισμὸν ἀπρεπῆ, πάντα φθόνον καὶ τῦφον καὶ ὑπόκρισιν, πᾶν ψεῦδος, πάντα δόλον, πάντα περισπασμὸν βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κενοδοξίαν, πᾶσαν ῥᾳθυμίαν, πᾶσαν κακίαν, πάντα θυμόν, πᾶσαν ὀργήν, πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν σαρκός τε καὶ πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς ἁγιότητός σου

ὁ ἱερεὺς ἐκφωνεῖ

καὶ καταξίωσον ἡμᾶς δέσποτα φιλάνθρωπε μετὰ παρρησίας ἀκατακρίτως ἐν καθαρᾷ καρδίᾳ, ψυχῇ συντετριμμένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις χείλεσι τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα καὶ λέγειν

ὁ λαός

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

ὁ ἱερεὺς ἐπικλινόμενος λέγει

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν *Κύριε*, Κύριε τῶν δυνάμεων *ὁ εἰδὼς τὴν ἀσθένειαν ἡμῶν*, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ *καὶ τῶν ἔργων αὐτοῦ καὶ πάσης ἐπηρείας καὶ* μεθοδείας *αὐτοῦ διὰ* τὸ ὄνομά *σου τὸ ἅγιον* τὸ ἐπικληθὲν ἐπὶ *τὴν ἡμετέραν ταπείνωσιν*

ἐκφώνησις

ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα *τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας *τῶν αἰώνων*

ὁ λαός

Ἀμήν.

(THE INCLINATION)

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ ἀρχιδιάκονος λέγει

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν

ὁ λαός

Σοὶ Κύριε

ὁ ἱερεὺς ἐπεύχεται λέγων οὕτως

Σοὶ ἐκλίναμεν οἱ δοῦλοί σου Κύριε τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου ἀπεκδεχόμενοι τὰ παρὰ

σοῦ πλούσια ἐλέη· πλουσίαν τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόστειλον ἡμῖν δέσποτα καὶ ἁγίασον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα καὶ τὰ πνεύματα ἵνα ἄξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον

ἐκφώνησις

σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις ὁ θεὸς ἡμῶν καὶ ὁ μονογενής σου υἱὸς καὶ πνεῦμά σου τὸ πανάγιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

(THE BLESSING)

Ὁ ἱερεὺς ἐκφωνεῖ

Καὶ ἔσται ἡ χάρις καὶ τὰ ἐλέη τῆς ἁγίας καὶ ὁμοουσίου καὶ ἀκτίστου καὶ προσκυνητῆς τριάδος μετὰ πάντων ἡμῶν

ὁ λαός

Καὶ μετὰ τοῦ πνεύματος σοῦ.

(THE MANUAL ACTS)

Ὁ διάκονος

Μετὰ φόβου Θεοῦ πρόσχωμεν

ὁ ἱερεὺς ὑψῶν τὸ δῶρον λέγει καθ' ἑαυτόν

Ἅγιε ὁ ἐν ἁγίοις ἀναπαυόμενος *Κύριε ἁγίασον ἡμᾶς* τῷ λόγῳ τῆς σῆς χάριτος *καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου πνεύματος· σὺ γὰρ εἶπας δέσποτα* Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιός εἰμι. *Κύριε ὁ θεὸς ἡμῶν, ἀκατάληπτε Θεὲ Λόγε τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε συναΐδιε καὶ ἀχώριστε, πρόσδεξαι τὸν ἀκήρατον ὕμνον ἐν ταῖς ἁγίαις καὶ ἀναιμάκτοις σου θυσίαις σὺν τοῖς χερουβὶμ καὶ σεραφὶμ καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ βοῶντος καὶ λέγοντος*

ἐκφώνησις

Τὰ ἅγια τοῖς ἁγίοις

ὁ λαός

Εἷς ἅγιος, εἷς κύριος Ἰησοῦς Χριστὸς
εἰς δόξαν Θεοῦ Πατρός
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος

Ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν ἡμῶν καὶ ἱλασμοῦ τῶν ψυχῶν ἡμῶν καὶ ὑπὲρ πάσης ψυχῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, ἰάσεως τῶν ἀσθενούντων, ἀναρρύσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν πάντες ἐκτενῶς εἴπωμεν Κύριε ἐλέησον

Εἶτα κλᾷ τὸν ἄρτον ὁ ἱερεὺς καὶ κρατεῖ τῇ δεξιᾷ τὸ ἥμισυ καὶ τῇ ἀριστερᾷ τὸ ἥμισυ καὶ βάπτει τὸ τῆς δεξιᾶς ἐν τῷ κρατῆρι λέγων

Ἕνωσις τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ

καὶ σφραγίζει τὸ τῆς ἀριστερᾶς· εἶτα τούτῳ τῷ ἐσφραγισμένῳ τὸ ἄλλο ἥμισυ· καὶ εὐθέως ἄρχεται μελίζειν καὶ πρὸ πάντων διδόναι εἰς ἕκαστον κρατῆρα [μερίδα] ἁπλῆν λέγων

Ἥνωται καὶ ἡγίασται καὶ τετελείωται εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Κύριε ἐλέησον

καὶ ὅταν σφραγίζῃ τὸν ἄρτον λέγει

Κύριε ἐλέησον

Ἴδου ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου *σφαγιασθεὶς* ὑπὲρ τῆς τοῦ κόσμου ζωῆς *καὶ σωτηρίας*

καὶ ὅταν διδῷ μερίδα ἁπλῆν εἰς ἕκαστον κρατῆρα λέγει

Κύριε ἐλέησον

Μερὶς ἁγία Χριστοῦ πληρὴς χάριτος καὶ ἀληθείας Πατρὸς καὶ ἁγίου Πνεύματος ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων

Κύριε ἐλέησον

Κύριε ἐλέησον

εἶτα ἄρχεται μελίζειν καὶ λέγειν

Κύριος ποιμαίνει με καὶ οὐδέν με ὑστερήσει

Κύριε ἐλέησον

εἶτα

Εὐλογήσω τὸν Κύριον ἐν παντί

εἶτα

Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἁγίοις αὐτοῦ.

Κύριε ἐλέησον

Ὁ διάκονος

Κύριε εὐλόγησον

ὁ ἱερεύς

Κύριε ἐλέησον

Ὁ Κύριος εὐλογήσει καὶ ἀκατακρίτους ἡμᾶς διατηρήσει ἐπὶ τῇ μεταλήψει τῶν ἀχράντων αὐτοῦ δωρεῶν νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Κύριε ἐλέησον

Καὶ ὅταν πληρώσωσι λέγει ὁ διάκονος

Κύριε εὐλόγησον

Κύριε ἐλέησον

ὁ ἱερεὺς λέγει

Ὁ Κύριος εὐλογήσει καὶ ἀξιώσει ἡμᾶς ἀγναῖς ταῖς τῶν δακτύλων λαβαῖς λαβεῖν τὸν πύρινον ἄνθρακα καὶ ἐπιθεῖναι τοῖς τῶν πιστῶν στόμασιν εἰς καθαρισμὸν καὶ ἀνακαινισμὸν τῶν ψυχῶν αὐτῶν καὶ τῶν σωμάτων νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Κύριε ἐλέησον

(THE COMMUNION)

Εἶτα γίνεται εὐχὴ ἑτέρα

Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος ὁ μελιζόμενος καὶ μὴ μεριζόμενος καὶ τοῖς πιστοῖς μεταδιδόμενος καὶ μὴ δαπανώμενος εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν τὴν αἰώνιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ ἀρχιδιάκονος

Ἐν εἰρήνῃ τοῦ Χριστοῦ ψάλλωμεν

οἱ ψάλται

Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος

Ὁ ἱερεὺς εὐχὴν πρὸ τῆς μεταλήψεως

Κύριος ὁ θεὸς ἡμῶν ὁ οὐράνιος ἄρτος ἡ ζωὴ τοῦ παντός, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκ εἰμὶ ἄξιος μεταλαβεῖν τῶν ἀχράντων σου μυστηρίων, ἀλλ' ὡς εὔσπλαγχνος Θεὸς ἀξίωσόν με τῇ χάριτί σου ἀκατακρίτως

μετασχεῖν τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν αἰώνιον

(Communion of the Priest.)

Εἶτα μεταδίδωσι τῷ κληρῷ.

Ὅτε δὲ ἐπαίρουσιν οἱ διάκονοι τοὺς δίσκους καὶ τοὺς κρατῆρας εἰς τὸ μεταδοῦναι τῷ λαῷ λέγει ὁ διάκονος αἴρων τὸν πρῶτον δίσκον

Κύριε εὐλόγησον

ἀποκρίνεται ὁ ἱερεύς

Δόξα τῷ Θεῷ τῷ ἁγιάσαντι καὶ ἁγιάζοντι πάντας ἡμᾶς

λέγει ὁ διάκονος

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ θεὸς καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου *καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων*

καὶ ὅτε μέλλει ὁ διάκονος τιθέναι εἰς τὸ παρατράπεζον λέγει ὁ ἱερεύς

Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ θεοῦ ἡμῶν εἰς τοὺς αἰῶνας.

Ὁ διάκονος

Μετὰ φόβου Θεοῦ προσέλθετε

(Communion of the people.)

Καὶ πάλιν ὅτε ἐπαίρει τὸν δίσκον ἀπὸ τοῦ παρατραπέζου λέγει

Κύριε εὐλόγησον

ὁ ἱερεὺς λέγει

Δόξα τῷ Θεῷ ἡμῶν τῷ ἁγιάσαντι πάντας ἡμᾶς

καὶ ὅταν ἀποθῆται αὐτὸ εἰς τὴν ἁγίαν τράπεζαν λέγει ὁ ἱερεύς

Εἴη τὸ ὄνομα τοῦ Κυρίου εὐλογημενον *εἰς τοὺς αἰῶνας τῶν αἰωνων.*

Εὐχὴ θυμιάματος εἰς τὴν ἐσχάτην εἴσοδον

Εὐχαριστοῦμέν σοι τῷ σωτῆρι τῶν ὅλων Θεῷ ἐπὶ πᾶσιν οἷς παρέσχου

Λέγουσιν οἱ διάκονοι καὶ ὁ λαός

Πλήρωσον τὸ στόμα *ἡμῶν* αἰνέσεως *Κύριε καὶ* χαρᾶς ἔμπλησον *τὰ* χείλη ἡμῶν ὅπως ἀνυμνήσωμεν τὴν δόξαν σου

καὶ πάλιν

Εὐχαριστοῦμέν σοι Χριστὲ ὁ θεὸς ἡμῶν ὅτι ἠξίωσας ἡμᾶς μετασχεῖν τοῦ σώματος καὶ αἵματός σου εἰς ἄφεσιν

ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον· ἀκατακρίτους ἡμᾶς φύλαξον δεόμεθα ὡς ἀγαθὸς καὶ φιλάνθρωπος

ἡμῖν ἀγαθοῖς καὶ ἐπὶ τῇ μεταλήψει τῶν ἁγίων καὶ ἀχράντων σου μυστηρίων καὶ προσφέρομέν σοι τὸ θυμίαμα τοῦτο δεόμενοι, ΦΥΛΑΞΟΝ ὑπὸ τὴν ΣΚΕΠΗΝ ΤΩΝ ΠΤΕΡΥΓΩΝ ΣΟΥ καὶ καταξίωσον ἡμᾶς μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς μετέχειν τῶν ἁγιασμάτων σου εἰς ἁγιασμὸν ψυχῶν καὶ σωμάτων, εἰς βασιλείας οὐρανῶν κληρονομίαν· ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν ὁ Θεὸς καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

καὶ ἄρχεται ὁ ἀρχιδιάκονος ἐν τῇ εἰσόδῳ

Δόξα σοι, δόξα σοι, δόξα σοι
Χριστὲ βασιλεῦ
μονογενὲς Λόγε τοῦ Πατρός
ὅτι κατηξίωσας ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ ἀναξίους δούλους σου
ἐν ἀπολαύσει γενέσθαι τῶν ἀχράντων σου μυστηρίων
εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον
δόξα σοι.

⟨THANKSGIVING⟩

Καὶ ὅταν ποιήσῃ τὴν εἴσοδον ἄρχεται λέγειν ὁ διάκονος οὕτως

Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

ὁ λαός

Κύριε ἐλέησον

Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν ἁγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντὸς πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς

Ὁ ἱερεὺς εὔχεται

Ὁ Θεὸς ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν συγκαταβὰς τῇ ἀσθενείᾳ τῶν δούλων σου καὶ καταξιώσας ἡμᾶς μετασχεῖν ταύτης τῆς ἐπουρανίου σου τραπέζης· μὴ κατακρίνῃς ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῇ μεταλήψει τῶν ἀχράντων μυστηρίων ἀλλὰ φύλαξον ἡμᾶς ἀγαθὲ ἐν ἁγιασμῷ τοῦ ἁγίου

αἰωνίου, εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου Πνεύματος δεηθῶμεν

Τῆς παναγίας ἀχράντου ὑπερενδόξου εὐλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, τοῦ ἁγίου Ἰωάννου τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφήμων ἀποστόλων μνημονεύσαντες ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

ὁ λαός

Σοὶ Κύριε

[ἐκφώνησις]

ὅτι ηὐλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

(THE INCLINATION)

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν

σου πνεύματος ἵνα ἅγιοι γενόμενοι εὕρωμεν μέρος καὶ κληρονομίαν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων ἐν τῷ φωτὶ τοῦ προσώπου σου· διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου υἱοῦ, κυρίου δὲ καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι

ὁ ἱερεύς

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς *ἔπιδε ἐπὶ τοὺς δούλους σου ὅτι σοὶ τοὺς αὐχένας ἐκλίναμεν, ἔκτεινον* τὴν χειρά *σου* τὴν κραταιὰν *καὶ πληρῆ εὐλογιῶν καὶ* εὐλόγησον τὸν λαόν *σου, διαφύλαξον τὴν κληρονομίαν σου ἵνα ἀεὶ καὶ διὰ παντὸς δοξάζωμεν* σὲ τὸν μόνον ζῶντα καὶ ἀληθινὸν θεὸν *ἡμῶν τὴν ἁγίαν καὶ ὁμοούσιον τριάδα Πατέρα καὶ Υἱὸν καὶ τὸ ἅγιον Πνεῦμα νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ἐκφώνησις

σοὶ *γὰρ* πρέπει *καὶ ἐποφείλεται ἡ παρὰ πάντων ἡμῶν δοξολογία τιμὴ καὶ προσκύνησις καὶ εὐχαριστία τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ὁ λαός

Ἀμήν.

(THE DISMISSAL)

Ὁ διάκονος

Ἐν εἰρήνῃ Χριστοῦ *ψάλλωμεν.*

Καὶ πάλιν λέγει

Ἐν εἰρήνῃ *Χριστοῦ* πορευθῶμεν

ὁ λαός

Ἐν ὀνόματι Κυρίου.

Κύριε εὐλόγησον.

Εὐχὴ ἀπολυτικὴ λεγομένη παρὰ τοῦ διακόνου

Ἀπὸ δόξης εἰς δόξαν *πορευόμενοι*

Σὲ ὑμνοῦμεν τὸν σωτῆρα τῶν ψυχῶν ἡμῶν

Ὁ ἱερεὺς λέγει εὐχὴν ἀπὸ τοῦ θυσιαστηρίου μέχρι τοῦ σκευοφυλακίου

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι *καὶ πᾶσαν τὴν ἐν τῷ ναῷ σου πληρώσαντες θείαν λειτουργίαν καὶ νῦν δεόμεθά σου Κύριε ὁ θεὸς ἡμῶν τελείας φιλανθρωπίας ἀξίωσον ἡμᾶς,*

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι
Νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας
Σὲ ὑμνοῦμεν τὸν σωτῆρα τῶν ψυχῶν ἡμῶν.

ὀρθοτόμηcον τὴν ὁδὸν ἡμῶν, *ῥίζωσον ἡμᾶς ἐν τῷ φόβῳ σου καὶ τῆς ἐπουρανίου βασιλείας ἀξίωσον· ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.*

(IN THE SACRISTY)

Ὁ διάκονος

Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

εὐχὴ λεγομένη ἐν τῷ σκευοφυλακίῳ μετὰ τὴν ἀπόλυσιν

Ἔδωκας ἡμῖν δέσποτα τὸν ἁγιασμὸν ἐν τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου υἱοῦ, κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ· δὸς ἡμῖν καὶ τὴν χάριν τοῦ πνεύματός σου τοῦ ἀγαθοῦ καὶ φύλαξον ἡμᾶς ἀμώμους ἐν τῇ πίστει, ὁδήγησον ἡμᾶς εἰς τελείαν υἱοθεσίαν καὶ ἀπολύτρωσιν καὶ εἰς τὰς μελλούσας αἰωνίους ἀπολαύσεις· σὺ γὰρ ὁ ἁγιασμὸς καὶ φωτισμὸς ἡμῶν ὁ Θεὸς καὶ ὁ μονογενής σου υἱὸς καὶ τὸ πνεῦμά σου τὸ πανάγιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος

Ἐν εἰρήνῃ Χριστοῦ διαφυλαχθῶμεν

ὁ ἱερεύς

Εὐλόγηται ὁ Θεὸς ὁ εὐλογῶν καὶ ἁγιάζων διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ἀχράντων μυστηρίων νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

4. THE LITURGY OF THE SYRIAN JACOBITES

INCLUDING

THE ANAPHORA OF ST. JAMES

First the priest praises and says

Glory be to the Father and to the Son and to the Holy Ghost: and upon us weak and sinful be mercy and grace at all times

Prayer of the beginning

Vouchsafe unto us, o Lord God, with knowledge and fear and beauty of spiritual order to stand before thee in purity and holiness and to serve thee as the lord and creator of all, to whom is due worship from all, Father and Son and Holy Ghost, for ever.

⟨THE PREPARATION OF THE CELEBRANT⟩

Then he asks pardon of the priests and the people

And he says

HAVE MERCY UPON ME, O GOD, AFTER THY GREAT GOODNESS

and the rest ⟨of Ps. li⟩

And thee glory befitteth, o God, now and at all times and for ever.

And when he enters to the altar he says

Into thine house, o God, have I entered and before thy sanctuary have I worshipped, o heavenly king: pardon me all wherein I have sinned against thee

And when he kisses the horn of the throne he says

BIND THE SACRIFICE WITH CORDS, YEA EVEN UNTO THE HORNS OF THE ALTAR.

(THE VESTING)

And when he puts off his ordinary clothes he says

Put off from me THE FILTHY GARMENTS wherewith Satan hath clothed me, by the loosing of my evil thoughts, and clothe me with the choice garments that are fitting for the service of thy glory and for the praise of thy holy name, o our Lord and our God, for ever

And when he puts on the Cuthīno he says

Clothe me, o Lord, with the robe of incorruption and gird me with the strength of thine Holy Spirit, o our Lord

And when he puts the Urōro on his neck he says

GIRD THEE WITH THY SWORD UPON THY THIGH, O MOST MIGHTY, ACCORDING TO THY WORSHIP AND RENOWN

Then he girds his loins with the Zunōro and says

THOU SHALT GIRD ME WITH STRENGTH UNTO THE BATTLE AND SHALT THROW DOWN UNDER ME THEM THAT RISE UP AGAINST ME AND TREAD DOWN MINE ENEMIES IN MY SIGHT

And when he puts on the left Zendo he shall say first

Make my MEMBERS INSTRUMENTS OF RIGHTEOUSNESS, o Lord, and meet for all good and right works, making us pure temples and CHOSEN VESSELS that are fit for the service of thy glory and for the praise of thy holy name, o our Lord and our God, for ever

and he adds

TEACH MINE HANDS TO FIGHT AND STRENGTHEN MINE ARMS LIKE A BOW OF STEEL

then putting on the right zendo he says

Make my MEMBERS INSTRUMENTS OF RIGHTEOUSNESS *and the rest*

and he adds

THY RIGHT HAND SHALL HOLD ME UP AND THY LOVING CORRECTION SHALL MAKE ME GREAT: THOU SHALT MAKE ROOM ENOUGH UNDER ME FOR TO GO, THAT MY FOOTSTEPS SHALL NOT SLIDE

And when he puts on the Phaino he signs it with three crosses and says

LET THY PRIESTS BE CLOTHED WITH RIGHTEOUSNESS AND THY SAINTS WITH JOYFULNESS: FOR THY SERVANT DAVID'S SAKE TURN NOT AWAY THE PRESENCE OF THINE ANOINTED.

(THE PREPARATION OF THE ALTAR)

And so he takes the cover off the mysteries and he puts the paten on the left side and the chalice on the right and the purificator and the spoon with the paten on the left side and the cloud on the right

And he lights the taper on the right and says

IN THY LIGHT SHALL WE SEE LIGHT, o Jesu full of light, who art THE TRUE

LIGHT THAT LIGHTENETH EVERY creature: enlighten us with thy glorious light, O EFFULGENCE of the heavenly Father

and on the left also and says

O sacred and holy, who dwellest in abodes of light keep far away evil passions and hateful thoughts: grant us that with purity of heart we may do the works of righteousness.

⟨THE PROTHESIS⟩

And he brings and arranges the seal in the paten and says

HE WAS LED AS A LAMB TO THE SLAUGHTER AND AS A SHEEP BEFORE HIS SHEARERS IS DUMB SO HE OPENED NOT HIS MOUTH IN HIS HUMILIATION

THE PLACE, O LORD, WHICH THOU HAST MADE FOR THEE TO DWELL IN: THY SANCTUARY, O LORD, WHICH THY HANDS HAVE ESTABLISHED. THE LORD SHALL REIGN FOR EVER AND EVER

And when he mixes the chalice he says

Our Lord Jesus Christ was crucified between two robbers in Jerusalem and WAS PIERCED in HIS SIDE WITH the SPEAR AND THERE flowed OUT therefrom BLOOD AND WATER AND HE THAT SAW IT BARE RECORD AND WE KNOW THAT HIS RECORD IS TRUE

I WILL RECEIVE THE CUP OF SALVATION

and the rest ⟨*of Ps. cxvi* 13, 14⟩.

And he sets the sedro of penitence

First the prumion Him whom watchers exalt and to whom angels minister and of whom every creature proceeds and is guided, him praise befitteth

Sedro We beseech thee, o our Lord Jesus Christ, o God, to bless thy servants and these thy worshippers who are gathered together in thine holy name in this temple. May they put on thy spiritual weapons, may they conquer the wicked one and his host. Spare their sins by thy grace and forgive their offences by thy mercy that they may lift up praise unto thee. *Voice* At thy gate, o Lord, do I knock, from thy treasury I ask for mercies. I a sinner of years have turned aside from thy way. Grant me to confess my sins and to forsake them and to live by thy grace. At what gate shall we go and knock save at thy gate, o gracious one our Lord, and what have we that shall plead with thee for our offence if thy mercies plead not with thee, o king whose glory kings do worship? *Glory* Father and Son and Holy Ghost, BE THOU to us an high wall and AN HOUSE OF DEFENCE from the wicked one and from the hosts of him that fighteth against us: with the wings of thy mercies hide us when the good are severed from the wicked. *From everlasting* Let the voice of our ministry be a key that openeth the gates of heaven and may the archangels say from out their ranks How sweet is the voice of the earthborn! The Lord quickly answer their request! *The smoke* May we be

pardoned and cleansed and sanctified and purified and purged from all the filth of sin by this smoke of odours which we offer before thee now, o our Lord and our God, and at all times for ever. *Examination* I have sinned against thee, o thou that hast pity on a sinner: receive my supplication and forgive me my faults: o Lord the lord of all, have mercy on me

Then he shall say

Kurillīson *three times and* Our Father which art in heaven

and this seal

Sacrifices of praise may we be accounted worthy to offer unto thee, o Lord, a sweet-smelling savour, even all our thoughts and words and deeds and holocausts, and without spot to appear before thee all the days of our life, o Father and Son and Holy Ghost for ever.

The service of penitence is finished which was foreshadowed by the old covenant and the law.

The second service of the Kurbōno

First the priest praises and says

Glory be to the Father and to the Son and to the Holy Ghost: and upon us weak and sinful be mercy and grace at all times

Prayer

Vouchsafe us, o Lord God, HAVING OUR HEARTS SPRINKLED AND CLEAN FROM all EVIL CONSCIENCE, to be accounted worthy to enter into thine holy of holies, high and exalted, and in purity and holiness to stand before thine holy altar and present unto thee REASONABLE and SPIRITUAL SACRIFICES IN THE BELIEF OF THE TRUTH, o our Lord.

And afterwards bowing down he adds and says the prayer for himself

O Lord God almighty who pardonest guilty men and HAST NO PLEASURE IN THE DEATH OF a sinner: to thee, o Lord, do I stretch forth the hands of my heart and I implore of thee forgiveness for all my unlawful deeds, albeit unworthy: but I beseech thee keep my mind from the operations of the enemy, mine eyes that they look not incontinently, mine ears that they listen not to vanities, mine hands from the service of hateful things, and my reins that they be moved in thee, so that I be entirely thine. And from thee be there granted unto me the gift of thy divine mysteries, o Christ our Lord and our God, for ever. Amen.

⟨OFFERTORY PRAYERS⟩

Then he rises and ascends the step and says

Stōmen kalōs

⟨*The people*⟩

Kurillīson

And again removing the veils, that is the covering of the mysteries, he places that of the paten on the south, and that of the chalice on the north. Over that of the paten he says

THE LORD IS KING AND HATH PUT ON GLORIOUS APPAREL: THE LORD HATH PUT ON HIS APPAREL AND GIRDED HIMSELF WITH STRENGTH

and the rest ⟨of Ps. xciii⟩

[*Over that of the chalice he says*

O pure and SPOTLESS LAMB who offered to his Father an acceptable offering for the expiation and redemption of the whole world: vouchsafe us to offer ourselves to thee A LIVING SACRIFICE WELLPLEASING UNTO THEE and like unto thy sacrifice which was for us, o Christ our God for ever. Amen]

And he [*stretches forth his hands in the form of a cross, his right hand over his left and*] *takes the paten in his right hand and the chalice in his left crosswise* [*and lifts them up on high above the part where is the fixed tablītho*] *and says the general prayer on this wise*

The memorial of our Lord and our God and our Saviour Jesus Christ and of all his saving dispensation on our behalf: to wit the message of the watcher, and his glorious conception and his birth in the flesh and his baptism in the Jordan and his fast of forty days and his saving passion and his uplifting on the cross and his quickening death and his honourable burial and his glorious resurrection and his ascension into heaven and his session on the right hand of God the Father; according to his own command unto us we are commemorating at this time upon the eucharist that is set before us. Then particularly for our father Adam and our mother Eve and the holy mother of God Mary and the prophets and apostles, preachers and evangelists and martyrs and confessors, righteous men and priests and holy fathers and true shepherds and orthodox doctors, solitaries and cenobites and those who are standing and praying with us with all those who since the world began have been wellpleasing unto thee from our father Adam even unto this day. Again we are commemorating our fathers and our brethren and our masters who have taught us the word of truth and our departed and all the faithful departed, particularly and by name them that are of our blood and them that had part in the building of this temple and them that had part and are still taking part in the support of this place, and all that take part with us whether in word or in deed, in little or in much, especially him for whom and in whose behalf this kurbono is offered *here he mentions him for whom* ⟨*he is celebrating*⟩ and pardon his offences and his sins in thy mercy. O God, make a good remembrance for *N: then for whoso is worthy: and if he is offering for the mother of God or for one of the saints let him say* and for saint mar *N* whose commemoration we are celebrating today: *then he shall say* particularly then for the holy mother of God Mary in whose honour and for whom this kurbono is offered today peculiarly and distinctly that she, o my Lord, may be an intercessor unto thee in the behalf of every one that taketh refuge in the aid of her prayers. O good and merciful God, by her heard and acceptable prayers unto thee answer in thy goodness his requests who sets apart and honours her

remembrance: remove from him temptations and chastisements and rods of anger and forgive his offences in thy mercy, by the prayers of thy mother and of all thy saints. Amen. *Again* O God, thou wast the offering and to thee the offering is offered: receive this offering from my weak and sinful hands for the soul of *N and he repeats it three times.* *Again* O God, in thy graciousness make rest and good remembrance to my father and to my mother. *And if for the sick* O merciful God, be gracious to *N* and grant him healing of soul and body. *And if for the departed* O God, make to him rest and good fruition in thy mansions of light with all the doers of thy will. And make rest and good remembrance to my father and tò my mother and to all who are with me and who have companionship with me and to all who ask of our weakness that we make memorial of them in this thine offering offered unto thee by our sinfulness, whose names are known unto thee.

And he puts down the mysteries and sets the chalice to the east and the paten to the west on the tablītho and he covers them with the annaphura and says

HIS GLORY COVERED THE HEAVENS AND all creation WAS FULL OF HIS PRAISE.

⟨MASS OF THE CATECHUMENS⟩

⟨THE CENSING⟩

The deacon

Stōmen kalōs

⟨*The people*⟩

Kurillīson

The priest

The general prumīon To that glorious and adorable one who hath magnified the memory of her that brought him forth in heaven and in earth and who hath made victorious the memory of his saints in every spot and place and on every wise and hath distilled the dew of mercy and compassion on the limbs of the faithful departed: to him praise is fitting

And he sets the sedro We adore and give thanks and glorify thee, the creator of the worlds and disposer of things created, the blessed ROOT that budded forth and sprang up OUT OF A DRY GROUND, even of Mary, and all the earth was filled with the savour of its glorious sweetness and it drove away the foul savour of heathenness from all regions by its glorious doctrine. We offer before thee this incense after the pattern of Aaron the priest who offered pure incense unto thee in the tabernacle that was for a time and STAYED thereby THE PLAGUE from the people

of Israel. So we beseech thee, o Lord, receive this savour of spices which our lowliness offers unto thee by reason of our sins and our offences, in the behalf of our father Adam and our mother Eve, in the behalf of the prophets and apostles, in the behalf of the just and righteous, in the behalf of the martyrs and confessors, in the behalf of the fathers and orthodox doctors, in the behalf of the monks and cenobites, in the behalf of the holy mother of God Mary, in the behalf of orphans and widows, in the behalf of the distressed and the afflicted, in the behalf of the sick and oppressed, in the behalf of all who have spoken and charged us to remember them in prayers to thee, o Christ our God, and in the behalf of the living and the dead and the repose of their souls in the heavenly Jerusalem. And glory and worship we will send up to thee, o my Lord, and to thy Father and to thine Holy Spirit now and at all times for ever. Amen

He burns incense and says

To the glory and honour of the holy and glorious Trinity incense is set on by my hands weak and sinful

Let us pray all of us: mercy and grace ask we from the Lord. O merciful Lord, have mercy on us and help us

and he takes the incense and worshipping censes the midst of the table of life three times, which is a type of the Father, saying

Adoration to the gracious Father

and the north horn he censes three times, which is a type of the Son, and says

Adoration to the merciful Son

and the south horn he censes three times, which is a symbol of the Holy Ghost,

Adoration to the living and holy Spirit

and he ascends the step and raises the incense over the mysteries on the east side and says this Voice

℣ Rejoice in the Lord, o ye righteous

With the smoke of spices be there a remembrance to the Virgin Mary mother of God

and bringing it to the west side he says

Praise him, all ye peoples

With the smoke of spices be there a remembrance to the holy prophets apostles and martyrs

and to the north side saying

Glory be to the Father and to the Son and to the Holy Ghost

With the smoke of spices be there a remembrance to the doctors and the priests and the just and the righteous

and to the south side saying

From everlasting to everlasting world without end

With the smoke of spices be there a remembrance to the holy church and all her children

and he lowers the censer in a circle over the mysteries three times and descends from the step saying this

Smoke Receive, o my Lord, in thy mercy the incense of thy servants and be reconciled by the smoke of thy priests and be appeased by the service of thy worshippers and magnify thereby the remembrance of thy mother and of thy saints and of all the faithful departed, o Son the Christ who with thy Father and thine Holy Spirit art worshipped and glorified now and at all times for ever. *The seal* May the just and righteous, the prophets and apostles and martyrs and confessors and the holy mother of God Mary and all the saints who in all generations have been wellpleasing unto thee, o God, be intercessors and suppliants unto thee in the behalf of the souls of all of us, that by their prayers and supplications wrath may cease from thy people. And have mercy on the flock of thy pasture and make thy tranquillity and thy peace to dwell in the four quarters of the world and to the departed grant pardon in thy goodness, o our Lord and our God, for ever. *Examination* Let Mary who brought thee forth and John who baptized thee be suppliants unto thee in our behalf: and have mercy upon us.

⟨THE LECTIONS⟩

[*If there be lessons for that day from the books of the Old Testament the people shall say*

A voice

⟨*and the rest*⟩

Then the lessons shall be read]

{And the Lord said unto Moses Wherefore criest thou ..... and his servant Moses *Exod. xiv* 15–31

All wisdom cometh from the Lord ..... turneth away wrath *Ecclus. i* 1–21

The wilderness and the solitary place ..... sorrow and sighing shall flee away *Is. xxxv*}

And he begins the responsory of Mar Severus

By the prayers of Mary who brought thee forth and of John who baptized thee

℣ I will magnify thee, o God my king, whose only-begotten Son who was immortal in his nature and came in grace for the life and salvation of the race of men and became incarnate of the holy and glorious pure virgin the mother of God Mary: he took a body without change and was crucified for us, even Christ our God, and by his death trampled under foot our death and destroyed it, who is one of the holy Trinity and is worshipped and glorified equally with his Father and his Holy Spirit

Have mercy on us all.

And they say

Holy art thou, o God: holy, o mighty: holy, o immortal who wast crucified for us: have mercy upon us

Holy art thou, o God: holy, o mighty: holy, o immortal who wast crucified for us: have mercy upon us

Holy art thou, o God: holy, o mighty: holy, o immortal who wast crucified for us: have mercy upon us

and

Kurillīson

three times.

The people

[The chosen apostles
⟨*and the rest*⟩

The priest

Vouchsafe us, o Lord God, by the intercession of thine holy apostles to be unmoved and immovable in the faith and to be stablished in their doctrines and by good and profitable works to be well-pleasing to thy godhead, rejoicing in thee all the days of our life and to the end, o Christ our God and the hope of our life and the saviour of our souls for ever. Amen]

He reads the Praxis

Beloved {WHOSOEVER BELIEVETH THAT ..... HATH NOT LIFE 1 *Jo.* *v* 1–12}.

The people

Paul the blessed apostle
⟨*and the rest*⟩

Again the prayer before the Apostle

Accept, o Lord God, our prayers and our supplications which are at this time before thee and account us worthy with purity and holiness to keep thy commandments and those of thy divine apostles and of Paul THE ARCHITECT and builder of thine holy church, o our Lord and our God for ever

The deacon

Paul the apostle: from the Epistle to {the Corinthians}
Bless, o my Lord

My brethren {I WOULD NOT THAT YE SHOULD BE IGNORANT .....ABLE TO BEAR IT 1 *Cor.* *x* 1–13}

The deacon

Bless, o my Lord.

The people

Halleluiah and halleluiah

OFFER TO HIM [7][sacrifices, BRING PRESENTS
COME INTO THE COURTS OF THE LORD AND WORSHIP him IN his HOLY TEMPLE: BE THANKFUL UNTO HIM AND SPEAK GOOD OF HIS NAME
by whom life is bestowed
Halleluiah].

The deacon

Bless, o my Lord

With silence [7][stand, ye hearers, for this is the holy Gospel which is being read. Brethren, haste ye and hear and acknowledge the word of the living God]

The priest before the Gospel

Grant us, o Lord God, the knowledge of thy divine words and fill us with the understanding of thine holy Gospel and the riches of thy divine gifts and the indwelling of thine Holy Spirit and give us with joy to keep thy commandments and accomplish them and fulfil thy will and to be accounted worthy of the blessings and the mercies that are from thee now and at all times

The priest

Peace be to you all

The people

And with thy spirit

The priest

The holy Gospel of our Lord Jesus Christ, the life-giving Gospel of {Luke} the apostle who preached life and salvation to the world

The deacon

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD

The priest

In the time therefore of the dispensation of our Lord and our God and our Saviour Jesus Christ, the Word of the living God who was incarnate of the virgin Mary, these things were done

The deacon

We believe and confess

The priest

{AND AS THE PEOPLE WERE IN EXPECTATION . . . . . IN THEE I AM WELL PLEASED *S. Luke iii* 15–22}

And peace be to you all

The people

And with thy spirit

This prayer

To our Lord Jesus Christ be our praise and our thanksgiving and our blessing for his lifegiving word to us, and to his Father who sent him for our salvation, and to his living and holy Spirit who giveth us life, now and at all times for ever. Amen.

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS⟩

And he sets the sedro of the Entrance

Let us pray all of us: ask we mercy and grace from the Lord. O merciful Lord have mercy on us and help us

Prumion [8]{With the operation of good works and noble and holy thoughts and the pleasant savour of the true faith and the firstfruits of the gifts of glorious immortal lives be we accounted worthy to offer to THE HIGHPRIEST OF OUR CONFESSION, EVEN JESUS Christ, a holy and righteous sacrifice for that he of himself hath MADE PURIFICATION OF our SINS and redeemed the world by his sacrifice: whom befitteth glory and honour and worship at this time of the celebration of the divine eucharist and at all times}

Sedro of the entrance [1]{O Christ who art God the maker and the possessor of all, the redemptive breath of the worlds, pure immortal chrism and pleasant savour that never dieth, the

sweet and pleasant savour, the knowledge of thee filleth our hearts and thou hast vouchsafed to us poor and earthly things to stand before thee and to hear and to minister the service of thy divine and unspeakable mysteries which even ANGELS DESIRE TO LOOK INTO. Free our souls, o Lord, from the yoke of the bondage of sin that we may live before thee with watchfulness of mind and fixed rules of conversation all the days of our lives and come to a blessed end and to life everlasting, wherefrom troubles and lamentations and groanings are moved far off: through thy grace and the goodpleasure of thy Father blessing and blessed, who sent thee to save us, and through the operation of thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and at all times for ever}

He continues

From God may we receive pardon of offences and remission of sins in both worlds for ever. Amen

And he adds

Peace be to you all

The people

And with thy spirit

The priest

May the pardon of the Son of God be bestowed on our souls and on the souls of our fathers and of our brethren and of our masters and of our teachers and of our departed and of all the faithful departed, children of the holy church, in both worlds for ever. Amen

And he burns incense and makes three crosses on the censer and says

Let us answer and say Ho✠ly is the holy Father, ho✠ly is the holy Son, ho✠ly is the living and holy Spirit, who halloweth the incense of the sinner his servant, sparing and having mercy on our souls and on the souls of our fathers and of our brethren and of our masters and of our teachers and of our departed and of all the faithful departed, children of the holy church, in both worlds for ever and ever. Amen.

(THE CREED)

The deacon

Sophīa *and* Prōschomen

The priest begins

[*each of the faithful shall say* I believe *and the priest shall say* We believe]

I believe [in one God the Father almighty maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ the only Son of God, who was begotten of the Father before all worlds, light of light, very God of very God, begotten and not made, and equal in substance to his Father: by whom all things were made: who for us men and for our salvation came down from heaven and was incarnate of the Holy Ghost and of the virgin Mary mother of God and was made man and was crucified for us in the days of Pontius Pilate and suffered and died and was buried and rose again the third day as he willed and ascended into heaven and sat down at the right hand of his Father and he shall come again in glory to judge the quick and the dead: of whose kingdom there is no end. And in one Holy Ghost who is the Lord, the quickener of all things, who proceedeth from the Father, and with the Father and with the Son is worshipped and glorified, who spake by the apostles and the prophets[a]. And in one church apostolic catholic and glorious[b]: I acknowledge that there is one baptism which is for the remission of sins and I look for the resurrection of the dead and the new life in the world to come. Amen.]

(THE LAVATORY)

And he washes the tips of his fingers in water and says

Wash away, o Lord God, the foul pollution of my soul and cleanse me with thy sprinkling of life that in purity and in holiness I may be accounted worthy to go in to the holy of holies, thine holy and hallowing house, and without defilement to handle thine adorable and divine mysteries, that with pure conscience I may offer unto thee A LIVING SACRIFICE that may be WELLPLEASING UNTO thy godhead and like unto thy glorious sacrifice, our Lord and our God, for ever.

[a] *Bodl. MS. Marshall* 327 f. 182: prophets and apostles
[b] *ib.* holy catholic and apostolic

Again he asks for forgiveness and says

My brethren and my masters, pray for me that my sacrifice be accepted.

And he bows down before the table of life and prays this prayer in silence and says

O holy and glorious Trinity, have mercy upon me: o holy and glorious Trinity, forgive me my sin: o holy and glorious Trinity, receive this offering from my weak and sinful hands. O God, in thy mercy make rest and good remembrance on thine holy and heavenly altar for thy mother and for thy saints and for all the faithful departed. O God, pardon and remit in this hour the sins of thy sinful servant and help my weakness which crieth unto thee at all times and by the prayers of thy mother and of all thy saints, o God, in thy lovingkindness pardon and remit the sins of them of our blood, our fathers and our brethren and our masters and of him for whom and in the behalf of whom this sacrifice is offered

here he mentions whomsoever he will.

And he ascends the step and kisses the throne and begins the Kurōbho

The Annaphura of Mar James the brother of our Lord

⟨THE KISS OF PEACE⟩

First the prayer before the Peace

O God of all and Lord, account these our unworthy selves worthy of this salvation, o thou lover of men, that pure of ALL GUILE AND all HYPOCRISY we may greet one another WITH A KISS HOLY and divine, being united with the bond of love and peace: through our Lord God and Saviour Jesus Christ thine only Son our Lord through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen

The priest

Peace be to you all

The people

And with thy spirit

The deacon

Give we the Peace

The people

Account us worthy, o Lord.

(THE INCLINATION)

The deacon

Let us bow down our heads before the Lord

The people

Before thee, o Lord

The priest

Thou who alone art a merciful Lord, send thy blessings on them that bend their necks before thine holy altar, o thou that DWELLEST ON HIGH AND YET REGARDEST THE THINGS THAT ARE LOWLY, and bless them: through the grace and mercies and love towards mankind of Christ thine only Son through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and life-giving and consubstantial with thee now and ever and world without end

The people

Amen.

(THE PRAYER OF THE VEIL)

The priest

O God the Father who for thy great and unspeakable love towards mankind didst SEND thy SON INTO THE WORLD TO BRING AGAIN THE SHEEP THAT WAS GONE ASTRAY, turn not away thy face from us who offer this fearful and unbloody sacrifice: FOR WE TRUST NOT IN OUR OWN RIGHTEOUSNESS BUT IN THY MERCIES. We intreat therefore and beseech thy goodness that this mystery which is administered for our redemption be not for judgement unto thy people but for the wiping out of sins and for forgiveness of trespasses and for thanksgiving unto thee: through the grace and mercies and love towards mankind of thine only Son through whom and with whom to thee is fitting glory and honour

and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen.

⟨ANAPHORA⟩

The deacon

Stand we fairly

The people

Mercies, peace, ⟨a sacrifice of praise⟩

⟨THE THANKSGIVING⟩

He makes the annaphura to flutter and says

THE LOVE OF GOD the Father AND THE GRACE [2][OF the only-begotten Son AND THE FELLOWSHIP and descent OF THE HOLY GHOST BE WITH YOU ALL, my brethren, evermore]

The people

And with thy spirit

The priest

The minds and hearts of all of us be on high

The people

They are with the Lord our God

The priest

Let us give thanks unto the Lord with fear [6][and worship with trembling]

The people

It is meet and right

The priest: gᵉhōntho

It is very meet right fitting and our bounden duty to praise thee, to bless thee, to celebrate thee, to worship thee, to give thanks to thee the creator of EVERY CREATURE VISIBLE AND INVISIBLE

Tᵉlītho

whom THE HEAVENS AND THE HEAVENS OF HEAVENS PRAISE AND ALL THE HOSTS OF THEM, THE SUN AND THE MOON AND ALL the choir of THE STARS, THE EARTH AND THE SEA AND ALL

THAT IN THEM IS, THE HEAVENLY JERUSALEM, THE CHURCH OF THE FIRSTBORN THAT ARE WRITTEN IN HEAVEN, ANGELS archangels princedoms POWERS THRONES DOMINATIONS VIRTUES above the world, heavenly ARMIES, the cherubin with many eyes, and the seraphin with six wings and WITH TWO of their wings THEY veil THEIR FACE AND WITH TWAIN THEIR FEET AND WITH TWAIN THEY DO FLY one to another, with unceasing voices and unhushed theologies, a hymn of victory majesty and EXCELLENT GLORY with clear voice hymning, and crying and shouting AND SAYING

The people

HOLY HOLY HOLY MIGHTY LORD GOD OF SABAOTH
of the GLORY and honour of whose majesty
heaven and EARTH ARE FULL
HOSANNA in the highest
BLESSED IS HE THAT came and COMETH
IN THE NAME OF THE LORD
HOSANNA IN THE HIGHEST

The priest: gᵉhōntho

Even as in truth thou art holy, KING OF THE WORLDS and giver of all holiness, and holy also is thine onlybegotten Son our Lord and God and Saviour Jesus Christ and holy also is thine Holy SPIRIT who SEARCHETH ALL THINGS, even THE DEEP THINGS OF thee, GOD and Father. For holy art thou all-sovereign almighty terrible good, of fellowfeeling and especially as touching thy creature: who madest man out of earth and gavest him delight in paradise: but when he transgressed thy commandment and fell thou didst not pass him by NOR FORSAKE him, o good, but didst chasten him as an exceeding merciful father: thou calledst him by the law, thou didst lead him by the prophets and LAST OF ALL didst SEND thine ONLYBEGOTTEN SON INTO THE WORLD that he might renew thine image: who, when he had come down and been incarnate of the Holy Ghost and of the holy mother of God and evervirgin Mary and CONVERSED WITH MEN and done all things for the redemption of our race

Tᵉlītho

and when he was about to accept a voluntary death for us sinners, himself without sin, IN THE SAME NIGHT IN WHICH HE

WAS DELIVERED UP for THE LIFE and salvation OF THE WORLD TOOK BREAD on his holy spotless and unpolluted hands and showed it to thee, God and Father, and when he had GIVEN THANKS ✠ HE BLESSED ✠ hallowed ✠ BRAKE AND GAVE TO HIS DISCIPLES and holy apostles SAYING TAKE, EAT of it: THIS IS MY BODY WHICH FOR YOU and for many IS BROKEN and given for the remission of sins and for eternal life

The people

Amen

The priest

And LIKEWISE also THE CUP AFTER HE HAD SUPPED when he had mixed with wine and water HE GAVE THANKS ✠ BLESSED ✠ hallowed ✠ AND GAVE TO HIS DISCIPLES and holy apostles SAYING TAKE, DRINK YE ALL OF IT: THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH FOR YOU and FOR MANY IS SHED and given FOR THE REMISSION OF SINS and for eternal life

The people

Amen

The priest

DO THIS IN REMEMBRANCE OF ME: FOR AS OFTEN AS YE EAT THIS BREAD AND DRINK THIS CUP YE DO proclaim my DEATH and confess my resurrection UNTIL I COME

The people

Thy death, o Lord, [6][we commemorate and thy resurrection we confess and thy second coming we look for, and we ask of thee mercy and compassion and we implore the forgiveness of sins. Thy mercies be upon us all].

(THE INVOCATION)

The priest

Commemorating therefore, o Lord, thy death and thy resurrection on the third day from the tomb and thine ascension into heaven and thy session at the right hand of God the Father and as well thy second coming fearful and glorious wherein thou SHALT JUDGE THE WORLD IN RIGHTEOUSNESS, when thou shalt RENDER TO EVERY one ACCORDING TO HIS DEEDS, we offer thee this fearful and unbloody sacrifice that THOU DEAL NOT WITH US

AFTER OUR SINS, o Lord, NEITHER REWARD US AFTER OUR iniquities, but after thy leniency and thy great and unspeakable love towards mankind BLOT OUT the sins of us thy servants who intreat thee. For thy people and thine inheritance intreat thee and through thee and with thee the Father saying

The people

HAVE MERCY [6][upon us, o GOD the Father ALMIGHTY, have mercy upon us]

The priest

We too, o Lord, receiving thy grace, [6][weak and sinful, thy servants, give thanks unto thee and praise thee for all things and by reason of all things]

The people

We glorify thee, [6][we bless thee, we worship thee, we believe in thee: we pray thee be propitious, o Lord God, have mercy upon us and hear us]

The deacon

In silence and fear [6][stand and pray. The peace and tranquillity of God the Father of us all be with us. Cry we and say we thrice Kurillīson Kurillīson Kurillīson]

The priest: gᵉhōntho: the Invocation of the Holy Ghost

Have mercy upon us, God the Father almighty, and send upon us and upon these gifts set before thee thine Holy Spirit the Lord and the lifegiver who shareth thy throne, God and Father, and shareth the kingdom with the Son, who is of one substance and coeternal, who spake in the law and the prophets and thy new testament, who descended in the likeness of a dove upon our Lord Jesus Christ in the river Jordan, who descended upon the holy apostles in the likeness of fiery tongues

The priest

Hear me, o Lord: [6][hear me, o Lord: hear me, o Lord,] and have mercy upon us: [and may thy holy and living Spirit, o Lord, come and descend upon me and upon this oblation]

The people

Kurillīson

The priest: tᵉlītho

that coming down he may make of this bread the lifegiving body ✠ the redeeming body ✠ the heavenly body ✠ the body

which sets free our souls and bodies, the body of our Lord God and Saviour Jesus Christ for the remission of sins and eternal life to them that receive. Amen

The people

Amen

The priest

And the mixture that is in this cup the blood of the new testament ✠ the redeeming blood ✠ the lifegiving blood ✠ the heavenly blood which sets free our souls and bodies, the blood of our Lord God and Saviour Jesus Christ for the remission of sins and eternal life to those who receive it. Amen

The people

Amen

The priest

That they be to all who receive of them the hallowing of souls and bodies, fruitfulness in good works, for the confirmation of thy holy CHURCH which thou hast FOUNDED UPON THE ROCK of the faith AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT, delivering it from all heresy and from every STUMBLINGBLOCK of THEM THAT DO iniquity EVEN UNTO THE END OF THE WORLD: by the grace and mercies and love towards mankind of thine only Son through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen.

⟨THE INTERCESSION⟩

[6] [*The deacon*

Bless, o Lord

Let us pray and beseech our Lord and our God at this great and dread and holy moment for our fathers and rulers who are over us this day in this present life and

The priest: gᵉhōntho

Wherefore we offer unto thee, o Lord, this same fearful and unbloody sacrifice for these thine holy places which thou hast glorified by the manifestation of thy Christ and especially for the holy

tend and rule the holy churches of God: the venerable and most blessed mar *N* our patriarch: and for mar *N* metropolitan with the residue of the metropolitans and venerable orthodox bishops let us beseech the Lord]

Sion the mother of all churches: and for thine holy church which is in all the world: grant her, o Lord, the rich gifts of thine Holy Spirit

Remember also, o Lord, our pious bishops who RIGHTLY divide for us THE WORD OF TRUTH: especially the fathers our patriarchs mar *N* and our bishop. Grant them, o Lord, an honourable old age: for a long time preserve them TENDING THY PEOPLE in all piety and holiness

Remember also, o Lord, this honourable presbytery which is here and in every place and the diaconate in Christ and the residue of all the ministry and every order of the church

Remember also, o Lord, my lowliness whom all unworthy as I am thou hast accounted worthy to call upon thee. REMEMBER NOT the sins of MY YOUTH and mine ignorances BUT AFTER THE MULTITUDE OF THY MERCIES THINK THOU UPON ME: for IF THOU WILT BE EXTREME TO MARK iniquity, o LORD, WHO MAY endure before thee? FOR WITH THEE IS propitiation: visit me and purify me and where SIN ABOUNDETH THERE let thy GRACE MUCH MORE ABOUND

Remember also, o Lord, those from among our brethren who are cast into bondage and are in prison and in exile, them that are sick and ill and them that are oppressed and vexed OF EVIL SPIRITS

Remember also, o Lord, the air and the rains and the dews and the fruits of the earth: BLESS THE CROWN OF THE YEAR WITH THY GOODNESS, for THE EYES OF ALL hope in THEE AND THOU GIVEST THEIR food IN good SEASON: THOU OPENEST THINE allsufficing HAND AND FILLEST ALL THINGS LIVING WITH good WILL

Telītho

And deliver us, o Lord God, from all oppression and wrath and straits and all hurt and opposition of wicked men and from

all force and violence of devils and from every scourge sent from thee, o God, which is brought upon us by reason of our sins and preserve us in the orthodox faith and the keeping of thine holy lifegiving commandments, us indeed and all that are accounted worthy to stand before thee and to wait for the rich mercies which come from thee: for thou art a God that taketh pleasure in mercy and to thee we offer up glory and to thine only Son and to thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen

[6][*The deacon*

Again then we commemorate all our faithful brethren true christians who have before bidden and charged our humility and our weakness to remember them in this hour and at this time: and for all who have been cast into all manner of grievous temptations and take refuge in thee, o Lord, the mighty God, and for their salvation and their visitation by thee speedily: and for this city preserved of God and for the concord and advance of the faithful inhabiters thereof that they be exercised in virtue let us beseech the Lord]

The priest: gᵉhōntho

Again vouchsafe to remember those who stand with us and pray with us, our fathers and brethren, and those who remain

Remember also, o Lord, those who have charged us to remember them in our prayers to thee our God and to each one grant, o Lord, this request which has respect to their salvation

Remember also, o Lord, those who have offered the offerings at thine holy altar and those for whom each has offered and those who have wished to offer and could not and those who are in anyone's mind and those who are now mentioned by name

Tᵉlītho

Remember, o Lord, all those whom we have mentioned and those whom we have not mentioned: according to the greatness of thy reconciliation afford them the joy of thy salvation, receiving

their sacrifices on to the expanses of thine heaven, vouchsafing unto them visitation and succour from thee: strengthen them with thy power and arm them with thy might: for thou art merciful and hast pleasure in mercy. To thee is fitting glory and honour and power with thine only Son and to thy Spirit allholy and good and lifegiving and adorable and consubstantial with thee now and ever and world without end

The people

Amen

[*The deacon*

Again then we commemorate all faithful kings and true christians who in the four quarters of this world have founded and established churches and monasteries of God: and for every christian polity, the clergy and the faithful people, that they be exercised in virtue let us beseech the Lord]

The priest: gᵉhōntho

Remember, o Lord, our religious kings and queens: LAY HOLD UPON SHIELD AND BUCKLER AND STAND UP TO HELP them, subdue unto them all their enemies and them that fight against them, THAT WE MAY pass A PEACEABLE AND QUIET LIFE IN ALL GODLINESS AND humility

Tᵉlītho

FOR THOU art AN HOUSE OF REFUGE of salvation and an helping power and a victorious leader of all them that call unto thee and hope in thee, o Lord, and to thee we offer up glory and to thine only Son and to thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen

[*The deacon*

Again then we commemorate her who is to be called blessed and glorified of all generations of the earth, holy and blessed and ever-virgin blessed mother of

The priest: gᵉhōntho

Forasmuch then, o Lord, as thou hast the power of life and of death and art a God of mercies and of love towards mankind, vouchsafe to remember all those who have been well-

God Mary: and with her also let us remember the prophets and apostles and evangelists and preachers and martyrs and confessors and blessed John Baptist messenger and forerunner and the holy and glorious mar Stephen chief of deacons and first of martyrs. Let us therefore remember together all the saints: let us beseech the Lord]

pleasing unto thee since the world began, holy fathers and forefathers, prophets and apostles and John the forerunner and baptist and S. Stephen chief of deacons and first of martyrs, and the holy and glorious mother of God and evervirgin Mary and all saints

*and t*ᵉ*lītho*

We ask of thee, o Lord great in mercies, who makest possible things impossible, unite us to the blessed church, number us with that church, give us a place through thy grace among THE FIRSTBORN WHICH ARE WRITTEN IN HEAVEN. For for this cause we too remember them that they too while they stand before thy lofty tribunal may remember our misery and poverty and may offer unto thee with us this fearful and unbloody sacrifice for the care of them that live and for the assurance of us who are miserable and unworthy, and for the repose of all them that have fallen asleep aforetime IN THE BELIEF OF THE TRUTH, our fathers and brethren. By the grace and mercies and love towards mankind of thine only Son, through whom and with whom to thee is fitting glory and honour and power with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen

[6][*The deacon*

Again then we commemorate those who among the saints have aforetime fallen asleep in holiness and are at rest and have kept undefiled the

*The priest: g*ᵉ*hōntho*

Remember also, o Lord, our holy bishops who have gone to their rest aforetime, who interpreted for us the word of truth, who from James the archbishop

apostolic faith and delivered it to us: and those of the three pious and holy and ecumenic synods we proclaim, to wit of Nicaea and of Constantinople and of Ephesus: and our glorious Godbearing fathers and orthodox doctors James the brother of our Lord, who was apostle martyr and archbishop, Ignatius, and Dionysius, Athanasius, Basil, Gregory, Timothy, Eustathius, John; but most chiefly Cyril who was a tower of the truth, who expounded the incarnation of the Word of God, and mar James and mar Ephraim, eloquent mouths and pillars of our holy church, and them also that before them, with them and after them kept the one orthodox and uncorrupted faith and delivered it to us: let us beseech the Lord]

and apostle and martyr even to this day have preached to us the orthodox word of truth in thine holy church

and telītho

the luminaries and teachers of thine holy church, even them that HAVE FOUGHT A GOOD FIGHT OF FAITH, who have carried thine holy NAME before THE GENTILES AND KINGS AND THE CHILDREN OF ISRAEL: by whose prayers and supplications grant thy peace to thy church. Their doctrines and their confessions confirm in our souls, speedily destroy heresies which trouble us and grant to us to STAND BEFORE thy dread JUDGEMENTSEAT WITHOUT SHAME. For thou, o Lord, art holy and dwellest in the holy place and art the perfecter of the saints and to thee we offer up glory and

to thine only Son and to thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen

[6] [*The deacon*

Again then we commemorate all the faithful departed who from this holy altar and this town and this place and from all places and quarters have departed, the departed who in the belief of the truth have aforetime fallen asleep and are at rest and have attained unto thee, o GOD, lord OF SPIRITS and OF ALL FLESH. Let us pray and intercede and beseech Christ our God who hath received their souls and spirits unto himself to vouchsafe them in his great mercies pardon of offences and remission of sins and to bring us and them to his heavenly kingdom

Together let us cry and say thrice Kurillīson Kurillīson Kurillīson]

The priest: gᵉhōntho

Remember, o Lord, the orthodox presbyters who have gone to their rest aforetime, deacons subdeacons singers readers interpreters exorcists monks anchorets hearers perpetual virgins and seculars who have fallen asleep aforetime in the faith in Christ and those for whom each has offered and those whose estate each has kept in mind

and tᵉlītho

O Lord, Lord GOD OF SPIRITS and OF ALL FLESH, remember, o Lord, those whom we have mentioned and those whom we have not mentioned, who have passed from this life in the orthodox faith. Rest their souls and bodies and spirits, deliver them from eternal punishment to come and vouchsafe to them delight IN THE BOSOM OF ABRAHAM and of Isaac and of Jacob, where THE LIGHT OF THY COUNTENANCE visiteth, whence PAINS

and tribulations and SIGHINGS are FLED AWAY. Impute to them none of their offences and ENTER NOT INTO JUDGEMENT WITH THY SERVANTS, FOR IN THY SIGHT SHALL NO MAN LIVING BE justified: for there is no man that is not guilty of sin and that is pure from defilement of them that are among the sons of men upon the earth, save only our Lord and God and Saviour Jesus Christ, thine onlybegotten Son, through whom we too hope to obtain mercies and forgiveness of sins for his sake, both for ourselves and for them

The people

Rest them, pardon, remit [6][and forgive, o God, the offences and the shortcomings of us all, which we have done wittingly or unwittingly]

The priest: gᵉhōntho

Rest them, remit, forgive, o God, our offences, done voluntarily and involuntarily, wittingly and unwittingly, by word and deed and in thought, those that are hidden and those that are manifest, those that were done long ago, those that are known and those forgotten, which thine holy name knoweth

and telītho

Our end preserve christian and sinless and gather us beneath the feet of thine elect when thou wilt and where thou wilt and as thou wilt, only without shame by reason of our faults, that in this as in all things thine allhonoured and blessed name may be glorified and extolled with the name of our Lord Jesus Christ and thine Holy Spirit now and ever and world without end

The people

As it was, [6][is and awaiteth for the generations of the generations and to the generations of the ages to come for ever. Amen].

⟨THE BLESSING⟩

The priest

Peace be to you all

The people

And with thy spirit

The priest

The MERCIES of THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST SHALL BE WITH YOU all

The people

And with thy spirit.

(THE FRACTION AND CONSIGNATION)

The deacon says the Kathulīkī

[6][Bless, o Lord

Again and again by this pure holy oblation and propitiatory sacrifice which has been offered to God the Father and consecrated and accomplished and consummated by the descent of the living Holy Ghost: for our father the illustrious priest who offered and consecrated it, for the altar of God whereon it is celebrated, for the blessed folk who draw nigh and receive it in THE BELIEF OF THE TRUTH and those for whom it is offered and consecrated: again more especially we are praying

Behold a time of fear and behold an hour full of trembling. Those on high stand in fear and minister it with trembling: trembling is cast among the children of light and earthborn men feel it not, and from the hour wherein pardon is brought nigh sinners flee away.

The priest breaks and signs saying

Thus truly did the Word of God suffer in the flesh and was sacrificed and broken on the cross: and his soul was severed from his body, albeit his godhead was in no wise severed either from his soul or from his body ✠ And he was PIERCED IN HIS SIDE WITH A SPEAR ✠ AND THERE flowed thereout BLOOD AND WATER A PROPITIATION FOR THE WHOLE WORLD ✠ and his body was stained therewith ✠ and for the sins of the circle of the world ✠ the Son died upon the cross ✠ And his soul came and was united to his body and he turned us from an evil conversation to the good and BY THE BLOOD OF HIS CROSS HE RECONCILED and united and knit HEAVENLY things with the things of EARTH and the people with the peoples and the souls with the body. AND THE THIRD DAY HE ROSE AGAIN FROM the sepulchre and he is one Emmanuel and is not divided after the union

Tremble ye ministers of the church for that ye administer a living fire and the power which ye wield surpasseth seraphin's. Blessed is the soul which is present in the church in purity at this time because the Holy Ghost writes down its name and uplifts it to heaven

My blessed lady Mary, beseech with us thine onlybegotten that he be appeased through thy prayers and perform mercy on us all

Look, o Lord, with a merciful eye on our father who stands before thine altar: receive, o Lord, his oblation like those of the prophets and the apostles

Remember, o Lord, by thy grace and by thy divine compassion the fathers and pontiffs: may their prayer be a wall to us

Remember, o Lord, our fathers and brethren again and our teachers, and us and them account worthy by thy mercy of the heavenly kingdom

Remember, o Lord, them that are absent, have mercy on them that are here: give rest also to the spirits of the departed and have mercy upon sinners in the day of judgement

indivisible into the two natures. Thus we confess and thus we believe, thus we affirm that this body appertains to this blood and this blood to this body

Another, of mar Jacob the doctor

O Father of truth, behold thy Son the sacrifice which propitiates thee: receive this one who died for me and may I be forgiven through him. Behold, take this offering at my hands and be reconciled unto me and remember not against me the sins which I have committed against thy sovereignty. Behold his blood poured out upon Golgotha by wicked men and pleading for me: for its sake receive my petition. As great as are mine offences, so great are thy mercies: if thou shouldst weigh them, thy mercies would be heavier in the balance than THE MOUNTAINS that are WEIGHED of thee. Look upon the sins and look upon the offering for them, for the offering and the sacrifice is greater far than the sins: because I sinned thy beloved bore the nails and the spear: his sufferings are enough to reconcile thee and by them may I live. Glory be to the Father who delivered his Son for our salvation and worship

The departed who are severed from us and have passed from this world, grant rest, o Christ, to their spirits with the righteous and the just: be thy cross a bridge to them and thy baptism a covering: thy body and holy blood a way to lead them to the kingdom

May we be accounted worthy to lift up everlasting praise and acceptable worship from the midst of the sanctuary to the Father and the Son and the living Spirit of holiness that the true God may accomplish towards us his grace and blessing, compassion and lovingkindness now henceforth and for ever

And let us all with prayer beseech the Lord

The people

Amen].

be to the Son who died upon the cross and restored us all to life and thanksgiving be to the Spirit who began and fulfilled the mystery of our salvation. O Trinity exalted above all, have mercy on us all

Another prayer of the Fraction

Thou art Christ the God who was cleft in his side on the height of Golgotha in Jerusalem for us. Thou art THE LAMB OF GOD THAT TAKETH AWAY THE SIN OF THE WORLD. Do thou pardon our offences and forgive our sins and set us on thy right hand.

〈THE LORD'S PRAYER〉

The priest [2] [*raises his voice*]: *the prayer of the Our Father which art in heaven*

O GOD THE FATHER OF OUR LORD JESUS CHRIST, THE FATHER OF MERCIES AND GOD OF ALL COMFORT WHO SITTEST ABOVE THE CHERUBIN and art glorified of the seraphin, BEFORE whom STAND A THOUSAND THOUSAND archangels, TEN THOUSAND TIMES TEN THOUSAND angels, hosts rational and heavenly, who hast vouchsafed to sanctify and perfect the offerings and gifts and perfection of fruits which are offered to thee FOR A SWEETSMELLING SAVOUR by the grace of thine onlybegotten Son and by the descent of thine Holy Spirit: sanctify, o Lord, our souls and

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our bodies that with a pure heart and with soul enlightened and with face unashamed we may make bold to call upon thee, o God heavenly Father almighty holy, and to pray and to say

OUR FATHER WHICH ART IN HEAVEN

The people

HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN: GIVE US THIS DAY THE BREAD OF OUR NECESSITY AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL

The priest

YEA, o LORD our GOD, LEAD US NOT INTO TEMPTATION which we are not able to bear BUT MAKE WITH THE TEMPTATION also A WAY OF ESCAPE THAT WE MAY BE able TO BEAR IT, and DELIVER US FROM EVIL: by Christ Jesus our Lord through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen.

(THE INCLINATION)

The priest

Peace be to you all

The people

And with thy spirit

The deacon

Let us bow down our heads unto the Lord

The people

Before thee, o Lord our God

The priest

To thee thy servants bow down their heads awaiting the rich mercies which come from thee. Send, o Lord, the rich blessings which come from thee and SANCTIFY our SOULS AND BODIES AND SPIRITS that we may be worthy to partake of the body and blood

of Christ our Saviour: by the grace and mercies and love towards mankind of Christ Jesus our Lord with whom thou art blessed and glorified in heaven and on earth with thy Spirit all-holy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen

The priest

Peace be to you all

The people

And with thy spirit

The priest

THE GRACE of the holy Trinity uncreated and eternal and consubstantial BE WITH YOU ALL

The people

And with thy spirit.

(THE ELEVATION)

The deacon

Give we heed in fear

The priest

The holies to the holies

The people

The one Father is holy, the one Son is holy, the one Spirit is holy

and the priest [2][*raises the paten and elevates it and setting it down he raises the chalice also and elevates it: and after the elevation he holds them up, the paten in his right hand and the chalice in his left, crosswise over the tablītho and*] *says*

The one holy Father be with us ℟ Amen. The one holy Son be with us ℟ Amen. The one holy Spirit be with us ℟ Amen. Blessed be the name of our Lord in heaven and in earth for ever ℟ Amen.

The deacon and the clerks

In offerings and prayers let us remember them

Then

By the resurrection of Christ the king [6] [may we receive in faith pardon for our souls, and unto the Son who by his cross redeemed us say we all of us together Blessed be our redeemer: holy art thou, holy art thou, holy art thou who in all places magnifiest the memory of thy mother and of the saints and of the faithful departed

Halleluiah

The heavenly hosts standing with us in the midst of the sanctuary celebrate the body of the Son of God sacrificed before us. Draw nigh partake of it for forgiveness of trespasses and sins

Halleluiah

Upon thine altar, o Lord, let our fathers and our brethren and our teachers be remembered and let them stand, o king Christ, at thy right hand in the day of thy great judgement

Halleluiah

Blessed be the Lord who delivered unto us his body and

The priest covers the mysteries and takes the spoon and places it on the chalice and comes down in front of the altar and bowing before the table of life prays these prayers

Vouchsafe me, o my Lord, to eat thee in holiness and by the eating of thy body may my lusts be driven away and by the drinking of thy cup of life may my passions be quenched and by thee may I be accounted worthy of the pardon of offences and the remission of sins, o our Lord and our God, for ever. Amen

Another

Vouchsafe us, o Lord God, that our bodies be made holy by thy holy body and our souls made radiant by thy propitiatory blood and may it be for the pardon of our offences and for the remission of our sins, o our Lord and our God, for ever. Amen

Another

Vouchsafe us, o Lord God, to eat thy holy body and to drink thy propitiatory blood and may we be heirs in thine heavenly kingdom with all who have been wellpleasing to thy good will, o our Lord and our God, for ever. Amen

And he ascends the step and when he has taken the coal from the chalice in the spoon he says

Thee I am holding who holdest the bounds, thee I am grasping who orderest the depths, thee, o God, do I place in my mouth: by thee may I be delivered from the fire unquenchable and be accounted worthy of the remission of sins like the sinful woman and the robber, o our Lord and our God, for ever. Amen

his living blood that thereby we may gain pardon

Halleluiah and again Halleluiah

Worshipped and glorified be the Father and the Son and the Holy Ghost from everlasting and world without end: to him be glory].

When he partakes he says

The propitiatory coal of the body and blood of Christ our God is given to a sinful servant for the pardon of offences and for the remission of sins in both worlds for ever and ever. Amen

And when he drinks from the chalice he says

By thy living and lifegiving blood which was poured forth on the cross may my offences be pardoned and my sins remitted, o Jesus Word of God who camest for our salvation, for ever and ever. Amen.

And when he communicates a priest with the spoon he says

The propitiatory coal of the body and blood of Christ our God is given to an illustrious priest *or* a modest deacon *or* an Antonian monk *and then* and steward of God for the pardon of his offences and the remission of his sins. His prayers be with us. Amen.

And the priest takes the paten in his right hand and the chalice in his left and comes from the right side to the left and as he turns to the right and as the mysteries are going forth he says

From thy propitiatory altar let there come down pardon for thy servants, o Son of God, who came for our salvation and shall come for our resurrection and the renewal of our race for ever

and he continues

Stretch forth, o Lord, thine invisible right hand and bless the multitude of thy worshippers which receives thy glorious body and blood for the pardon of offences and for the remission of sins and for confidence before thee, o our Lord and our God

and when he comes down from the step he says

The love of the GREAT GOD OUR SAVIOUR JESUS CHRIST be upon the bearers of these holy things and upon the givers of them and upon the receivers of them and upon all who have

laboured and have had part and are having part in them: the love of God be upon them in both worlds for ever. Amen.

[*The deacon and the clerks*

My brethren, receive the body of the Son, cries the church: drink his blood with faith and sing praise. This is the cup which our Lord mixed on the wood of the cross. Draw nigh, ye mortals, drink of it for pardon of offences. Halleluiah. And to him be praise of whom his flock drinks and wins purity.]

And when he communicates the people he says

To true believers for the pardon of offences and for the remission of sins for ever

And he that receives says

Amen.

And turning to the right he says

Glory to thee, glory to thee, glory to thee, o our Lord and our God for ever. O our Lord Jesus Christ, let not thy holy body which we have eaten and thy propitiatory blood which we have drunk be unto us for judgement and for vengeance but for the life and salvation of us all: and have mercy upon us.

⟨THANKSGIVING⟩

And as the mysteries are being covered the deacon says

Stand we all fairly, after ⟨*etc*⟩

The people

We give thanks unto thee

The priest

We give thanks unto thee, o Lord our God, and especially give thanks unto thee for the abundance of thy great and unspeakable mercy and love towards mankind, o Lord, who hast accounted us worthy to partake of thine heavenly table. Condemn us not by reason of the reception of thine holy and immaculate mysteries but preserve us, o good, in righteousness and holiness that being worthy to partake of thine Holy Spirit we may find A PORTION and a lot and AN INHERITANCE with all THE SAINTS who have been wellpleasing unto thee since the world began: by the grace and mercies and love towards mankind of

thine onlybegotten Son through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen.

⟨THE INCLINATION⟩

The priest

Peace be to you all

The people

And with thy spirit

The deacon

Let us bow down our heads unto the Lord

The people

Before thee, o Lord our God

The priest

O GOD, WHO ART GREAT and marvellous, who didst BOW THE HEAVENS AND COME DOWN for the salvation of the race of the sons of men: turn thee unto us in thy mercies and pity and BLESS thy PEOPLE and preserve thine inheritance that in very truth and at all times we may glorify thee who alone art our TRUE GOD, and God the Father who begat thee and thine Holy Spirit now and at all times for ever

The people

Amen.

⟨THE DISMISSAL⟩

The deacon

Bless, o Lord

The priest

Bless us all, preserve us all, protect us all, show us all the way of life and salvation and from the mouths of us all let there ascend praise to thy majesty, o Lord of us all. Yea, o Lord, and all the faithful who have taken part in this eucharist which was brought in and uplifted and set in its place on this

holy altar, may God who accepted the offerings of the holy fathers himself accept their offerings and vows and tithes, and bless them that are afar off and protect them that are nigh and grant rest and a good memorial to their dead and a blessed hope and preservation to their living.

Finished is the Annaphura of the holy and Godbearing mar James the brother of our Lord. His prayers be with us.

The priest places his right hand upon the throne and says this commendation and makes three crosses on the people saying

Depart in peace, brethren and beloved, whilst we commend you to the grace and mercy of the holy and glorious Trinity with the viaticum and the blessing which ye have received from the propitiatory altar of the Lord, those afar off and those that are nigh, the living with the dead, saved by the victorious cross of the Lord, stamped with the sign of holy baptism, that it may be a propitiation for your offences and may remit your shortcomings and may give rest to the spirits of your departed. And may I the weak and sinful servant be favoured and helped by the helps of your prayers, brethren and masters, for ever. Amen.

⟨THE ABLUTIONS⟩

The priest worshipping shall say the prayer

By the offering which we have offered this day the Lord God be appeased and his elect and holy angels, and may he make rest and good remembrance for his mother and for his saints and for all the faithful departed and especially for him for whom and in the behalf of whom this offering has been offered this day

Another

Thy sacred and holy mouth, o my Lord, hath promised and said on this wise Whoso EATETH MY BODY AND DRINKETH MY BLOOD and BELIEVETH IN ME DWELLETH IN ME AND I IN HIM AND I WILL RAISE HIM UP AT THE LAST DAY. And to us, o Lord, who have eaten thy holy body and drunk thy propitiatory blood, let it not be for judgement, for vengeance nor for condemnation nor for accusation to me and to thy faithful people but for the pardon of offences and for the remission of sins and for a blessed resurrection from the house of the dead and for boldness before thy fearful judgementseat, o our Lord and our God for ever.

And wiping up the body he says this psalm

THE LORD IS MY SHEPHERD THEREFORE CAN I LACK NOTHING: HE SHALL FEED ME IN A GREEN PASTURE

and the rest ⟨of Ps. xxiii⟩

And wiping the paten with the purificator he says

If there be a member remaining it remaineth to thy knowledge which created the world and if there be a member remaining the Lord be its keeper and forgiving and propitious unto me.

And when he ministers the chalice he says

WHAT REWARD SHALL I GIVE UNTO THE LORD FOR ALL THE BENEFITS THAT HE HATH DONE UNTO ME? I WILL RECEIVE THE CUP OF SALVATION AND CALL UPON THE NAME OF THE LORD: I WILL PAY MY VOWS ALSO UNTO THE LORD

With the sign of mar James

O Son of God, who by his immolation saved the guilty, by thy living sacrifice dispel my passions and heal mine infirmities. Good is he that came and they pierced his side on Golgotha. By the blood and water that flowed therefrom quench thou my thirst

And when he drinks from the deaconess the wine that has been mingled he says

THEY SHALL BE SATISFIED WITH THE PLENTEOUSNESS OF THY HOUSE AND THOU SHALT GIVE THEM DRINK OF THY PLEASURES AS OUT OF THE RIVER: FOR WITH THEE IS THE WELL OF LIFE

and the rest ⟨*of Ps. xxxvi*⟩.

And when he ministers his hands he says

The living fire of the glorious body and blood of Christ our God quench the flame of the fire and the dread and vehement torments from my members and from the souls and bodies of the faithful departed who have PUT thee ON BY WATER AND THE SPIRIT, and do thou call and set them on thy right side at the last day as thou hast promised, o our Lord and our God

When he ministers his fingers, first of his right hand three times, he says

Let my fingers rehearse thy praises and my mouth thy thanksgiving. By the nails in thy hands and thy feet, by the spear which pierced thy side pardon me mine offences and my sins

and when of the left hand, he says

Keep me, o Lord, from all deceitful men and let thy right hand help me and from wicked works preserve me for ever. Amen.

And when he drinks the deaconess he says

THEY SHALL BE SATISFIED WITH THE PLENTEOUSNESS OF THY HOUSE

⟨*and the rest*⟩

And wiping the chalice with a sponge he says

(*In mar Ephraim*)

Wipe away, o Lord, with the sponge of thy mercy all mine offences, and the sins which I have committed before thee pardon in thy lovingkindness, o king Christ who givest us life, whose holy mysteries I have ministered. Vouchsafe me with the just who have loved thee and with the righteous who have desired thee to serve thee, o my Lord, in thine heavenly kingdom which is everlasting, continually, o my Lord, and amen now and always for ever.

And he washes his hands and says

BE THOU MY JUDGE, O LORD, FOR I HAVE WALKED INNOCENTLY
and the rest ⟨*of Ps. xxvi*⟩

And he wipes his hands and says

BRING UNTO THE LORD, O YE MIGHTY, BRING YOUNG RAMS UNTO THE LORD
and the rest ⟨*of Ps. xxix*⟩.

And he sets the sedro of the departed

First the prumīon Let us all pray: let us ask mercy and grace from the Lord. O merciful Lord have mercy on us and help us. Glory be to him who by his death hath abolished our death and by being sacrificed for us hath made propitiation for all the children of Adam, the Good unto whom we shall be brought and whom we will glorify at this time and in all feasts and times and hours and seasons and all the days of life now and always and for ever

Sedro Thou that quickenest the dead and makest them that are buried to rise again, do thou receive, o my Lord, the souls of these thy servants whose commemoration we are this day accomplishing. Make them to dwell, o my Lord, IN THE BLESSED MANSIONS OF THE FATHER'S HOUSE WITH ABRAHAM AND ISAAC AND JACOB thy FRIENDS and with all the faithful and the saints who sleep in thine hope. Quicken them, o Lord, and set them at thy right hand and let thy mercies abound upon us all. And we will all of us send up glory and thanksgiving unto the holy Trinity now and always and for ever. *He continues* From God *and the rest. The voice: O our Lord Jesus Christ* Let not thy body and thy blood which we have received be unto us for judgement and for vengeance, o my Lord, but for the pardon of trespasses and for remission and for standing at thy right hand, halleluiah, with boldness. *And thou shalt give them drink of thy pleasures as out of a river* May thy body, o our Lord, which we have received and thy living blood which we have drunk in faith be a bridge and a passage whereby we may be delivered from fire and from hell, halleluiah, and may inherit life. *Glory* Let not the hands which have spread out their palms and received from thee the earnest, o Son of God, be drawn back at the judgement at the last day through the fierceness of the flame, halleluiah, yea by thee may they be stretched forth. *From everlasting* On the height of the tree on Golgotha our Saviour heard the voice of lamentations of the dead and he was moved and came down and brake the yoke of death from the necks of the buried, halleluiah: he comforted them. *The smoke* A sweet savour, o Lord, to thy servants and thine handmaids be this offering which we offer unto thee for them this day. May thy goodpleasure, o my Lord, be thereby appeased, and give them rest in thy mercy. *Examination* If by the blood of beasts Moses gave life to Reuben who sinned, how much more shall the faithful departed be pardoned by the living sacrifice that is sacrificed for them

And he says

Kurillīson Kurillīson Kurillīson

O our Lord, have mercy upon us, spare, o our Lord, have mercy upon us, o our Lord. Receive our service and our prayers and have mercy upon us. Glory be to thee, o God, glory to thee, o Creator, glory to thee, o king Christ, who hast pity on thy sinful servants

Our Father which art in heaven.

And taking leave of the throne and worshipping and kissing he says

Remain in peace, o holy and divine altar of the Lord. Henceforth I know not whether I shall return to thee or not. May the Lord vouchsafe me to see thee in THE CHURCH OF THE FIRSTBORN WHICH IS IN HEAVEN and on this covenant do I trust

Remain in peace, o holy propitiatory altar of the holy body and propitiatory blood which I have received from off thee. May it be to me for the pardon of offences and for the remission of sins and for boldness before thy fearful judgementseat, o our Lord and our God, for ever

Remain in peace, o holy altar, table of life, and entreat our Lord Jesus Christ for me that my remembrance may not cease from thee henceforth and for ever.

The order of the Kurbono is complete without defect.

⟨THE EULOGIA⟩

Again the prayer for the blessing of the bread

[5][*On the days of the holy fast of the XL days and on vigils after the kuddās, which is celebrated at midday during the fast and in the evening on vigils, let blessed bread be distributed among the people. And for this purpose we shall insert two prayers, one long and the other short: if there be not opportunity for the long one, he shall read the short one. Only if the bishop be present he shall bless the bread, and in his absence his deputy: if neither be present, then the priest who celebrates that day or some other shall bless it. Accordingly the servant of the church must prepare bread, divided into a sufficient number of portions, in a plate of silver or brass or some other metal and present it to be blessed*

The priest]

Glory be to the Father and to the Son and to the Holy Ghost who hath stretched out his right hand and blesseth this bread which is set upon our hands by his grace and his abundant mercies for ever

[*The people*]

Amen

[*The priest*]

O good dove and sustaining all flesh, o Lord, who GIVEST food to thy servants IN the fairness of the SEASONS, stretch out, o God, thine invisible right hand, bless [✠] this bread in thine

holy name and cause thy satiety and thy blessing and thy nourishment and thy fulness to abide therein so that it may be to us and to all who receive and partake of it for the sustenance of the body and for the pardon and healing of the soul and for provision for the journey of the way everlasting and for thanksgiving and praise and for the glory of thine holy name for ever

[*The people*

Amen

The priest]

The power of the Father and of the Son and of the Holy Ghost come and descend upon this burcᵉtho and bless it [✠]: and upon him that giveth it and upon him that receiveth and upon all that have laboured and have partaken and are partaking in it be the mercies of God in both worlds for ever and ever

[*The people*]

Amen

[*Another prayer*

May the grace of the Holy Trinity come from heaven and abide upon this ✠ ✠ ✠ burcᵉtho: and upon them that give it and them that receive it and them that minister it and all that have partaken and are partaking in it be the mercies of God in both worlds for ever and ever

The people

Amen

Then the bishop shall take a piece and eat it and distribute portions to each of the clergy: but if the bishop be not present then each of the priests shall take a piece in his hand saying

Grant us, o Lord God, by this burcᵉtho pardon of offences and remission of sins

And the priest who takes last shall distribute to the rest of the clergy and then one of the deacons shall distribute the eulogia to the people].

Note. P. 104 l. 23. The following, found in the Maronite text (Assemani *Cod. lit.* t. v p. 213) with different opening words, seems to be the continuation of the deacon's invitation: 'after being accounted worthy and receiving the body and the blood of our Saviour, the mystery and the earnest that passeth not away nor faileth. Pray we then that it abide in us in purity and for our part guard we it in integrity and holiness. To him be glory, the good Lord who hath accounted us worthy of this spiritual gift.'

II

THE EGYPTIAN RITE

II. THE EGYPTIAN RITE

1. Pp. 113–143. THE GREEK LITURGY OF S. MARK. The *textus receptus* (Paris 1583) as corrected by Dr. Swainson from *Vatican. MS. graec.* 1970 (*The Greek Liturgies* Cambr. 1884, pp. 2–72, *codex Rossanensis* xiith cent.) The additions are from (1) the greek passages of the coptic text, Assemani *Cod. liturg. eccl. univ.* Romae 1754, t. vii append.: (2) Giorgi *Fragment. evangelii S. Johannis graeco-copto-thebaicum* Romae 1789, p. 353: (3) the Messina *kontakion* of S. James (cp. Swainson *op. cit.* pp. 310–314 col. 1): (4) Dr. Swainson's 2nd and 3rd columns, pp. 66-69, being the *rotulus vaticanus* (A. D. 1207) and the back of the Messina *kontakion* (xiith cent.): (5) the greek Egyptian S. Basil and S. Gregory in Renaudot *Liturg. orient. coll.* Francof. ad M. 1847, t. i pp. 80, 113, from *Paris. Bibl. nat. MS. graec.* 325 (xivth cent.).

2. Pp. 144–188. THE COPTIC LITURGY OF S. MARK OR S. CYRIL. Translated from *Bodl. MS. Huntingt.* 360 (copt.-arab. xiiith cent.) ff. 4–48a, 201a–204a, 53–60a, 207a–226, 86 sq., 227–286a, 109a–117a, 286–295a (alternative forms being omitted). The passages in simple square brackets are from the Liturgies and the Deacon's Manual published in Cairo in 1887: those in numbered square brackets from (1) Assemani *u. s.*: (2) *Bodl. MS. Marsh* 5 (copt.-arab. xivth cent.). The lections and psalm (for the 6th day of the 7th week of Lent i.e. the friday before Palm Sunday) are from *Bodl. MS. Huntingt.* 26 (xiiith cent.).

3. Pp. 189–193. THE ANAPHORA OF THE ETHIOPIC 'CHURCH ORDINANCES.' Translated from Ludolphus *Hist. æthiop. comment.* Francof. ad M. 1691, pp. 324–327.

4. Pp. 194–244. THE ETHIOPIC LITURGY OF THE APOSTLES. Translated from [A] *Brit. mus. MS. Or.* 545 (A.D. 1670–75) ff. 24–54, with corrections and some variants from [B] *Or.* 546 (1730–1737), [C] *Or.* 547 (1784–1800), [D] *Or.* 548 (1855–68) and [E] *Add.* 16202 (1756–1769). The text of the *trisagion* p. 218 is from Dillmann *Chrestomath. aethiop.* Lips. 1856, p. 46; the addition on p. 242 from Fabricius *Cod. apocr. nov. test.* pars iii, Hamb. 1719, p. 250. The lections and psalm (for the 6th day before the Sabbath of Palms i. e. the friday before Palm Sunday) are from *Brit. mus. MS. Add.* 16249 (modern copy of MS. of unassigned date).

1. THE LITURGY OF SAINT MARK

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ
ΤΟΥ ΑΓΙΟΥ ΑΠΟΣΤΟΛΟΥ ΚΑΙ ΕΥΑΓΓΕΛΙΣΤΟΥ ΜΑΡΚΟΥ
ΜΑΘΗΤΟΥ ΤΟΥ ΑΓΙΟΥ ΠΕΤΡΟΥ

⟨ENARXIS⟩

Εὐχὴ λεγομένη ἐν τῷ διακονικῷ

Ὁ διάκονος

Ἐπὶ *προσευχὴν στάθητε*

ὁ ἱερεύς

Εἰρήνη *πᾶσιν*

ὁ λαός

Καὶ *τῷ πνεύματι σοῦ*

ὁ διάκονος

Προσεύξασθε

ὁ λαός

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον

ὁ δὲ ἱερεὺς εὔχεται τὴν εὐχὴν ταύτην

Εὐχαριστοῦμεν καὶ ὑπερευχαριστοῦμέν σοι Κύριε ὁ θεὸς ἡμῶν ὁ πατὴρ τοῦ κυρίου *καὶ* θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ *κατὰ πάντα καὶ διὰ πάντων καὶ ἐν πᾶσιν ὅτι ἐσκέπασας ἐβοήθησας ἀντελάβου παρήγαγες ἡμᾶς τὸν παρελθόντα χρόνον τῆς ζωῆς ἡμῶν καὶ ἤγαγες ἡμᾶς ἕως τῆς ὥρας ταύτης ἀξιώσας πάλιν* παραστῆναι ἐνώπιόν *σου ἐν τόπῳ ἁγίῳ σου ἄφεσιν αἰτοῦντας τῶν ἁμαρτιῶν ἡμῶν καὶ ἱλασμὸν παντὶ τῷ λαῷ σου. καὶ δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ δὸς ἡμῖν τὴν ἁγίαν ἡμέραν ταύτην καὶ ἅπαντα τὸν χρόνον τῆς ζωῆς ἡμῶν ἐπιτελέσαι ἀναμαρτήτως μετὰ πάσης χαρᾶς ὑγείας σωτηρίας καὶ*

παντὸς ἁγιασμοῦ καὶ τοῦ σοῦ φόβου. πάντα δὲ φθόνον, πάντα πειρασμόν, πᾶσαν σατανικὴν ἐνέργειαν, πᾶσαν πονηρῶν ἀνθρώπων ἐπιβουλὴν ἐκδίωξον ἀφ' ἡμῶν ὁ Θεὸς καὶ ἀπὸ τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας· τὰ καλὰ καὶ τὰ συμφέροντα ἡμῖν ἐπιχορήγησον καὶ εἴ τί σοι ἡμάρτομεν ἐν λόγῳ ἢ ἔργῳ ἢ κατὰ διάνοιαν σὺ ὡς ἀγαθὸς καὶ φιλάνθρωπος παριδεῖν καταξίωσον καὶ μὴ ἐγκαταλίπῃς ἡμᾶς ὁ Θεὸς τοὺς ἐλπίζοντας ἐπί σοι μηδὲ εἰσενέγκῃς ἡμὰς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ καὶ ἐκ τῶν ἔργων αὐτοῦ· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ

ἐκφώνως

δι' οὗ [καὶ] μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Προσεύξασθε ὑπὲρ τοῦ βασιλέως

ὁ λαός

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον

ὁ δὲ ἱερεὺς ἐπεύχεται

Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ ὁ πατὴρ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, *δεόμεθα καὶ παρακαλοῦμέν σε τὸν βασιλέα ἡμῶν ἐν εἰρήνῃ καὶ ἀνδρείᾳ καὶ δικαιοσύνῃ διαφύλαξον· καθυπόταξον αὐτῷ ὁ Θεὸς πάντα* ἐχθρὸν καὶ πολέμιον, *ἐπίλαβοῦ ὅπλου καὶ θυρεοῦ καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ, δὸς αὐτῷ ὁ Θεὸς νίκας, εἰρηνικὰ φρονεῖν* [πρὸς] *ἡμᾶς καὶ πρὸς τὸ ὄνομά σου τὸ ἅγιον ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι τῶν ἡμερῶν αὐτοῦ ἥρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ*

ἐκφώνως

δι' οὗ καὶ μεθ' οὗ σοὶ [ἡ] δόξα καὶ τὸ κράτος *σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ὁ λαός

Ἀμήν.

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Προσεύξασθε ὑπὲρ τοῦ πάπα καὶ τοῦ ἐπισκόπου

ὁ λαός

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον

ὁ ἱερεύς

Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ ὁ πατὴρ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, *δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ τὸν ἁγιώτατον καὶ μακαριώτατον καὶ ἀρχιερέα ἡμῶν πάπαν τὸν δ. καὶ τὸν ὁσιώτατον ἐπίσκοπον τὸν δ. συντηρῶν συντήρησον ἡμῖν αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς ἐκτελοῦντας τὴν ὑπὸ σοῦ ἐμπεπιστευμένην ἁγίαν ἀρχιερωσύνην κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα,* ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας, *σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις πρεσβυτέροις διακόνοις ὑποδιακόνοις ἀναγνώσταις ψάλταις τε καὶ λαϊκοῖς, σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καὶ μόνης καθολικῆς ἐκκλησίας, εἰρήνην καὶ ὑγείαν καὶ σωτηρίαν αὐτοῖς χαριζόμενος· τὰς δὲ εὐχὰς αὐτῶν ἃς ποιοῦσιν ὑπὲρ ἡμῶν καὶ ἡμεῖς ὑπὲρ αὐτῶν πρόσδεξαι Κύριε εἰς τὸ ἅγιον καὶ ἐπουράνιον καὶ λογικόν σου θυσιαστήριον, πάντα δὲ ἐχθρὸν τῆς ἁγίας σου ἐκκλησίας καθυπόταξον* ὑπὸ τοὺς πόδας *αὐτῶν* ἐν τάχει· *χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ*

ἐκφώνως

δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

⟨MASS OF THE CATECHUMENS⟩

⟨THE LITTLE ENTRANCE⟩

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Ἐπὶ προσευχὴν στάθητε

ὁ λαός

Κύριε ἐλέησον

ὁ δὲ ἱερεὺς ἐπεύχεται

εὐχὴ τῆς εἰσόδου καὶ εἰς τὸ θυμίαμα

Δέσποτα Χριστὲ ὁ θεὸς ἡμῶν ὁ τὴν δωδεκάφωτον λαμπάδα τῶν δώδεκα ἀποστόλων ἐκλεξάμενος καὶ ἐξαποστείλας αὐτοὺς

ἐν ὅλῳ τῷ κόσμῳ κηρῦξαι καὶ διδάξαι τὸ εὐαγγέλιον τῆς βασιλείας *σου* καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ *καὶ* ἐμφυσήσας εἰς τὰ πρόσωπα αὐτῶν καὶ *εἰπὼν* αὐτοῖς Λάβετε Πνεῦμα ἅγιον *τὸν παράκλητον*· ἄν τινων ἀφίετε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἄν τινων κρατεῖτε κεκράτηνται· *οὕτως καὶ ἐφ' ἡμᾶς τοὺς περιεστηκότας δούλους σου ἐν τῇ εἰσόδῳ τῆς ἱερουργίας ταύτης ἐπισκόπους πρεσβυτέρους διακόνους ἀναγνώστας ψάλτας τε καὶ λαϊκοὺς σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας· ῥῦσαι ἡμᾶς Κύριε ἀπὸ ἀρᾶς καὶ κατάρας καὶ ἀπὸ ἀναθέματος καὶ δεσμοῦ καὶ ἀφορισμοῦ καὶ ἐκ τῆς μερίδος τοῦ ἀντικειμένου καὶ* καθάριον *ἡμῶν τὰ χείλη καὶ τὴν καρδίαν* ἀπὸ παντὸς μολυσμοῦ *καὶ* ἀπὸ πάσης ῥᾳδιουργίας *ἵνα ἐν* καθαρᾷ καρδίᾳ *καὶ καθαρῷ συνειδότι προσφέρωμέν σοι τὸ θυμίαμα τοῦτο* εἰς ὀσμὴν εὐωδίας *καὶ εἰς ἄφεσιν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ*

ἐκφώνως

δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ [τὸ] κράτος *σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

Ὁ διάκονος

Ὀρθοί

καὶ ψάλλουσιν τό

Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ
ἀθάνατος ὑπάρχων
καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν
σαρκωθῆναι
ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας
ἀτρέπτως ἐνανθρωπήσας
σταυρωθείς τε Χριστὲ ὁ Θεὸς θανάτῳ θάνατον πατήσας

εἷς ὢν τῆς ἁγίας τριάδος
συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι
σῶσον ἡμᾶς

καὶ γίνεται ἡ εἴσοδος τοῦ εὐαγγελίου.

Καὶ λέγει ὁ διάκονος

Ἐπὶ προσευχὴν στάθητε

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Ἐπὶ προσευχὴν στάθητε

ὁ λαός

Κύριε ἐλέησον

ὁ ἱερεὺς εὔχεται
εὐχὴ τοῦ τρισαγίου

Δέσποτα Κύριε Ἰησοῦ Χριστὲ ὁ συναΐδιος Λόγος τοῦ ἀνάρχου Πατρός, ὁ καθ' ἡμᾶς γενόμενος κατὰ πάντα χωρὶς ἁμαρτίας *ἐπὶ σωτηρίᾳ τοῦ γένους ἡμῶν, ὁ ἐξαποστείλας τοὺς ἁγίους σου μαθητὰς καὶ ἀποστόλους* κηρῦξαι καὶ διδάξαι τὸ εὐαγγέλιον τῆς βασιλείας *σου* καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ *σου· αὐτὸς καὶ νῦν δέσποτα* ἐξαπόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου *καὶ καταύγασον* τοὺς ὀφθαλμοὺς τῆς διανοίας *ἡμῶν εἰς κατανόησιν τῶν θείων σου λογίων καὶ ἱκάνωσον ἡμᾶς ἀκροατὰς αὐτῶν γενέσθαι καὶ* μὴ μόνον ἀκροατὰς *ἀλλὰ καὶ* ποιητὰς λόγου *γενομένους εἰς τὸ* καρποφορῆσαι *καὶ* ποιῆσαι καρποὺς ἀγαθοὺς *ἀνὰ* τριάκοντα καὶ ἑξήκοντα καὶ ἑκατὸν *ὅπως* καταξιωθῶμεν τῆς βασιλείας *τῶν οὐρανῶν*

ἐκφώνως

καὶ ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου *Κύριε*

[ὁ λαός

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον]

ἐκφώνως

σὺ γὰρ εἶ ὁ εὐαγγελισμὸς σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν Κύριε ὁ Θεὸς καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν καὶ τὸν τρισάγιον ὕμνον ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος *ἀθάνατος ἐλέησον ἡμᾶς.*

(THE LECTIONS)

Καὶ μετὰ τὸν τρισάγιον σφραγίζει ὁ ἱερεὺς τὸν λαὸν λέγων

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

εἶτα τό

Πρόσχωμεν

Ο ΑΠΟΣΤΟΛΟΣ.

Ο ΠΡΟΛΟΓΟΣ ΤΟΥ ΑΛΛΗΛΟΥΙΑ.

Οἱ διάκονοι κατὰ ῥητὸν λέγουσι

Κύριε εὐλόγησον

ὁ ἱερεὺς λέγει

Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει ὑμῖν τῇ αὐτοῦ χάριτι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ ἱερεὺς πρὸ τοῦ εὐαγγελίου βάλλει θυμίαμα λέγων οὕτως

Θυμίαμα προσφέρομεν ἐνώπιον τῆς ἁγίας δόξης σου *ὁ Θεός, ὁ προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου πνεύματος· ὅτι εὐλογημένος ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.*

Ὁ διάκονος ὅτε μέλλει εἰπεῖν τὸ εὐαγγέλιον λέγει

Κύριε εὐλόγησον

ὁ ἱερεύς

Ὁ Κύριος εὐλογήσει καὶ ἐνισχύσει καὶ ἀκροατὰς ἡμᾶς ποιήσει τοῦ ἁγίου αὐτοῦ εὐαγγελίου ὁ ὢν εὐλογητὸς Θεὸς *νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας *τῶν αἰώνων.* ἀμήν

ὁ διάκονος

Στάθητε· ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

καὶ λέγει τὸ ΕΥΑΓΓΕΛΙΟΝ.

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS⟩

Ὁ διάκονος τὴν συναπτήν

[1][*Ἐπὶ προσευχὴν στάθητε*

Προσεύξασθε ὑπὲρ τῶν ζώντων· προσεύξασθε ὑπὲρ τῶν νοσούντων· προσεύξασθε ὑπὲρ τῶν ἀποδήμων

ὁ λαός

Κύριε ἐλέησον

Προσεύξασθε (1) *ὑπὲρ τῶν ἀγαθῶν ἀέρων καὶ τῶν καρπῶν τῆς γῆς* (2) *ὑπὲρ τῆς συμμέτρου ἀναβάσεως τῶν ποταμίων ὑδάτων* (3) *ὑπὲρ τῶν ἀγαθῶν ὑετῶν καὶ σπορίμων τῆς γῆς*

Ὁ ἱερεὺς ἐπεύχεται

Τοὺς νοσοῦντας Κύριε τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς *ἴασαι*

Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφοὺς ἢ μέλλοντας ἀποδημεῖν ἐν παντὶ τόπῳ κατεύοδωσον

ἕκαστον εἰς τὸν καιρόν

(1) *Τοὺς ἀγαθοὺς ὑετοὺς κατάπεμψον ἐπὶ τοὺς χρῄζοντας καὶ ἐπιδεομένους τόπους* (2) *Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ μέτρον αὐτῶν κατὰ τὴν σὴν χάριν* (3) *Τοὺς καρποὺς τῆς γῆς αὔξησον εἰς* σπέρμα καὶ εἰς θερισμόν

ὁ λαός

Κύριε ἐλέησον

Προσεύξασθε ὑπὲρ τῆς σωτηρίας ἀνθρώπων καὶ κτηνῶν· προσεύξασθε ὑπὲρ τῆς σωτηρίας τοῦ κόσμου καὶ τῆς πόλεως ταύτης· προσεύξασθε ὑπὲρ τῶν φιλοχρίστων ἡμῶν βασιλέων

ὁ λαός

Κύριε ἐλέησον

Προσεύξασθε ὑπὲρ τῶν αἰχμαλώτων· προσεύξασθε ὑπὲρ τῶν κοιμηθέντων· προσεύξασθε ὑπὲρ τῆς θυσίας ἡμῶν προσφερόντων· προσεύξασθε ὑπὲρ τῶν θλιβομένων· προσεύξασθε ὑπὲρ τῶν κατηχουμένων· προσεύξασθε

ὁ λαός

Κύριε ἐλέησον]

Τὴν βασιλείαν τοῦ δούλου σου ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς ἐν εἰρήνῃ καὶ ΑΝΔΡΕΙΑ *καὶ* ΔΙΚΑΙΟΣΥΝΗ *καὶ γαληνότητι διαφύλαξον*

Τὴν ταπεινὴν καὶ ἐλεεινὴν καὶ φιλόχριστον πόλιν ταύτην ῥῦσαι αὐτὴν ὁ Θεὸς ἀφ' ἡμερῶν πονηρῶν, *ἀπὸ λιμοῦ λοιμοῦ καὶ ἐπαναστάσεως ἐθνῶν ὡς καὶ* ΝΙΝΕΥΙ *τῆς πόλεως ἐφείσω ὅτι* ἐλεήμων *καὶ* οἰκτίρμων *εἶ καὶ* ἀμνησίκακος *ἐπὶ* κακίᾳ *ἀνθρώπων. σὺ διὰ τοῦ προφήτου σου Ἡσαΐου εἶπας* Ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης τοῦ σῶσαι αὐτὴν δι' ἐμὲ καὶ διὰ Δαυεὶδ τὸν παῖδά μου· *διὸ δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ* ὑπερασπίσαι *τῆς πόλεως ταύτης διὰ τὸν μάρτυρα καὶ εὐαγγελιστὴν Μάρκον τὸν ὑποδείξαντα ἡμῖν* ὁδὸν *τῆς* σωτηρίας· *χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ*

ἐκφώνως

δι' οὗ καὶ μεθ' οὗ σοὶ ἡ ΔΟΞΑ *καὶ τὸ* ΚΡΑΤΟΣ *σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς* αἰῶνας τῶν αἰώνων.

Ὁ διάκονος

Ἄρξαι

καὶ λέγουσι τὸν ΣΤΙΧΟΝ.

Ὁ διάκονος λέγει τὰς γ'

[1][*Προσεύξασθε ὑπὲρ τῆς εἰρήνης τῆς ἁγίας μόνης καθολικῆς καὶ ἀποστολικῆς ὀρθοδόξου τοῦ Θεοῦ ἐκκλησίας*]

ὁ ἱερεὺς ἐπεύχεται

Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ ὁ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, *δεόμεθα καὶ παρακαλοῦμέν σε* τὴν ἐξ *οὐρανοῦ* εἰρήνην βράβευσον ταῖς *ἁπάντων ἡμῶν* καρδίαις *ἀλλὰ καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι*

[1][ὁ διάκονος

Προσεύξασθε ὑπὲρ τοῦ ἀρχιερέως ἡμῶν πάπα ἀββᾶ τοῦ δ. πάπα καὶ πατριάρχου κυρίου ἀρχιεπισκόπου τῆς μεγάλης πόλεως Ἀλεξανδρίας καὶ τῶν ὀρθοδόξων ἡμῶν ἐπισκόπων

ὁ ἱερεύς]

Τὸν ἁγιώτατον καὶ μακαριώτατον ἡμῶν πάπαν τὸν δ. καὶ τὸν ὁσιώτατον ἡμῶν ἐπίσκοπον τὸν δ. συντηρῶν συντήρησον ἡμῖν αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς ἐκτελοῦντας τὴν ὑπὸ σοῦ ἐμπεπιστευμένην ἁγίαν ἀρχιερωσύνην κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα, ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας, *σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις πρεσβυτέροις διακόνοις ὑποδιακόνοις ἀναγνώσταις ψάλταις, σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας*

[1][ὁ διάκονος

Προσεύξασθε ὑπὲρ τῆς ἁγίας ἐκκλησίας ταύτης καὶ τῶν συνελεύσεων ἡμῶν

ὁ ἱερεύς]

Τὰς ἐπισυναγωγὰς ἡμῶν Κύριε εὐλόγησον, δὸς αὐτὰς ἀκωλύτως καὶ ἀνεμποδίστως γενέσθαι κατὰ τὸ ἅγιόν σου θέλημα· οἴκους εὐχῶν, οἴκους εὐλογιῶν ἡμῖν τε καὶ τοῖς μεθ' ἡμᾶς δούλοις σου εἰς τὸν αἰῶνα δώρησαι. ἐξεγέρθητι Κύριε καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου, φυγέτωσαν πάντες οἱ μισοῦντες *τὸ ὄνομά σου τὸ ἅγιον· τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον εὐλόγησον, ποίησον αὐτὸν* εἰς χιλιάδας *καὶ* μυριάδας *καὶ*

μὴ κατισχύσῃ θάνατος ἁμαρτίας καθ' ἡμῶν μηδὲ κατὰ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ

ἐκφώνως

δι' οὗ καὶ μεθ' οὗ σοὶ ἡ Δόξα καὶ τὸ Κράτος *σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

(THE GREAT ENTRANCE)

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Βλέπετε μή τις τῶν κατηχουμένων.

Καὶ ψάλλουσιν

Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες καὶ τῇ ζωοποιῷ τριάδι τὸν τρισάγιον ὕμνον προσᾴδοντες πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν ὡς τὸν βασιλέα τῶν ὅλων ὑποδεξάμενοι ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν. Ἀλληλούϊα.

Ὁ ἱερεὺς βάλλει θυμίαμα εἰς τὴν εἴσοδον καὶ εὔχεται

Κύριε ὁ θεὸς ἡμῶν ὁ πάντων ἀπροσδεὴς καὶ δεσπόζων πάσης κτίσεως, *πρόσδεξαι τὸ θυμίαμα τοῦτο ἐξ ἀναξίου χειρὸς προσφερόμενον καὶ τῆς παρὰ σοῦ εὐλογίας πάντας ἡμᾶς ἀξίωσον· σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*

Καὶ εἰσέρχονται τὰ ἅγια εἰς τὸ θυσιαστήριον καὶ ὁ ἱερεὺς εὔχεται οὕτως

Ἅγιε ὕψιστε φοβερὲ ὁ ἐν ἁγίοις ἀναπαυόμενος Κύριε *αὐτὸς ἡμᾶς ἁγίασον καὶ ἀξίωσον ἡμᾶς τῆς φοβερᾶς ἱερωσύνης καὶ προσάγαγε ἡμᾶς τῷ τιμίῳ σου θυσιαστηρίῳ μετὰ* πάσης συνειδήσεως ἀγαθῆς *καὶ* καθάριον

ἡμῶν τὰς καρδίας ἀπὸ παντὸς μολυσμοῦ, πᾶσαν αἴσθησιν πονηρὰν ἐκδίωξον ἀφ' ἡμῶν, ἁγίασον τὸν νοῦν καὶ τὴν ψυχὴν καὶ δὸς ἡμῖν τὴν τῶν ἁγίων πατέρων ἡμῶν ἐπιτελεῖν λατρείαν μετὰ φόβου σου ἐξιλασκομένοις τὸ πρόσωπόν σου διὰ παντός· σὺ γὰρ εἶ ὁ εὐλογῶν καὶ ἁγιάζων τὰ σύμπαντα καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

(THE KISS OF PEACE)

Ὁ διάκονος

Ἀσπάσασθε ἀλλήλους [ἐν φιλήματι ἁγίῳ]

ὁ ἱερεὺς εὐχὴν τοῦ ἀσπασμοῦ

Δέσποτα Κύριε παντοκράτορ *οὐρανόθεν ἐπίβλεψον ἐπὶ τὴν ἐκκλησίαν σου καὶ ἐπὶ πάντα τὸν λαόν σου καὶ πᾶν τὸ ποίμνιόν σου καὶ σῶσον πάντας ἡμᾶς τοὺς ἀναξίους δούλους σου, τὰ θρέμματα τῆς σῆς ἀγέλης, καὶ δώρησαι ἡμῖν τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην καὶ τὴν σὴν βοήθειαν καὶ κατάπεμψον ἡμῖν* τὴν δωρεὰν τοῦ *παναγίου σου* πνεύματος *ὅπως* ἐν καθαρᾷ καρδίᾳ καὶ συνειδήσει ἀγαθῇ ἀσπασώμεθα ἀλλήλους ἐν φιλήματι ἁγίῳ, *μὴ ἐν* δόλῳ, *μὴ ἐν* ὑποκρίσει, *μὴ τὴν τοῦ ἀλλοτρίου κεκτημένοι προαίρεσιν ἀλλὰ* ἄμωμον καὶ ἄσπιλον, ἓν ἑνὶ πνεύ-ματι, ἐν τῷ συνδέσμῳ τῆς εἰρήνης *καὶ* τῆς ἀγάπης ἓν σῶμα καὶ ἓν πνεῦμα, *ἐν* μιᾷ πίστει καθὼς καὶ ἐκλήθημεν ἐν μιᾷ ἐλπίδι τῆς κλήσεως *ἡμῶν ὅπως* καταντήσωμεν οἱ πάντες εἰς τὴν *θείαν καὶ ἀπέραντον στοργήν· ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.*

Εἶτα ὁ ἱερεὺς βάλλει θυμίαμα λέγων

Θυμίαμα *προσφέρεται* τῷ ὀνόματί *σου· ἀναληφθήτω δὴ δεόμεθα ἐκ τῶν πενιχρῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν εἰς τὸ*

ὑπερουράνιόν σου θυσιαστήριον εἰς ὀσμὴν εὐωδίας, εἰς ἱλασμὸν παντὸς τοῦ λαοῦ σου· ὅτι σοὶ πρέπει πᾶσα δόξα τιμὴ προσκύνησις καὶ εὐχαριστία τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(THE CREED)

Καὶ μετὰ τὸν ἀσπασμὸν ἐκφωνεῖ ὁ διάκονος

Προσφέρειν κατὰ τρόπους στάθητε.

Ὁ ἱερεὺς σφραγίζων τοὺς δίσκους καὶ τὰ ποτήρια ἐκφωνεῖ

Πιστεύω εἰς ἑνὰ Θεὸν Πατέρα παντοκράτορα κτλ

καὶ ὅταν λέγῃ ὁ λαὸς *καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου* **⟨ὁ ἱερεὺς⟩ ποιεῖ σταυρόν·** *καὶ σταυρωθέντα ὑπὲρ ἡμῶν* **καὶ πάλιν σφραγίζει·** *καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον.*

Ὁ διάκονος

Ἐπὶ προσευχὴν στάθητε

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Προσεύξασθε ὑπὲρ τῶν προσφερόντων

ὁ ἱερεὺς λέγει εὐχὴν τῆς προθέσεως

Δέσποτα Ἰησοῦ Χριστὲ Κύριε, ὁ συνάναρχος Λόγος τοῦ ἀνάρχου Πατρὸς καὶ τοῦ ἁγίου Πνεύματος, ὁ μέγας ἀρχιερεύς, ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβὰς καὶ ἀναγαγὼν ἐκ φθορᾶς τὴν ζωὴν ἡμῶν, ὁ δοὺς ἑαυτὸν ἀμνὸν ἄμωμον ὑπὲρ τῆς τοῦ κόσμου ζωῆς· δεόμεθα καὶ παρακαλοῦμέν σε Κύριε φιλάνθρωπε ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα ἃ ἡ παναγία τράπεζα ὑποδέχεται δι' ἀγγελικῆς λειτουργίας καὶ ἀρχαγγελικῆς χοροστασίας καὶ ἱερατικῆς ἱερουργίας εἰς σὴν δόξαν καὶ ἀνακαινισμὸν τῶν ἡμετερῶν ψυχῶν· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς

σου υἱοῦ δι' οὗ καὶ μεθ' οὗ σοὶ [ἡ] δόξα καὶ τὸ κράτος *σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας τῶν αἰώνων.

⟨ANAPHORA⟩

⟨THE THANKSGIVING⟩

Ὁμοίως καὶ μετὰ τὴν πίστιν σφραγίζει ὁ ἱερεὺς τὸν λαὸν ἐκφωνῶν

Ὁ Κύριος μετὰ πάντων

ὁ λαός

Καὶ μετὰ τοῦ πνεύματος σοῦ

ὁ ἱερεύς

Ἄνω *ἡμῶν τὰς* καρδίας

ὁ λαός

Ἔχομεν πρὸς *τὸν Κύριον*

ὁ ἱερεύς

Εὐχαριστήσωμεν *τῷ* Κυρίῳ

ὁ λαός

Ἄξιον *καὶ δίκαιον*

ὁ διάκονος

Πετάσατε

ὁ ἱερεὺς ἄρχεται τῆς ἀναφορᾶς

Ἀληθῶς γὰρ ἄξιόν ἐστιν *καὶ δίκαιον* ὅσιόν τε *καὶ* πρέπον *καὶ ταῖς ἡμετέραις ψυχαῖς* ἐπωφελὲς ὁ ὢν δέσποτα Κύριε *Θεὲ Πάτερ παντοκράτορ σὲ* αἰνεῖν *σὲ ὑμνεῖν σοὶ εὐχαριστεῖν* σοὶ ἀνθομολογεῖσθαι *νύκτωρ τε καὶ καθ' ἡμέραν ἀκαταπαύστῳ στόματι καὶ ἀσιγήτοις χείλεσι καὶ ἀσιωπήτῳ καρδίᾳ, σοὶ τῷ* ποιήσαντι τὸν οὐρανὸν καὶ *τὰ ἐν τῷ οὐρανῷ*, γῆν καὶ *τὰ ἐν τῇ γῇ*, θαλάσσας πηγὰς *ποταμοὺς λίμνας καὶ* πάντα τὰ ἐν αὐτοῖς, *σοὶ τῷ* ποιήσαντι *τὸν* ἄνθρωπον κατ' *ἰδίαν* εἰκόνα καὶ καθ' ὁμοίωσιν ᾧ *καὶ ἐχαρίσω* τὴν ἐν παραδείσῳ τρυφήν· *παραβάντα δὲ αὐτὸν* οὐχ ὑπερεῖδες οὐδὲ ἐγκατέλιπες *ἀγαθὲ ἀλλὰ πάλιν ἀνεκαλέσω διὰ νόμου, ἐπαιδαγώγησας διὰ προφητῶν, ἀνέπλασας*

καὶ ἀνεκαίνισας διὰ τοῦ φρικτοῦ καὶ ζωοποιοῦ καὶ οὐρανίου μυστηρίου τούτου, πάντα δὲ ἐποίησας διὰ τῆς σῆς σοφίας, τοῦ φωτὸς τοῦ ἀληθινοῦ, τοῦ μονογενοῦς σου υἱοῦ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ σοὶ σὺν αὐτῷ καὶ ἁγίῳ Πνεύματι εὐχαριστοῦντες προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον λατρείαν ταύτην ἣν προσφέρει σοι Κύριε πάντα τὰ ἔθνη ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν, ἀπὸ ἄρκτου καὶ [4][μέχρι] μεσημβρίας, ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ ὀνόματι τῷ ἁγίῳ σου καὶ θυσία καθαρά, ἐπιθυσία καὶ προσφορά.

(THE INTERCESSION)

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ μνήσθητι Κύριε τῆς ἁγίας καὶ μόνης καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ γῆς περάτων μέχρι τῶν περάτων αὐτῆς, πάντων τῶν λαῶν καὶ πάντων τῶν ποιμνίων σου

Τὴν ἐξ οὐρανοῦ εἰρήνην βράβευσον ταῖς ἁπάντων ἡμῶν καρδίαις ἀλλὰ καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι

Τὸν βασιλέα, τὰ στρατιωτικά, τοὺς ἄρχοντας, βουλάς, δήμους, γειτονίας, εἴσοδος καὶ ἔξοδος ἡμῶν ἐν πάσῃ εἰρήνῃ κατακόσμησον

Βασιλεῦ τῆς εἰρήνης τὴν σὴν εἰρήνην δὸς ἡμῖν [4][πάντα γὰρ ἀπέδωκας ἡμῖν]· ἐν ὁμονοίᾳ καὶ ἀγάπῃ κτῆσαι ἡμᾶς ὁ Θεός· ἐκτὸς σοῦ ἄλλον οὐκ οἴδαμεν, τὸ ὄνομά σου ὀνομάζομεν· ζωοποίησον τὰς ἁπάντων ἡμῶν ψυχὰς καὶ μὴ κατισχύσῃ θάνατος ἁμαρτίας καθ' ἡμῶν μηδὲ κατὰ παντὸς τοῦ λαοῦ σου

Τοὺς νοσοῦντας Κύριε τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς ἴασαι· ἀπόστησον ἀπ' αὐτῶν καὶ ἀφ' ἡμῶν πᾶσαν νόσον καὶ μαλακίαν, τὸ πνεῦμα τῆς ἀσθενείας ἐξέλασον ἀπ' αὐτῶν· τοὺς ἐν μακροῖς ἀρρωστήμασι προκατακειμένους ἐξανάστησον, τοὺς ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένους ἴασαι, τοὺς ἐν φυλακαῖς ἢ ἐν μετάλλοις ἢ δίκαις ἢ καταδίκαις ἢ ἐν ἐξορίαις ἢ πικρᾷ δουλείᾳ ἢ φόροις κατεχομένους πάντας

ἐλέησον, *πάντας ἐλευθέρωσον*· ὅτι σὺ ὁ θεὸς *ἡμῶν* ὁ λύων *τοὺς* πεπεδημένους, ὁ ἀνορθῶν *τοὺς* κατερραγμένους, *ἡ ἐλπὶς τῶν* ἀπελπισμένων, *ἡ βοήθεια τῶν ἀβοηθήτων, ἡ ἀνάστασις τῶν πεπτωκότων, ὁ λιμὴν τῶν χειμαζομένων, ὁ ἔκδικος τῶν καταπονουμένων. πάσῃ ψυχῇ χριστιανῇ θλιβομένῃ* καὶ περιεχομένῃ *δὸς ἔλεος, δὸς ἄνεσιν, δὸς ἀνάψυξιν, ἀλλὰ καὶ ἡμῶν Κύριε τὰς κατὰ ψυχὴν νόσους ἴασαι, τὰς σωματικὰς ἀσθενείας θεράπευσον ἰατρὲ ψυχῶν καὶ σωμάτων· ἐπίσκοπε πάσης σαρκὸς* ἐπίσκεψαι *καὶ ἴασαι* ἡμᾶς *διὰ* τοῦ σωτηρίου σου

Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφοὺς ἢ μέλλοντας ἀποδημεῖν ἐν παντὶ τόπῳ κατευόδωσον εἴτε διὰ γῆς ἢ ποταμῶν ἢ λιμνῶν ἢ ὁδοιποριῶν ἢ οἱουδήποτε τρόπου τὴν πορείαν ποιοῦντας, πάντας πανταχοῦ ἀποκατάστησον εἰς λιμένα εὔδιον, εἰς λιμένα σωτήριον, σύμπλους καὶ συνοδοιπόρος αὐτῶν γενέσθαι καταξίωσον, ἀπόδος τοῖς οἰκείοις αὐτῶν χαίροντας χαίρουσιν, ὑγιαίνοντας ὑγιαίνουσιν· ἀλλὰ καὶ ἡμῶν Κύριε τὴν παρεπιδημίαν τὴν ἐν τῷ βίῳ τούτῳ ἀβλαβῆ καὶ ἀχείμαστον μέχρι τέλους διαφύλαξον

(1) *Τοὺς ὑετοὺς ἀγαθοὺς πλουσίως κατάπεμψον ἐπὶ τοὺς χρῄζοντας καὶ ἐπιδεομένους τόπους· εὔφρανον καὶ* ἀνακαίνισον *τῇ καταβάσει αὐτῶν* τὸ πρόσωπον τῆς γῆς *ἵνα* ἐν ταῖς σταγόσιν αὐτῆς εὐφρανθήσεται ἀνατέλλουσα

(2) *Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ ἴδιον μέτρον αὐτῶν· εὔφρανον καὶ* ἀνακαίνισον *τῇ ἀναβάσει αὐτῶν* τὸ πρόσωπον τῆς γῆς, τοὺς ἀ˝λακας αὐτῆς μέθυσον, πλήθυνον τὰ γεννήματα αὐτῆς

(3) *Τοὺς καρποὺς τῆς γῆς Κύριε εὐλόγησον, σώους καὶ ἀκεραίους ἡμῖν διατήρησον, παράστησον ἡμῖν αὐτοὺς εἰς* σπέρμα καὶ *εἰς* θερισμὸν *ἵνα* ἐν ταῖς στάγοσιν αὐτῆς εὐφρανθήσεται ἀνατέλλουσα

εὐλόγησον *καὶ νῦν Κύριε* τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου *διὰ* τοὺς πτωχοὺς τοῦ λαοῦ *σου, διὰ τὴν* χήραν καὶ

διὰ τὸν ὀρφανόν, *διὰ τὸν ξένον* καὶ *διὰ τὸν* προσήλυτον, *δι' ἡμᾶς* πάντας τοὺς ἐλπίζοντας ἐπί σε καὶ ἐπικαλουμένους τὸ ὄνομά σου *τὸ ἅγιον*· οἱ *γὰρ* ὀφθαλμοὶ πάντων εἴς σε ἐλπίζουσιν καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ. ὁ διδοὺς τροφὴν πάσῃ σαρκὶ πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν *ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν*

Βασιλεῦ τῶν βασιλευόντων καὶ κύριε τῶν κυριευόντων, *τὴν βασιλείαν τοῦ δούλου σου τοῦ ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν βασιλέως ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς ἐν εἰρήνῃ καὶ* ἀνδρείᾳ καὶ δικαιοσύνῃ *διαφύλαξον· καθυπόταξον αὐτῷ ὁ Θεὸς πάντα* ἐχθρὸν καὶ πολέμιον *ἐνφύλιόν τε καὶ ἀλλόφυλον·* ἐπιλαβοῦ ὅπλου καὶ θυρεοῦ καὶ ἀνάστηθι εἰς *τὴν* βοήθειαν *αὐτοῦ καὶ* ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῶν καταδιωκόντων *αὐτόν·* ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐν ἡμέρᾳ πολέμου, κάθισον ἐκ τῆς ὀσφύος αὐτοῦ ἐπὶ τὸν θρόνον αὐτοῦ, λάλησον εἰς τὴν καρδίαν *αὐτοῦ* ἀγαθὰ ὑπὲρ *τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ* ἵνα *καὶ ἡμεῖς* ἐν τῇ *γαληνότητι* αὐτοῦ ἥρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι *τῇ εἴς σε καταληφθῶμεν*

Τῶν ἐν πίστει Χριστοῦ προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν τὰς ψυχὰς ἀνάπαυσον Κύριε ὁ θεὸς ἡμῶν μνησθεὶς τῶν ἀπ' αἰῶνος *προπατόρων πατέρων πατριαρχῶν προφητῶν ἀποστόλων μαρτύρων ὁμολογητῶν ἐπισκόπων ὁσίων δικαίων, παντὸς* πνεύματος *ἐν πίστει Χριστοῦ* τετελειωμένων *καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ τὴν ὑπόμνησιν ποιούμεθα καὶ τοῦ ἁγίου πατρὸς ἡμῶν Μάρκου τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ τοῦ ὑποδείξαντος ἡμῖν* ὁδὸν σωτηρίας

Χαῖρε κεχαριτωμένη, ὁ Κύριος μετά σου· εὐλογημένη σὺ ἐν γυναιξὶν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου *ὅτι ἔτεκες σωτῆρα τῶν ψυχῶν ἡμῶν*

ἐκφώνως

Ἐξαιρέτως τῆς παναγίας ἀχράντου εὐλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας

Ὁ διάκονος

Κύριε εὐλόγησον

ὁ ἱερεύς

Ὁ Κύριος εὐλογήσει σε *τῇ αὐτοῦ χάριτι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ὁ διάκονος τὰ ΔΙΠΤΥΧΑ ΤΩΝ ΚΕΚΟΙΜΗΜΕΝΩΝ

ὁ δὲ ἱερεὺς κλινόμενος ἐπεύχεται

Καὶ τούτων πάντων τὰς ψυχὰς ἀνάπαυσον δέσποτα Κύριε ὁ θεὸς ἡμῶν ἐν ταῖς τῶν ἁγίων σου σκηναῖς, ἐν τῇ βασιλείᾳ σου, *χαριζόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν σου ἀγαθὰ* ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη ἃ ἡτοίμασας ὁ Θεὸς τοῖς ἀγαπῶσι τὸ ὄνομά σου *τὸ ἅγιον. αὐτῶν μὲν τὰς ψυχὰς ἀνάπαυσον καὶ* βασιλείας *οὐρανῶν* καταξίωσον, *ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα δώρησαι καὶ δὸς ἡμῖν* μερίδα καὶ κλῆρον ἔχειν *μετὰ πάντων* τῶν ἁγίων *σου*

Τῶν προσφερόντων τὰς θυσίας, τὰς προσφοράς, τὰ εὐχαριστήρια πρόσδεξαι ὁ Θεὸς εἰς τὸ ἅγιον καὶ ἐπουράνιον καὶ νοερόν σου θυσιαστήριον εἰς τὰ μεγέθη τῶν οὐρανῶν διὰ τῆς ἀρχαγγελικῆς σου λειτουργίας, τῶν τὸ πολὺ καὶ ὀλίγον, κρύφα καὶ παρρησίᾳ, βουλομένων καὶ οὐκ ἐχόντων καὶ τῶν ἐν τῇ σήμερον ἡμέρᾳ τὰς προσφορὰς προσενεγκάντων, ὡς προσεδέξω τὰ δῶρα τοῦ δικαίου *σου* Ἄβελ

καὶ βάλλει θυμίαμα ὁ ἱερεὺς καὶ λέγει

τὴν θυσίαν τοῦ πατρὸς ἡμῶν Ἀβραάμ, Ζαχαρίου τὸ θυμίαμα, Κορνηλίου τὰς ἐλεημοσύνας *καὶ τῆς* χήρας *τὰ δύο λεπτά, πρόσδεξαι καὶ αὐτῶν τὰ εὐχαριστήρια καὶ ἀντίδος αὐτοῖς ἀντὶ τῶν* φθαρτῶν *τὰ* ἄφθαρτα, *ἀντὶ τῶν* ἐπιγείων *τὰ* οὐράνια, *ἀντὶ τῶν* προσκαίρων *τὰ* αἰώνια

Τὸν ἁγιώτατον καὶ μακαριώτατον πάπαν τὸν δ. ὃν προέγνως

καὶ [προώρισας] προχειρίσασθαι τὴν ἁγίαν σου καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν καὶ τὸν ὁσιώτατον ἐπίσκοπον τὸν δ. τὸν ἡμέτερον συντηρῶν συντήρησον αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς ἐκτελοῦντας αὐτοὺς τὴν ὑπὸ σοῦ ἐμπεπιστευμένην ἁγίαν σου ἀρχιερωσύνην κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα, ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας

Μνήσθητι δὲ καὶ τῶν ἁπανταχοῦ ὀρθοδόξων ἐπισκόπων πρεσβυτέρων διακόνων ὑποδιακόνων ἀναγνωστῶν ψαλτῶν μοναζόντων ἀειπαρθένων χηρῶν λαϊκῶν

Μνήσθητι Κύριε τῆς ἁγίας Χριστοῦ τοῦ θεοῦ ἡμῶν πόλεως καὶ τῆς βασιλευούσης καὶ τῆς πόλεως ἡμῶν ταύτης, πάσης πόλεως καὶ χώρας καὶ τῶν ἐν ὀρθοδόξῳ πίστει Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν

Μνήσθητι Κύριε πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους Θεοῦ καὶ βοηθείας ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων

Μνήσθητι Κύριε τῶν ἐν αἰχμαλωσίᾳ ὄντων ἀδελφῶν ἡμῶν· δὸς αὐτοῖς εἰς οἰκτιρμοὺς ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς

Μνήσθητι Κύριε ἐν ἐλέει καὶ οἰκτιρμοῖς καὶ ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀναξίων δούλων σου καὶ τὰς ἁμαρτίας ἡμῶν ἐξάλειψον ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεός

Μνήσθητι Κύριε καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου καὶ τὰς ἁμαρτίας μου ἐξάλειψον ὡς φιλάνθρωπος Θεός, συμπάρεσο δὲ ἡμῖν λειτουργοῦσι τῷ παναγίῳ σου ὀνόματι

Τὰς ἐπισυναγωγὰς ἡμῶν Κύριε εὐλόγησον, τὴν εἰδωλολατρείαν τέλεον ἐκρίζωσον ἀπὸ τοῦ κόσμου, τὸν σατανᾶν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρίαν σύντριψον ὑπὸ τοὺς πόδας ἡμῶν, τοὺς ἐχθροὺς τῆς ἐκκλησίας σου Κύριε ὡς πάντοτε καὶ νῦν ταπείνωσον, γύμνωσον αὐτῶν τὴν ὑπερηφανίαν, δεῖξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν, τὰς ἐπιβουλὰς αὐτῶν καὶ

τὰς μαγγανίας καὶ τὰς πανουργίας ἃς ποιοῦσι καθ' ἡμῶν ἀπράκτους ποίησον· ἐξεγέρθητι Κύριε καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου καὶ φυγέτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες *τὸ ὄνομα σου τὸ ἅγιον, τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον* [4][*ποίησον*] ἐπ' εὐλογίαις *χιλίας* χιλιάδας *καὶ μυρίας* μυριάδας, 5 *ποιοῦντας τὸ θέλημά σου τὸ ἅγιον*

ὁ διάκονος

Οἱ καθήμενοι ἀνάστητε

ὁ ἱερεὺς λέγει εὐχήν

Λύτρωσαι δεσμίους, ἐξέλου τοὺς ἐν ἀνάγκαις, πεινῶντας 10 *χόρτασον, ὀλιγοψυχοῦντας παρακάλεσον,* πεπλανημένους ἐπίστρεψον, *ἐσκοτισμένους φωταγώγησον, πεπτωκότας ἔγειρον,* καλεγομένους στήριζον, *νενοσηκότας ἴασαι, πάντας ἄγαγε εἰς τὴν ὁδὸν τῆς* σωτηρίας, *σύναψον καὶ αὐτοὺς τῇ ἁγίᾳ σου ποίμνῃ, ἡμᾶς δὲ ῥῦσαι* ἀπὸ τῶν ἀνομιῶν *ἡμῶν φρουρὸς ἡμῶν* 15 *καὶ* ἀντιλήπτωρ *κατὰ πάντα* γενόμενος.

〈THE THANKSGIVING CONTINUED〉

Ὁ διάκονος

Εἰς ἀνατολὰς βλέψατε

καὶ κλίνει ὁ ἱερεὺς καὶ εὔχεται 20

Σὺ γὰρ εἶ ὁ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι· *σοὶ παραστήκουσι* χίλιαι χιλιάδες καὶ μύριαι μυριάδες *ἁγίων* ἀγγέλων *καὶ ἀρχαγγέλων στρατιαί, σοὶ παραστήκουσι τὰ δύο τιμιώτατά σου* ζῶα, 25 *τὰ πολυόμματα χερουβὶμ καὶ τὰ ἑξαπτέρυγα* σεραφὶμ ἃ δυσὶ μὲν πτέρυξι τὰ πρόσωπα καλύπτοντα *καὶ* δυσὶ τοὺς πόδας καὶ δυσὶν ἱπτάμενα *καὶ* κέκραγεν ἕτερος πρὸς τὸν ἕτερον *ἀκαταπαύστοις στόμασι καὶ ἀσιγήτοις θεολογίαις τὸν ἐπινίκιον καὶ τρισάγιον ὕμνον ᾄδοντα βοῶντα δοξολογοῦντα* κεκραγότα *καὶ* 30

λέγοντα τῇ μεγαλοπρεπεῖ *σου* δόξῃ Ἅγιος ἅγιος ἅγιος Κύριος σαβαὼθ πλήρης *ὁ οὐρανὸς καὶ* ἡ γῆ τῆς ἁγίας σου δόξης

ἐκφώνως

πάντοτε μὲν πάντα σε ἁγιάζει ἀλλὰ καὶ μετὰ πάντων τῶν σε ἁγιαζόντων δέξαι δέσποτα Κύριε καὶ τὸν ἡμέτερον ἁγιασμὸν σὺν αὐτοῖς ὑμνούντων καὶ λεγόντων

ὁ λαός

Ἅγιος ἅγιος ἅγιος Κύριος σαβαὼθ
πλήρης *ὁ οὐρανὸς καὶ* ἡ γῆ τῆς ἁγίας σου δόξης

ὁ ἱερεὺς σφραγίζων τὰ ἅγια λέγει

Πλήρης *γάρ ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς καὶ* ἡ γῆ τῆς ἁγίας σου δόξης διὰ τῆς ἐπιφανείας τοῦ κυρίου *καὶ* θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· *πλήρωσον ὁ Θεὸς καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐλογίας διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου πνεύματος· ὅτι αὐτὸς* ὁ κύριος *καὶ θεὸς καὶ* παμβασιλεὺς *ἡμῶν* Ἰησοῦς *ὁ χριστὸς* τῇ νυκτὶ ᾗ παρεδίδου ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν *καὶ τὸν ὑπὲρ πάντων ὑφίστατο θάνατον* σαρκὶ *συνανακλιθεὶς μετὰ τῶν ἁγίων αὐτοῦ μαθητῶν καὶ ἀποστόλων* ἄρτον λαβὼν *ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων αὐτοῦ* χειρῶν, ἀναβλέψας εἰς τὸν οὐρανὸν *πρὸς σὲ τὸν ἴδιον πατέρα θεὸν δὲ ἡμῶν καὶ θεὸν τῶν ὅλων,* εὐχαριστήσας εὐλογήσας *ἁγιάσας* κλάσας διέδωκε τοῖς *ἁγίοις καὶ μακαρίοις αὐτοῦ* μαθηταῖς *καὶ ἀποστόλοις* εἰπών

ἐκφώνως

Λάβετε φάγετε

ὁ διάκονος

Ἐκτείνατε [4][*οἱ πρεσβύτεροι*]

ὁ ἱερεὺς ἐκφώνως

τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν κλώμενον *καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν*

ὁ λαός

Ἀμήν

ὁ δὲ ἱερεὺς λέγει ἐπευχόμενος

ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λαβὼν *καὶ κεράσας ἐξ οἴνου καὶ ὕδατος*, ἀναβλέψας εἰς τὸν οὐρανὸν *πρὸς σὲ τὸν ἴδιον πατέρα θεὸν δὲ ἡμῶν καὶ θεὸν τῶν ὅλων*, εὐχαριστήσας *εὐλογήσας ἁγιάσας πλήσας Πνεύματος ἁγίου μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις* εἰπών

ἐκφώνως

Πίετε ἐξ αὐτοῦ πάντες

ὁ διάκονος

Ἔτι ἐκτείνατε

ὁ ἱερεὺς ἐκφώνως

τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν *καὶ* πολλῶν ἐκχυνόμενον *καὶ διαδιδόμενον* εἰς ἄφεσιν ἁμαρτιῶν

ὁ λαός

Ἀμήν

ὁ ἱερεὺς εὔχεται οὕτως

τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, πίνητε δὲ *καὶ* τὸ ποτήριον τοῦτο, τὸν *ἐμὸν* θάνατον καταγγέλλετε *καὶ τὴν ἐμὴν ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε* ἄχρις οὗ ἐὰν ἔλθω.

(THE INVOCATION)

Τὸν θάνατον, δέσποτα Κύριε παντοκράτωρ ἐπουράνιε *βασιλεῦ*, τοῦ *μονογενοῦς σου υἱοῦ* κυρίου δὲ *καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ* καταγγέλλοντες *καὶ τὴν τριήμερον καὶ μακαρίαν αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν καὶ τὴν ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδραν, καὶ τὴν δευτέραν καὶ φρικτὴν καὶ φοβερὰν αὐτοῦ παρουσίαν* ἀπεκδεχόμενοι ἐν ᾗ μέλλει ἔρχεσθαι κρῖναι ζῶντας καὶ νεκροὺς ἐν δικαιοσύνῃ *καὶ* ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· φεῖσαι *ἡμῶν* Κύριε *ὁ θεὸς ἡμῶν*· σοὶ ἐκ τῶν σῶν *δώρων προεθήκαμεν ἐνώπιόν σου καὶ δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ* ἐξαπόστειλον ἐξ ὕψους *ἁγίου σου*, ἐξ ἑτοίμου κατοικητηρίου σου, *ἐκ τῶν ἀπεριγράπτων κόλπων σου αὐτὸν* τὸν

παράκλητον, τὸ πνεῦμα τῆς ἀληθείας τὸ ἅγιον *τὸ κύριον τὸ ζωοποιόν, τὸ ἐν νόμῳ καὶ προφήταις καὶ ἀποστόλοις λαλῆσαν, τὸ πανταχοῦ παρὸν καὶ τὰ πάντα πληροῦν* ἐνεργοῦν *τε αὐτεξουσίως οὐ διακονικῶς ἐφ' οὓς* βούλεται *τὸν ἁγιασμὸν* εὐδοκίᾳ τῇ *σῇ, τὸ ἁπλοῦν τὴν φύσιν, τὸ πολυμερὲς τὴν ἐνέργειαν, τὴν τῶν θείων χαρισμάτων πηγήν, τὸ σοὶ ὁμοούσιον, τὸ ἐκ σοῦ* ἐκπορευόμενον, *τὸ σύνθρονον τῆς βασιλείας σου καὶ τοῦ μονογενοῦς σου υἱοῦ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἔπιδε ἐφ' ἡμᾶς καὶ ⟨ἐξαπόστειλον⟩ ἐπὶ τοὺς ἄρτους τούτους καὶ ἐπὶ τὰ ποτήρια ταῦτα τὸ Πνεῦμά σου τὸ Ἅγιον ἵνα αὐτὰ ἁγιάσῃ καὶ τελειώσῃ ὡς παντοδύναμος Θεός*

ἐκφώνως

καὶ ποιήσῃ τὸν μὲν ἄρτον σῶμα

ὁ λαός

Ἀμήν

ὁ ἱερεὺς ἐκφώνως

τὸ δὲ ποτήριον αἷμα τῆς καινῆς διαθήκης *αὐτοῦ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος καὶ* παμβασιλέως *ἡμῶν Ἰησοῦ Χριστοῦ*

ὁ διάκονος

Κατέλθετε οἱ διάκονοι, [1]*[συνεύξασθε οἱ πρεσβύτεροι]*

ὁ ἱερεὺς ἐκφώνως

ἵνα γένωνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν εἰς πίστιν, εἰς νῆψιν, εἰς ἴασιν, εἰς σωφροσύνην, εἰς ἁγιασμόν, εἰς ἐπανανέωσιν ψυχῆς σώματος καὶ πνεύματος, εἰς κοινωνίαν μακαριότητος ζωῆς *αἰωνίου* καὶ ἀφθαρσίας, *εἰς δοξολογίαν τοῦ παναγίου σου ὀνόματος, εἰς ἄφεσιν ἁμαρτιῶν, ἵνα σοῦ καὶ ἐν τούτῳ καθὼς καὶ ἐν παντὶ* δοξασθῇ *καὶ* ὑμνηθῇ *καὶ* ἁγιασθῇ *τὸ πανάγιον* καὶ ἔντιμον *καὶ δεδοξασμένον σου* ὄνομα *σὺν Ἰησοῦ Χριστῷ καὶ ἁγίῳ Πνεύματι*

ὁ λαός

Ὥσπερ ἦν καὶ ἐστὶν [1]*[καὶ ἔσται εἰς γενεὰν καὶ γενεὰν καὶ εἰς τοὺς σύμπαντας αἰῶνας τῶν αἰώνων. ἀμήν]*.

⟨THE LORD'S PRAYER⟩

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Προσεύξασθε

ὁ λαός

Κύριε ἐλέησον

ὁ ἱερεὺς εὔχεται καθ' ἑαυτόν

Θεὲ φωτὸς γεννήτορ, ζωῆς ἀρχηγέ, *χάριτος ποιητά, αἰωνίων θεμελιωτά, γνώσεως δωροδότα, σοφίας θησαυρέ, ἁγιωσύνης διδάσκαλε,* εὐχῶν καθαρῶν *δοχεῦ, ψυχῆς εὐεργέτα, ὁ τοῖς* ὀλιγοψύχοις *εἰς σὲ πεποιθόσι* διδοὺς εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, *ὁ ἀναγαγὼν ἡμᾶς* ἐξ ἀβύσσου *εἰς φῶς, ὁ δοὺς ἡμῖν ἐκ θανάτου* ζωήν, *ὁ χαρισάμενος ἡμῖν ἐκ δουλείας εἰς ἐλευθερίαν, ὁ τὸ ἐν ἡμῖν σκότος τῆς ἁμαρτίας διὰ τῆς παρουσίας τοῦ μονογενοῦς σου υἱοῦ λύσας· αὐτὸς καὶ νῦν δέσποτα Κύριε διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου πνεύματος καταύγασον* τοὺς ὀφθαλμοὺς τῆς διανοίας *ἡμῶν εἰς τὸ μεταλαβεῖν ἀκατακρίτως τῆς ἀθανάτου καὶ ἐπουρανίου ταύτης τροφῆς καὶ ἁγίασον ἡμᾶς* ὁλοτελεῖς ψυχῇ σώματι καὶ πνεύματι *ἵνα μετὰ τῶν ἁγίων σου μαθητῶν καὶ ἀποστόλων εἴπωμεν σοὶ τὴν προσευχὴν ταύτην τὸ Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*

ἐκφώνως

καὶ καταξίωσον ἡμᾶς δέσποτα φιλάνθρωπε Κύριε μετὰ παρρησίας *ἀκατακρίτως ἐν* καθαρᾷ καρδίᾳ, *ψυχῇ πεφωτισμένῃ, ἀνεπαισ-*

χύντῳ προσώπῳ, ἡγιασμένοις χείλεσιν τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα *καὶ λέγειν*

ὁ λαός

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

ὁ ἱερεὺς εὔχεται

Ναὶ Κύριε *Κύριε* μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *οἶδεν γὰρ ἡ πολλή σου εὐσπλαγχνία ὅτι οὐ* δυνάμεθα ὑπενεγκεῖν *διὰ τὴν πολλὴν ἡμῶν ἀσθένειαν, ἀλλὰ* ποίησον σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι *ἡμᾶς* ὑπενεγκεῖν· *σὺ γὰρ ἔδωκας ἡμῖν* ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ

ἐκφώνως

ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας *τῶν αἰώνων*

ὁ λαός

Ἀμήν.

(THE INCLINATION)

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Τὰς κεφαλὰς ἡμῶν [4][*τῷ Κυρίῳ κλίνωμεν*

ὁ λαός

Ἐνώπιον σοῦ Κύριε]

ὁ ἱερεὺς ἐπεύχεται

Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ ὁ καθήμενος ἐπὶ τῶν χερουβὶμ *καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ, ὁ ἐξ ὑδάτων οὐρανὸν σκευάσας καὶ τοῖς τῶν ἀστέρων χοροῖς τοῦτον κατακοσμήσας, ὁ ἐν ὑψίστοις ἀσωμάτους ἀγγέλων συστησάμενος στρατιὰς πρὸς ἀεννάους δοξολογίας· σοὶ ἐκλίναμεν τὸν αὐχένα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν τὸ τῆς δουλείας πρόσχημα σημαίνοντες καὶ δεόμεθά σου τὰς σκοτοειδεῖς τῆς ἁμαρτίας ἐφόδους ἐκ τῆς ἡμῶν διανοίας ἀπέλασον καὶ ταῖς τοῦ ἁγίου Πνεύματος θεοειδέσιν αὐγαῖς τὸν ἡμέτερον νοῦν καταφαίδρυνον ὅπως τῇ γνώσει σου πληθυνόμενοι ἀξίως μετάσχωμεν τῶν προκειμένων ἡμῖν ἀγαθῶν τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου υἱοῦ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, συγχωρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν διὰ τὴν πολλὴν καὶ ἀνεξιχνίαστόν σου ἀγαθότητα· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ*

[ἐκφώνως]

δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

(THE MANUAL ACTS)

Ἐκφωνεῖ ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Μετὰ φόβου Θεοῦ πρόσχωμεν

ὁ ἱερεὺς εὔχεται

Ἅγιε ὕψιστε φοβερὲ ὁ ἐν ἁγίοις ἀναπαυόμενος *Κύριε, ἁγίασον ἡμᾶς* τῷ λόγῳ τῆς *σῆς* χάριτος *καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου*

σου πνεύματος· σὺ γὰρ εἶπας δέσποτα Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος εἰμί. *Κύριος ὁ θεὸς ἡμῶν, ἀκατάληπτε Θεὲ Λόγε τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε συναΐδιε καὶ συνάναρχε, πρόσδεξαι τὸν ἀκήρατον ὕμνον σὺν τοῖς χερουβὶμ καὶ σεραφὶμ καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου ἐξ ἀναξίων μου χειλέων βοῶντος καὶ λέγοντος*

[δ λαός]

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον

ὁ ἱερεὺς ἐκφώνως

Τὰ ἅγια τοῖς ἁγίοις

ὁ λαός

Εἷς Πατὴρ ἅγιος, εἷς Υἱὸς ἅγιος, ἓν Πνεῦμα ἅγιον

εἰς ἑνότητα Πνεύματος ἁγίου

ἀμήν.

Ὁ ἱερεὺς σφραγίζων τὸν λαὸν ἐκφωνεῖ

Ὁ Κύριος μετὰ πάντων

ὁ λαός

Καὶ μετὰ τοῦ πνεύματος σοῦ

ὁ διάκονος

Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως [3][*τοῦ ἁγίου πατρὸς ἡμῶν τοῦ δ., παντὸς τοῦ κλήρου καὶ τοῦ φιλοχρίστου λαοῦ τοῦ Κυρίου δεηθῶμεν*

ὁ λαός

Κύριε ἐλέησον

Ἔτι δὲ καὶ ὑπὲρ σωτηρίας καὶ ἀφέσεως ἁμαρτιῶν τῷ προσενέγκαντι ἀδελφῷ ἡμῶν τοῦ Κυρίου δεηθῶμεν

καὶ κλάνει ὁ ἱερεὺς τὸν ἄρτον καὶ λέγει

Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἁγίοις

καὶ μελίζει ὁ ἱερεὺς λέγων τοῖς παροῦσιν

Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει διὰ τῆς μ[4][*ελίσεως τῶν ἁγίων καὶ ἀχράντων καὶ ζωοποιῶν αὐτοῦ μυστηρίων νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν*]

καὶ λέγει ὁ ἱερεύς

Κελεύετε

ὁ κλῆρος

Τὸ Πνεῦμα τὸ ἅγιον κελεύει καὶ ἁγιάζει

ὁ ἱερεύς

Ἰδοὺ ἡγίασται καὶ τετε-

ὁ λαός

Κύριε ἐλέησον

Καὶ ὑπὲρ μνήμης τῶν ὁσίων πατέρων ἡμῶν καὶ ἀδελφῶν εἴπωμεν πάντες ἐκτενῶς Κύριε ἐλέησον

ὁ λαός

Κύριε ἐλέησον].

λείωται [4][*καὶ γέγονεν εἰς σῶμα καὶ αἷμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν καὶ διαδίδονται τὰ ἅγια τοῖς ἁγίοις*] 5

ὁ κλῆρος γ′

Εἷς Πατὴρ ἅγιος, εἷς Υἱὸς ἅγιος, ἓν Πνεῦμα ἅγιον. ἀμήν.

⟨THE COMMUNION⟩

[2][ὁ διάκονος

Ἐν εἰρήνῃ Κυρίου ψάλλετε]

[5][ὁ λαὸς λέγει ψαλμὸν ρν′

Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἁγίοις αὐτοῦ

αἰνεῖτε αὐτὸν ἐν στερεώματι δυνάμεως αὐτοῦ

αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ

αἰνεῖτε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλωσύνης αὐτοῦ

αἰνεῖτε αὐτὸν ἐν ἤχῳ σάλπιγγος

αἰνεῖτε αὐτὸν ἐν ψαλτηρίῳ καὶ κιθάρᾳ

αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ

αἰνεῖτε αὐτὸν ἐν χορδαῖς καὶ ὀργάνῳ

Καὶ λέγει ὁ ἱερεύς 10

Ὁ Κύριος *μετὰ πάντων*

ὁ κλῆρος

Καὶ *μετὰ τοῦ πνεύματος σοῦ*

ὁ ἱερεὺς λέγει

Αὐτὸς ηὐλόγησεν, αὐτ[4][*ὸς ἡγίασεν,* 15 *αὐτὸς δὲ ἐτελείωσεν, αὐτὸς καὶ μεταδιδοῖ εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον*]

Καὶ μεταλαμβάνει ὁ ἱερεύς

εὐχή 20

Τῆς *κατὰ φιλανθρωπίαν* [3][*παρασχεθείσης ἡμῶν θείας χάριτος τὰ ὑπὲρ ἡμᾶς ἐτολμήσαμεν· προσερχόμεθα οὖν μετὰ φόβου τοῖς ἁγίοις σου μυστηρίοις δέσποτα αἰτούμενοι εἴ τι δι' ἀνθρωπίνην* 25 *ἀσθένειαν ἡμῖν παρῶπται συγγνώμων γενοῦ Κύριε ὁ θεὸς ἡμῶν*]

ἄλλο

Ὅν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων οὕτως ἐπιποθεῖ 30 ἡ ψυχή μου πρός σὲ ὁ Θεός

[4][ὁ διάκονος

Πρεσβύτεροι προσέλθετε]

(*Communion of the presbyters*)

αἰνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις

αἰνεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ

πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

καὶ τὸ ΚΟΙΝΩΝΙΚΟΝ τῇ ἡμέρᾳ].

[2] [Ὁ διάκονος

Ὀρθοὶ μεταλαβόντες τῶν θείων καὶ ἀχράντων καὶ ἀθανάτων καὶ φρικτῶν καὶ φοβερῶν καὶ ἐπουρανίων μυστηρίων τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μεγάλου ἀρχιερέως καὶ βασιλέως ἡμῶν Ἰησοῦ Χριστοῦ, αὐτῷ τῷ καταξιώσαντι ἡμᾶς ἐπὶ πᾶσιν εὐχαριστήσωμεν

ὁ λαός

. . . . . .

καθ' ἑκάστην ἡμέραν ὕμνον ἀναπέμπομέν σοι φιλάνθρωπε ὅτι σώζεις κόσμον σωτὴρ ἡμῶν].

[5] [ὁ διάκονος

Συνάχθητε καὶ εἰσέλθετε οἱ διάκονοι μετ' εὐλαβείας]

(*Communion of the deacons*)

(*Communion of the people*)

καὶ ὅταν μεταδιδοῖ τὸν κλῆρον ⟨ἢ τὸν λαὸν⟩ λέγει

Σῶμα ἅγιον τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ

καὶ εἰς τὸ ποτήριον λέγει

Αἷμα τίμιον τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

[4] [Καὶ μεταδοὺς λέγει

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεὸς καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων].

⟨THANKSGIVING⟩

Καὶ μετὰ τὸ πληρῶσαι λέγει ὁ διάκονος

Ἐπὶ προσευχὴν στάθητε

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Προσεύξασθε [5][*ὑπὲρ τῆς ἀξίας μεταλήψεως*]

ὁ λαός

Κύριε ἐλέησον

[2][*Περὶ τῶν ἀξιωθέντων μεταλαβεῖν τῶν ἁγίων καὶ ἀχράντων καὶ ἀθανάτων καὶ ἐπουρανίων μυστηρίων*

ὁ λαός

Κύριε ἐλέησον

Περὶ τῆς σωτηρίας παντὸς τοῦ λαοῦ

ὁ λαός

Κύριε ἐλέησον

Περὶ τῆς πίστεως καὶ εἰρήνης τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας

ὁ λαός

Κύριε ἐλέησον]

ὁ ἱερεὺς εὔχεται τὴν εὐχαριστίαν

Εὐχαριστοῦμέν σοι *δέσποτα Κύριε ὁ θεὸς ἡμῶν ἐπὶ τῇ μεταλήψει τῶν ἁγίων ἀχράντων ἀθανάτων καὶ ἐπουρανίων σου μυστηρίων ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ καὶ ἁγιασμῷ καὶ σωτηρίᾳ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν καὶ δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ Κύριε χάρισαι ἡμῖν τὴν* κοινωνίαν τοῦ *ἁγίου* σώματος *καὶ* τοῦ *τιμίου* αἵματος *τοῦ μονογενοῦς σου υἱοῦ εἰς πίστιν ἀκαταίσχυντον, εἰς* ἀγάπην ἀνυπόκριτον, *εἰς πλησμονὴν θεοσεβείας, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ χριστοῦ σου*

ἐκφώνως

δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν.

(THE INCLINATION)

[2][Ὁ διάκονος

Τὰς κεφαλὰς ὑμῶν ἐπὶ εὐλογίαις τῷ Κυρίῳ κλίνατε]

εἶτα ὁ ἱερεὺς στρέφεται πρὸς τὸν λαὸν λέγων

Ἄναξ μέγιστε καὶ τῷ Πατρὶ συνάναρχε ὁ τῷ σῷ κράτει τὸν ᾅδην σκυλεύσας καὶ τὸν θάνατον πατήσας καὶ τὸν ἰσχυρὸν *δεσμεύσας καὶ τὸν Ἀδὰμ ἐκ τάφου ἀναστήσας τῇ θεουργικῇ σου δυνάμει καὶ φωτιστικῇ αἴγλῃ τῆς σῆς ἀρρήτου θεότητος· αὐτὸς δέσποτα διὰ τῆς μεταλήψεως τοῦ ἀχράντου σου σώματος καὶ τοῦ τιμίου σου αἵματος ἐξαπόστειλον τὴν ἀόρατόν σου δεξιὰν τὴν πλήρη εὐλογιῶν καὶ πάντας ἡμᾶς εὐλόγησον οἰκτείρησον σθένωσον τῇ θεϊκῇ σου δυνάμει καὶ περίελε ἀφ' ἡμῶν τὴν κακοήθη καὶ ἁμαρτάδα σαρκικῆς ἐπιθυμίας ἐργασίαν, καταύγασον τοὺς νοητοὺς ἡμῶν ὀφθαλμοὺς τῆς περικειμένης ζοφερᾶς ἀνομίας, σύναψον ἡμᾶς τῷ παμμακαρίστῳ τῶν εὐαρεστησάντων σοι συλλόγῳ· ὅτι διὰ σοῦ καὶ σὺν σοὶ τῷ Πατρὶ καὶ τῷ παναγίῳ Πνεύματι πᾶς* ὕμνος πρέπει τιμὴ κράτος *προσκύνησίς τε* καὶ εὐχαριστία *νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας τῶν αἰώνων.

(THE DISMISSAL)

Ὁ διάκονος

Πορεύεσθε ἐν εἰρήνῃ

ὁ λαός

Ἐν ὀνόματι Κυρίου

ὁ ἱερεὺς ἐκφώνως

Ἡ ἀγάπη τοῦ Θεοῦ *καὶ Πατρός*, ἡ χάρις τοῦ *Υἱοῦ* κγρίογ δὲ *ἡμῶν* Ἰησοῦ Χριστοῦ, ἡ κοινωνία *καὶ* ἡ δωρεὰ τοῦ *παναγίου* Πνεύματος *εἴη* μετὰ πάντων *ἡμῶν νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ὁ λαός

Ἀμήν.

Εἴη τὸ ὄνομα Κγρίογ εὐλογημένον.

(IN THE SACRISTY)

Ὁ ἱερεὺς εὔχεται ἐν τῷ διακονικῷ λέγων

Ἔδωκας ἡμῖν δέσποτα τὸν ἁγιασμὸν ἐν τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου υἱοῦ· δὸς ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν τοῦ παναγίου Πνεύματος *καὶ φύλαξον ἡμᾶς ἀμώμους ἐν τῷ βίῳ καὶ ὁδήγησον εἰς τὴν τελείαν ἀπολύτρωσιν καὶ υἱοθεσίαν καὶ εἰς τὰς μελλούσας αἰωνίους ἀπολαύσεις· σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ὁ λαός

Ἀμήν

ὁ ἱερεύς

Εἰρήνη *πᾶσιν*

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

καὶ ἀπολύει λέγων

Εὐλόγηται ὁ Θεὸς ὁ εὐλογῶν καὶ ἁγιάζων καὶ *σκέπων* καὶ διατηρῶν πάντας *ἡμᾶς* διὰ τῆς μεθέξεως τῶν ἁγίων αὐτοῦ μυστηρίων ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας *τῶν αἰώνων*. ἀμήν.

2. THE LITURGY OF THE COPTIC JACOBITES

INCLUDING

THE ANAPHORA OF S. MARK OR S. CYRIL

⟨THE PROTHESIS⟩

⟨F. 4⟩ *A prayer of the patriarch Severus for the preparation of the holy altar of the Lord* [*which the priest says secretly*]

LORD, WHICH KNOWETH THE HEARTS OF ALL, which is HOLY AND DWELLETH IN THE HOLY PLACE, which is alone without sin and hath power to forgive sins: thou art the master that knowest mine unworthiness and mine unpreparedness and mine insufficiency for this thine holy service. And I have not the countenance to draw nigh and to OPEN MY MOUTH BEFORE THE PRESENCE OF THINE HOLY GLORY: but AFTER THE MULTITUDE OF THY MERCIES BE MERCIFUL TO ME THE SINNER and grant me to FIND GRACE AND MERCY in this hour and send down to me POWER FROM ON HIGH that I may begin and make ready and accomplish after thy goodpleasure thy holy service ACCORDING TO THE APPROVAL of thy will FOR A SWEETSMELLING SAVOUR. Yea, o our master, be with us, have fellowship with us in our working: bless us. For thou art the absolver of our sins, the light of our souls, our life and our strength and our boldness, and thou art he to whom we send up the glory and the honour and the worship, the Father and the Son and the Holy Ghost, for ever. Amen

[*He places the vessels in their places*]

A prayer after the preparation of the holy altar, to the Father

Thou, o Lord, hast taught us this great mystery of salvation: thou hast called us thy lowly and unworthy servants to be the ministers of thine holy altar: do thou also, o our master, enable us IN THE POWER OF thine HOLY SPIRIT to accomplish this ministry, to the end that without falling into judgement IN THE PRESENCE OF thy great GLORY we may bring thee A SACRIFICE OF PRAISE, glory and great comeliness in thy sanctuary. God who givest grace, who sendest

redemption, who workest ALL IN ALL: grant, o Lord, that our sacrifice be accepted in thy sight, FOR mine own sins and THE IGNORANCES OF thy PEOPLE, and that it be sanctified according to THE GIFT OF thine HOLY SPIRIT: in Christ Jesus our Lord through whom THE GLORY and the honour AND THE DOMINION befitteth thee with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and WORLD WITHOUT END. AMEN.

[*The priest takes the Lamb: then he washes his hands and says*

THOU SHALT PURGE ME WITH HYSSOP AND I SHALL BE CLEAN: THOU SHALT WASH ME AND I SHALL BE WHITER THAN SNOW. THOU SHALT MAKE ME HEAR OF JOY AND GLADNESS THAT THE BONES WHICH THOU HAST BROKEN MAY REJOICE

I WILL WASH MY HANDS IN INNOCENCY AND SO WILL I GO TO THINE ALTAR, O LORD, THAT I MAY SHOW THE VOICE OF THANKSGIVING. Alleluia.

Then he rubs the Lamb with his hand above and below and says

Grant, o Lord, that our sacrifice be accepted

⟨*and the rest as above*⟩

When thou offerest the oblation on behalf of any one whether alive or dead thou shalt mention his name here

If he be dead Remember, o Lord, thy servant *N or M* and grant him a place of rest and refreshment and repose in the dwellings of thy saints, in the bosom of our holy fathers. *And if it is on behalf of one who is sick, then he says as follows* Remember, o Lord, thy servant *N or M* and keep him by an angel of peace and make him whole. *And if it is on behalf of a traveller or travellers he shall say* Keep him by an angel of peace.

During the circuit of the Lamb on fasts

The choir

{*Psalm lxxiv*

Αλληλουια

FOR THE THOUGHT OF MAN SHALL TURN TO THY PRAISE, O Lord, AND THE RESIDUE OF THOUGHT SHALL KEEP FESTIVAL UNTO THEE by reason of the sacrifices and the oblations. Accept them}

Αλληλουια.

And when this is finished he shall wrap the Lamb in a silk veil and raise it on his head and in like manner the ministering deacon shall wrap the cruet of wine in a silk veil and raise it on his head also. And before each of them a deacon shall carry a lighted torch and they shall go round about the altar once while he says as follows

Glory and honour unto honour and glory to the allholy Trinity the Father and the Son and the Holy Ghost. Peace and edification upon the one only holy catholic apostolic church of God. Amen. Remember, o Lord, those who have offered thee these gifts and those for whom they have brought them and those through whom they have brought them: grant them all the recompense from heaven.

When the circuit is completed according to all that has been explained, he shall stand in his place with his face to the east and the deacon shall stand in his place with his face to the west

This is read by the deacon after the circuit of the Lamb during the signs

Αμην αμην αμην

Εις Πατηρ αγιος: εις Υιος αγιος: εν Πνευμα αγιον: αμην

Ευλογητος Κυριος ο Θεος εις τους αιωνας. αμην

Psalm cxvi

O PRAISE THE LORD ALL YE HEATHEN: PRAISE HIM ALL YE NATIONS. FOR HIS MERCIFUL KINDNESS IS EVER MORE AND MORE TOWARDS US: AND THE TRUTH OF THE LORD ENDURETH FOR EVER. αμην

Αλληλουια

The people

Δοξα Πατρι και Υιω και Πνευματι αγιω

Και νυν και αει και εις τους αιωνας των αιωνων. αμην

Αλληλουια.

Then he shall sign both together three times, i.e. with three crosses When he has inclined to his brethren the priests and said to them

Ευλογισον

they all answer him

Do thou ευλογισον

Then he shall stand in his place with the deacon and make the sign upon the bread and the wine three times

In the name of the Father and of the Son and of the Holy Ghost one God

the first sign

Blessed be God the Father almighty: amen

the second sign

Blessed be his onlybegotten Son Jesus Christ our Lord: amen

the third sign

Blessed be the Holy Ghost the Comforter: amen.

⟨*He puts the Lamb on the paten*⟩

Glory and honour unto honour and glory be to the allholy Trinity the Father and the Son and the Holy Ghost now and ever and world without end. Amen

⟨*He pours the wine into the chalice and adds thereto a little water*⟩.

⟨ENARXIS⟩

And after the deacons and the singers have answered him, he shall begin as follows

Pray

And he shall bow his head to the priests saying

Ευλογισον

and he shall turn himself towards the west and sign the people with the sign of the cross saying

Ειρηνη πασιν

and after the singers have answered him

Και τω πνευματι σου

he shall say the prayer of Thanksgiving]: *the first prayer of the morning*

Let us give thanks unto the doer of good and the merciful, God the Father of our Lord and our God and our Saviour Jesus Christ: for he hath sheltered us, he hath succoured us, he hath kept us, he hath redeemed us unto himself, he hath spared us, he hath helped us, he hath brought us to this hour. Let us therefore pray him that he keep us in this holy day and all the days of our life in all peace, the almighty Lord our God

ο διακων

Προσευξασθε. Pray that God have mercy upon us, that he compassionate us, that he HEAR us, that he receive our prayers and our supplications at our hands WHEN we CALL UPON him: that he receive the prayers and the supplications of his saints at their hands in our behalf for good at all times: that he account us worthy to receive from the communion of his blessed mystery the forgiveness of our sins

[*The priest shall say*]

Master Lord God almighty the Father of our Lord and our God and our Saviour Jesus Christ, we give thanks to thee as touching all things and for all things and in all things because thou hast sheltered us, thou hast succoured us, thou hast kept us, thou hast redeemed us unto thyself, thou hast spared us, thou hast helped us, thou hast brought us to this hour. For this cause we pray and beseech thy goodness, o lover of man, grant us to accomplish this holy day also and all the days of our life in all peace and thy fear. All envy, all temptation, all WORKING OF SATAN, the counsel of evil men, the uprising of enemies secret and open, [*he signs himself*] take away from us, [*he signs the people*] and from all thy people, [*he signs the altar*] and from this holy place of thine: but those things that are good and those that are expedient supply unto us. For it is thou that HAST GIVEN US POWER TO TREAD UPON SERPENTS AND SCORPIONS AND UPON ALL THE POWER OF THE ENEMY. AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL: in the grace and compassions and love towards mankind of thine only-

begotten Son our Lord and our God and our Saviour Jesus Christ: through whom THE GLORY and the honour AND THE DOMINION befitteth thee with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and WORLD WITHOUT END. AMEN.

A prayer over the prothesis of the holy oblation [secretly over the bread and the wine] when thou hast set it on the holy altar: to the Son

MASTER LORD JESUS CHRIST, eternal Son and Word of the spotless Father, of one substance with the Holy Ghost: for thou art THE LIVING BREAD WHICH CAME DOWN FROM HEAVEN and didst aforetime make thyself a LAMB WITHOUT SPOT FOR THE LIFE OF THE WORLD: we pray and beseech thy goodness, O lover of man, [*he signs the bread*] MAKE THY FACE TO SHINE UPON this bread, [*he signs the wine*] and upon this cup, which we have set upon this thy priestly table: [*first sign*] bless them, [*second sign*] sanctify them, [*third sign*] hallow them and change them, [*he points with his hand to the bread*] that this bread may become indeed thine holy body, [*he points with his hand to the wine*] and the mixture in this cup indeed thy precious blood. And may they become to us all for participation and healing and salvation of our souls and bodies and spirits. For thou art our God: THE GLORY befitteth thee AND THE DOMINION with thy good Father and the Holy Ghost the lifegiver and of one substance with thee now and ever and WORLD WITHOUT END. AMEN.

[*Then the priest covers the paten and the chalice each of them with a veil and he covers the whole with the prospharin.*

And he says the Absolution of the Son: he approaches the table and bows unto God and goes round the table and comes down in front of the altar and reads the absolution of the ministers while they are kneeling upon their knees: but otherwise he that is foremost among the priests shall read it, if he be present]

A prayer of Absolution, to the Son

Master Lord Jesus Christ the onlybegotten Son and Word of God the Father, who hath broken every bond of our sins through his saving lifegiving sufferings, who BREATHED INTO THE FACE of his saintly disciples and holy apostles SAYING TO THEM RECEIVE AN HOLY SPIRIT: WHOSESOEVER SINS YE REMIT THEY ARE REMITTED UNTO THEM AND WHOSESOEVER

SINS YE RETAIN THEY ARE RETAINED: thou therefore now, our master, through thine holy apostles hast given grace to them that labour in priesthood from time to time in thine holy church to remit sins on earth and to bind and loose every bond of unrighteousness. Now again we pray and beseech thy goodness, o lover of man, on behalf of thy servants my fathers and my brethren and mine own weakness, who bow their heads before thine holy glory: grant unto us thy mercy and loose the bonds of our sins, and if we have done ought wittingly or unwittingly or in fear of heart, whether in word or in deed, or from faintheartedness, do thou who knowest the feebleness of men, as a God good and a lover of man, bestow on us the forgiveness of our sins: bless us, purify us, absolve us, fill us with thy fear and direct us into thine holy good will. For thou art our God: the glory befitteth thee and the dominion with thy good Father and the Holy Ghost the lifegiver

and the rest

May thy servants ministering this day, the presbyter [*and he signs the celebrant once*], and the deacon [*and the deacons once*], and the clergy [*and the clergy once*], and all the people [*and the people once*], and my weakness [*and himself once*] be absolved out of the mouth of the allholy Trinity the Father and the Son and the Holy Ghost and out of the mouth of the one only holy catholic and apostolic church and out of the mouths of the xij apostles and out of the mouth of the contemplative evangelist Mark the holy apostle and martyr, and the holy patriarch Severus [and our doctor Dioscorus and S. Athanasius the apostolic and S. Peter sacred martyr pontiff and S. John Chrysostom] and S. Cyril and S. Basil and S. Gregory and out of the mouths of the cccxviij who were assembled in Nicaea and the cl of Constantinople and the cc of Ephesus and out of the mouth of our patriarch honoured father abba *N or M* and out of mine own mouth, the least though I be. For blessed and full of glory is thine holy name the Father and the Son and the Holy Ghost now and ever and world without end. Amen.

⟨MASS OF THE CATECHUMENS⟩

⟨THE CENSING⟩

[This shall be sung during the offering of the incense of the Paul

This is the censer of pure gold bearing the sweet spice that was in the hands of Aaron the priest while he offered a sweet savour upon the altar]

A prayer of the incense [secretly] when thou hast set it on the altar: thou sayest it within the veil

God the eternal, without beginning and without end, GREAT IN his COUNSEL and mighty IN HIS WORKS, who is in all places and with all beings: be with us also, our master, in this hour and stand in the midst of us all: purify our hearts and sanctify our souls and cleanse us from all sins which we have done willingly or unwillingly and grant us to offer before thee reasonable oblations and sacrifices of praise and a spiritual sweet savour ENTERING IN WITHIN THE VEIL in the holy of holies

And we pray thee, our master: remember, o Lord, the peace of the one only holy catholic and apostolic church

ο διακων λεγει

Προσευξασθε υπερ της ειρηνης της αγιας μονης καθολικης και αποστολικης ορθοδοξου του Θεου εκκλησιας

which is from one end of the world to the other

Remember, o Lord, our

patriarch the honoured father abba *N or M*

ο διακων λεγει

Προσευξασθε υπερ του πατριαρχα ημων παπα αββα *N* η *M* κυριου αρχιεπισκοπου της μεγαλοπολεως Αλεξανδριας και του ορθοδοξου επισκοπου

preserve him in safety unto us many years and in peaceful times

Remember, o Lord, our congregations: bless them

ο διακων λεγει

Προσευξασθε υπερ της αγιας εκκλησιας ταυτης και των συνελευσεων ημων

grant that they be to us without hindrance: that they be held without impediment after thine holy and blessed will, houses of prayer, houses of purity, houses of blessing. Bestow them on us, o Lord, and on thy servants who come after us for ever. ARISE, o LORD GOD, LET all THINE ENEMIES BE SCATTERED, LET ALL THEM THAT HATE thine holy name FLEE FROM BEFORE THY FACE: but let thy people be in blessings unto THOUSAND THOUSANDS AND TEN THOUSAND TIMES TEN THOUSAND doing thy will. In the grace

⟨*and the rest*⟩

[*After finishing the three prayers he shall come down and present the incense*]

[*This is sung before the reading of the Paul on anniversaries and fasts*

We adore thee, o Christ, and thy good Father and the Holy Ghost for thou hast {come}, thou hast saved us].

A prayer after the incense: thou sayest it outside the veil: to the Son

O Christ our God, the great who art faithful and true, the onlybegotten Son and Word of God the Father, THINE holy NAME IS OINTMENT POURED FORTH AND IN EVERY PLACE INCENSE IS OFFERED TO thine holy NAME AND A purified sacrifice: we pray thee, our master, accept our supplications and LET our PRAYER BE SET FORTH IN THY SIGHT AS THE INCENSE AND THE LIFTING UP OF OUR HANDS AS AN EVENING SACRIFICE: for thou art the true evening sacrifice, who was himself offered up for our sins on the precious cross after the will of thy good Father, who art blessed with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

⟨THE LECTIONS⟩

⟨1. Epistle of S. Paul⟩

[*The preface of the Paul: the beginning of the epistle to the Romans*

PAUL THE SERVANT OF OUR LORD JESUS CHRIST, CALLED TO BE AN APOSTLE, SEPARATED UNTO THE GOSPEL OF GOD

then the deacon reads three stichoi from the chapter

{THIS KNOW ALSO THAT IN THE LAST DAYS . . . . . TO THE KNOWLEDGE OF THE TRUTH 2 *Tim. iii* 1-7}

and after that he says if the abba patriarch is present

For THE GRACE OF OUR LORD JESUS CHRIST shall be WITH THY pure SPIRIT, my lord honoured father pontiff papa abba *Cyril*

when the abba patriarch is not present, if the matran is there or the bishop the following shall be said

With our father metropolitan *or* bishop abba *N or M* may the clergy and all the laity be saved in the Lord. Amen: so be it

and if more of the fathers be present, the following shall be said

For GRACE SHALL BE WITH YOU and PEACE together. Amen: so be it.]

A prayer after the Apostle [*said by the associate priest*], *to the Son*

Lord of knowledge and DISPENSER OF WISDOM, WHO DISCOVEREST DEEP THINGS OUT OF DARKNESS and GIVEST UTTERANCE to them that proclaim good tidings IN GREAT POWER, who of thy goodness didst call Paul, WHO sometime WAS A PERSECUTOR, to be A CHOSEN VESSEL and wast WELLPLEASED in him that he should be CALLED TO BE AN APOSTLE and a PREACHER of THE GOSPEL OF thy KINGDOM, o Christ our God: do thou also now, o good and lover of man, we pray thee, bestow on us and on all thy people a mind without distraction and a purified understanding that we may know and understand how profitable are thine holy teachings which have been read to us now through him: and as he was like unto thee, thou PRINCE OF LIFE, so make us also worthy to be like unto him in deed and faith, giving glory to thine holy name, GLORYING IN thy CROSS at all times: and to thee we send up the glory and the honour and the worship with thy good Father and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

⟨2. The Catholic Epistle⟩

[*The preface of the Catholicon*

Καθολικον: our father {James}

then the deacon shall read from the book as many verses as are fitting

My beloved {BE PATIENT THEREFORE . . . . . THE COMING OF THE LORD DRAWETH NIGH *S. James v 7, 8*}

and at the conclusion he shall say

LOVE NOT THE WORLD NEITHER THE THINGS THAT ARE IN THE WORLD: THE WORLD PASSETH AWAY AND THE LUST

THEREOF: BUT HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER. Amen.]

A prayer after the Catholicon [*said by the associate secretly*], *to the Father*

Lord our God, who by thine holy apostles didst MAKE KNOWN unto us THE MYSTERY OF THE GLORIOUS GOSPEL OF thy CHRIST, and didst give them ACCORDING TO the great immeasurable GIFT OF thy GRACE TO PREACH among all NATIONS THE GOOD TIDINGS OF THE inscrutable RICHES of thy mercy: we pray thee, our master, account us worthy of a part and a lot with them. Grant us evermore to follow their footsteps and to imitate their conflict and to have fellowship with them in the labours which they accepted for godliness' sake. Watch over thine holy church which thou hast founded by their means and bless the sheep of thy flock and make to grow this VINE WHICH THY RIGHT HAND HATH PLANTED: in Christ Jesus our Lord through whom

and the rest.

⟨3. The Acts of the Apostles⟩

[*The choir*

Response of the Praxis

Blessed art thou in truth with thy good Father and the Holy Ghost: for thou hast {come}, thou hast saved us]

[*A prayer of incense* [*of the Praxis*]

O God, who didst accept the sacrifice of Abraham and in the stead of Isaac didst prepare for him a sheep: even so again accept at our hands also, our master, the sacrifice of this incense and send us in recompense thereof thy rich mercy, making us to be clean from all illsavour of sin and make us worthy to SERVE before thy goodness, o lover of man, IN HOLINESS AND RIGHTEOUSNESS ALL THE DAYS of our life[a]

Remember, o Lord, the peace

unto the end thereof ⟨p. 150⟩]

[*He completes the three prayers and the three circuits and offers the incense.*

The preface of the Praxis

Πραξις of our fathers the apostles: their holy blessing be with us

[a] In *Huntingt.* 360 f. 29 this prayer is given as an alternative for that on p. 150.

then the deacon shall read from the book as many verses as are fitting

{AND WHEN THEY WERE COME TO JERUSALEM . . . . . EVEN AS HE DID UNTO US *Acts xv* 4–8}

and at the conclusion he shall say this

BUT THE WORD OF THE LORD shall GROW and shall be MULTIPLIED and shall be MIGHTY and shall be established in the holy church of God. Amen.]

⟨The Trisagion⟩

[*After the reading of the synaxar this shall be said before the prayer of the Gospel*

The choir

Αγιος ο Θεος, αγιος ισχυρος, αγιος αθανατος
ο εκ παρθενου γεννηθεις
ελεησον ημας

Αγιος ο Θεος, αγιος ισχυρος, αγιος αθανατος
ο σταυρωθεις δι' ημας
ελεησον ημας

Αγιος ο Θεος, αγιος ισχυρος, αγιος αθανατος
ο αναστας εκ των νεκρων και ανελθων εις τους ουρανους
ελεησον ημας

Δοξα Πατρι και Υιω και αγιω Πνευματι
και νυν και αει και εις τους αιωνας
Αγια τριας ελεησον ημας.]

⟨4. The Gospel⟩

A prayer before the Gospel, to the Son

Master Lord Jesus Christ our God, who said to his saintly disciples and holy apostles MANY PROPHETS AND RIGHTEOUS MEN HAVE DESIRED TO SEE THE THINGS WHICH YE SEE AND HAVE NOT SEEN THEM, AND TO HEAR THE THINGS WHICH YE HEAR AND HAVE NOT HEARD THEM: BUT YE, BLESSED ARE YOUR EYES FOR THEY SEE AND YOUR EARS FOR THEY HEAR: may we be accounted worthy to hear and to do thine holy gospels through the prayers of thy saints

[ο διακων

Προσευξασθε υπερ του αγιου ευαγγελιου

ο λαος

Κυριε ελεησον]

And remember again, our master, all them that have bidden us to remember them in our prayers and supplications which we offer unto thee, o Lord our God: give rest to them that have fallen asleep heretofore, heal them that are sick: for thou art the life of us all and the salvation of us all and the hope of us all and the healing of us all and the resurrection of us all and to thee we send up the glory and the honour and the worship with thy good Father and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

[*After the reading of the prayer of the Gospel, the Psalm shall be recited*

{LET THE HILLS BE JOYFUL TOGETHER BEFORE THE LORD: FOR HE IS COME TO JUDGE THE EARTH λεξις

WITH RIGHTEOUSNESS SHALL HE JUDGE THE WORLD: AND THE PEOPLE WITH EQUITY *Ps. xcviii* 9, 10}

and at the end of it shall follow

Alleluia alleluia alleluia

and this chant at all seasons of the year except ⟨*when a proper is provided*⟩

BLESS THE CROWN OF THE YEAR WITH THY GOODNESS, o Lord, the rivers and the springs and the sowings and the fruits Alleluia.

The deacon at the door of the haical

Σταθητε μετα φοβου Θεου: ακουσωμεν του αγιου ευαγγελιου

Before the Gospel

Ευλογησον του κατα {Λουκαν} αγιου ευαγγελιου το αναγνωσμα

The choir shall answer

Δοξα σοι Κυριε

And after the reading of the Stand with fear *in arabic the deacon shall say*

To our Lord and our God and our Saviour and the king of us all Jesus Christ the Son of the living God be the glory for ever

{THE SAME DAY THERE CAME .... IN THE NAME OF THE LORD *S. Luke xiii* 31–35}

and at the conclusion he shall say

The glory is our God's world without end. Amen

The choir shall answer

Δοξα σοι Κυριε.]

A prayer after the Gospel [said by the associate secretly], to the Father

O LONGSUFFERING, OF great MERCY AND true, receive from us our prayer and our supplication, receive from us our petition and our penitence and our confession upon thine holy altar stainless in heaven. May we be accounted worthy to hear thine holy gospel and to keep thy precepts and thy commandments and to BEAR FRUIT therein AN HUNDREDFOLD AND SIXTYFOLD AND THIRTYFOLD: in Christ Jesus our Lord, o thou who art blessed with him and the Holy Ghost the lifegiver

and the rest

Remember, o Lord, those of thy people that are sick: visiting them IN MERCIES AND COMPASSIONS, heal them. Remember, o Lord, our fathers and our brethren who are gone abroad: bring them back to their dwellingplaces in peace and safety. Remember, o Lord, the sowings and the increase of the land: may they grow and multiply. Remember, o Lord, the airs of heaven and the fruits of the earth: bless them. Remember, o Lord, the waters of the river: bless them, bring them up after their right measure. Remember, o Lord, the fowls of heaven and the fishes of the sea. Remember, o Lord, the safety of MEN AND BEASTS. Remember, o Lord, the safety of this thine holy place and all places and all monasteries of our orthodox fathers. Remember, o Lord, the king of the land thy servant: keep him in peace and righteousness and fortitude. Remember, o Lord, the captivities of thy people. Remember, o Lord, our fathers and our brethren who have fallen asleep: receiving their souls give them rest. Remember, o Lord, the sacrifices, the oblations, the thankofferings of thy servants. Remember, o Lord, them that are afflicted in tribulations and prisons and deliver them. Remember, o Lord, catechumens thy servants: have mercy on them, stablish them in the faith in thee, banish all remains of idolatry from their heart, stablish in their heart thy law, thy fear, thy precepts, thy righteousnesses, thine holy commandments: grant them TO KNOW THE CERTAINTY OF the words WHEREIN THEY HAVE BEEN INSTRUCTED and in the time appointed may they be accounted worthy of the WASHING OF REGENERATION for the remission of their sins: prepare them to be a temple of thine Holy Spirit:

in the grace and mercies and love towards mankind of thine onlybegotten Son our Lord and our God and our Saviour Jesus Christ through whom

and the rest.

⟨Then shall follow the Sermon and the necessary notices shall be given⟩.

⟨MASS OF THE FAITHFUL⟩

⟨F. 201⟩ **Συν Θεω. The beginning of the order of the holy Anaphora of our holy father Mark the apostle which the thrice-blessed Cyril the allwise confirmed**

In the peace of God. Amen

⟨THE PRAYER OF THE VEIL⟩

A prayer of our holy father John of Bostra for the Veil, to the Father

Maker of all creation visible and invisible and whose providence is over all things, for they are thine, our LORD THOU LOVER OF SOULS: I beseech thee, o Lord, who hath power over all things, I the weakest and neediest and most useless of all thy ministers, while I approach thine holy of holies and handle this holy rite grant me, o Lord, thine Holy Spirit, the fire immaterial and incomprehensible which consumeth all feebleness and which burneth up evil inventions: may he MORTIFY the MEMBERS of the flesh WHICH ARE UPON THE EARTH and may he bridle the motions of the mind that are led into imaginations full of passion, and mystically and as becometh priests make me to rise above every dead thought, and may he put within me the consecrating words to perfect this gift that is set forth, to wit the mystery of all mysteries, in the fellowship and the communion of thy Christ, o thou whom the glory befitteth with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

⟨THE PRAYERS⟩

[*This ⟨greek⟩ petition belongs peculiarly to the fast of Nineveh and to the holy fast of the XL days. It ⟨is now⟩ said at the offering of the morning incense after the interpretation of the prophecies. And each time shall be said* Κυριε ελεησον]

[1][ο διακων λεγει

Επι προσευχην σταθητε

Προσευξασθε υπερ των ζωντων· προσευξασθε υπερ των νοσουντων· προσευξασθε υπερ των αποδημων

Κλινωμεν τα γονατα. Αναστωμεν. Κλινωμεν τα γονατα. Και αναστωμεν. Κλινωμεν τα γονατα

ο λαος

Κυριε ελεησον

Προσευξασθε υπερ των αγαθων αερων και των καρπων της γης· προσευξασθε υπερ της συμμετρου αναβασεως των ποταμιων υδατων· προσευξασθε υπερ των αγαθων υετων και σπορι-μων της γης

Κλινωμεν τα γονατα. Αναστωμεν. Κλινωμεν τα γονατα. Και αναστωμεν. Κλινωμεν τα γονατα

ο λαος

Κυριε ελεησον

Προσευξασθε υπερ της σωτηριας ανθρωπων και κτηνων· προσευξασθε υπερ της σωτηριας του κοσμου και της πολεως ταυτης· προσευξασθε υπερ των φιλοχριστων ημων βασιλεων

Κλινωμεν

ο λαος

Κυριε ελεησον

Προσευξασθε υπερ των αιχμαλωτων· προσευξασθε υπερ των κοιμηθεντων· προσευξασθε υπερ της θυσιας ημων προσ-φεροντων· προσευξασθε υπερ των θλιβομενων· προσ-ευξασθε υπερ των κατηχουμενων· προσευξασθε

Κλινωμεν

ο λαος

Κυριε ελεησον.

[a] *The priest says* [a]

For blessed is the Father and the Son and the Holy Ghost the perfect Trinity. We worship him: we glorify him].

[a] Bute *Coptic morning service*, p. 61: *The choir then sings.*

[*Then the priest goes up to the haical and signs the people and says*
Pray
Then he begins the reading of the three great prayers]
⟨F. 53⟩ *For peace*

Again let us pray God almighty the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, o lover of man: remember, o Lord, the peace of thy one only holy catholic and apostolic church

ο διακων λεγει

Προσευξασθε υπερ της ειρηνης της αγιας μονης καθολικης και αποστολικης ορθοδοξου του Θεου εκκλησιας

[ο λαος
Κυριε ελεησον]

which is from one end of the world to the other: bless all the peoples and all the lands: the peace that is from heaven grant in all our hearts, but also the peace of this life bestow upon us graciously. The king, the armies, the magistrates, the councillors, the multitudes, our neighbours, our goings in and our goings out, order them in all peace. O KING OF PEACE, GRANT US thy PEACE FOR THOU HAST GIVEN US ALL THINGS: possess US, o GOD, for BESIDE THEE WE KNOW NONE OTHER: WE MAKE MENTION OF THINE holy NAME. Let all our souls live through thine Holy Spirit and let not the death of sins have dominion over us thy servants nor all thy people.

For the pope

Again let us pray God almighty the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, o lover of man: remember, o Lord, our patriarch honoured father abba *N or M*

ο διακων λεγει

Προσευξασθε υπερ του πατριαρχα ημων παπα αββα *N* η *M* κυριου αρχιεπισκοπου της μεγαλοπολεως Αλεξανδριας και του ορθοδοξου επισκοπου

[ο λαος
Κυριε ελεησον]

Preserve him to us in safety many years in peaceful times fulfilling that holy pontificate which thou hast thyself committed unto him according to thine holy and blessed will, RIGHTLY DIVIDING THE WORD OF TRUTH, FEEDING THY PEOPLE IN HOLINESS

AND RIGHTEOUSNESS, with all the orthodox bishops and presbyters and deacons and all the fullness of thy one only holy catholic and apostolic church. Bestow on him with us peace and safety from all places: and his prayers which he maketh on our behalf and on behalf of all thy people [*he shall put on an handful of incense*] and ours as well on his behalf do thou accept on thy reasonable altar in heaven FOR A SWEETSMELLING SAVOUR. And all his enemies visible and invisible do thou BRUISE and humble UNDER his FEET SHORTLY, but himself do thou keep in peace and righteousness in thine holy church.

For the congregations

Again let us pray God almighty the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, o lover of man: remember, o Lord, our congregations: bless them

ο διακων

Προσευξασθε υπερ της αγιας εκκλησιας ταυτης και των συνελευσεων ημων

[ο λαος

Κυριε ελεησον]

Grant that they be to us without hindrance, that they be held without impediment after thine holy and blessed will, houses of prayer, houses of purity, houses of blessing. Bestow them on us, o Lord, and thy servants who come after us for ever [*he censes towards the east*]. ARISE, O LORD God, LET all THINE ENEMIES BE SCATTERED, LET ALL THEM THAT HATE thine holy name FLEE FROM before THY FACE, [*he censes towards the west*] but let thy people be in blessings unto thousand thousands and ten thousand times ten thousand doing thy will: in the grace

⟨and the rest⟩.

⟨THE CREED⟩

Ο διακων λεγει

Εν σοφια Θεου προσχωμεν

[Bless

Κυριε ελεησον, Κυριε ελεησον, Κυριε ελεησον]

ο λαος λεγει

We believe in one God, [God the Father almighty, who made heaven and earth, things visible and invisible. We believe in one Lord Jesus Christ, the onlybegotten Son of God, begotten of the Father before all worlds, light of light, very God of very God: he is begotten, he is not made: he is of one substance with the Father: by whom all things were made: who for us men and for our salvation came down from heaven, took flesh of the Holy Ghost and of the virgin Mary, was made man and was crucified for us under Pontius Pilate: he suffered and was buried and the third day he rose again from the dead according to the scriptures: he ascended into heaven, sat down at the right hand of his Father and shall come again in his glory to judge the quick and the dead: whose kingdom is unfailing. Yea, we believe in the Holy Ghost the Lord, the giver of life, who proceedeth from the Father: with the Father and the Son he is worshipped, he is glorified: who spake in the prophets. In one holy catholic apostolic church: we acknowledge one baptism for the remission of sins: we look for the resurrection of the dead and the life of the world to come. Amen

One of the ministering deacons shall stand with the book in his hand at the head of the entry of the haical with his face to the west with two of the deacons, on his right hand and on his left, and in the hand of each of them a candle. And he shall recite this creed in coptic and the people remain silent until he come to of sins: *and then at this point all the deacons shall respond with the rest of the creed in a chant. And after that a second deacon shall advance and interpret it in arabic and at the conclusion all the deacons shall respond to him in one melody in the voice of a chant saying* Amen. *And as for the people they shall recite it quite quietly with the interpreting deacon*].

⟨THE KISS OF PEACE⟩

[*Then he shall wash his hands and sign the people with the sign of the cross and say*

Pray. Ειρηνη πασιν

After the people have answered

Και τω πνευματι σου

he shall say] *a prayer of the Kiss of Peace* [*to the Father*], *of the holy patriarch Severus: thou sayest it in the anaphora of S. Cyril* ⟨F. 207⟩

PRINCE OF LIFE and KING OF THE AGES, God to whom

EVERY KNEE BOWETH OF THINGS IN HEAVEN AND THINGS IN EARTH AND THINGS UNDER THE EARTH, unto whom every man is subjected and is in the bond of servitude, bowed to the sceptre of thy kingdom, whom the angelic hosts glorify and the heavenly ranks and the intellectual natures with unsilenced voice that celebrates thy godhead, and who hast been wellpleased in us also, weak inhabiters of earth, that we should minister to thee, not by reason of the purity of our hands; for we have wrought nothing good upon the earth; but for that thou willest to grant us of thy purity, luckless that we are and unworthy

ο διακων λεγει

Προσευξασθε υπερ της τελειας ειρηνης και αγαπης και των αγιων ασπασμων των αποστολων

Accept us, good and lover of man, as we draw near to thine holy altar after the multitude of thy mercy and vouchsafe us the peace of heaven which befitteth thy godhead and is full of salvation, that we may give it one to another in perfect love and GREET ONE ANOTHER WITH AN HOLY KISS, not with thoughts disdainful and contemptuous of thy fear, not with crafty mind and full of the maliciousness of the traitor, for that our conscience is bound up in wickedness, but with eagerness in our souls and joy in our hearts, for that we have the great and perfect sign of the love of thine onlybegotten Son. And cast us not away, thy servants, by reason of the defilement of our sins: for thou knowest, as the creator of our frame, that none that is born of woman shall be [a]justified[a] in thy sight. Vouchsafe us therefore, o our master, with a pure heart and a soul full of thy grace to STAND before thee AND OFFER thee this SACRIFICE, HOLY REASONABLE SPIRITUAL and unbloody, FOR pardon of our trespasses AND forgiveness of THE ERRORS OF thy PEOPLE: for thou art a God compassionate and merciful and to thee we send up the glory and the honour and the worship, the Father and the Son and the Holy Ghost, now and ever and world without end. Amen

λεγει ο διακων

Ασπασασθε αλληλους εν φιληματι αγιω.

[a] In margin: 'prevail.'

⟨ANAPHORA⟩

Συν Θεω : του παμμακαριου Μαρκου αμα του οσιωτατου Κυριλλου αγια αναφορα

The deacon says [at the lifting of the prospharin

Κυριε ελεησον : Κυριε ελεησον : Κυριε ελεησον

Ναι Κυριε : so it is. Jesus Christ the Son of God, hear us and have mercy upon us.

Προσφερειν προσφερειν] προσφερειν κατα [a]τρομου[a] σταθητε

Εις ανατολας βλεψατε

Προσχωμεν

ο λαος

Ελεος ειρηνης : θυσια αινεσεως

⟨THE THANKSGIVING⟩

Ο ιερευς [*shall make the sign on the people once while he says*]

Ο Κυριος μετα παντων

ο λαος

Και μετα του πνευματος σου

Ο ιερευς [*shall make the sign on the ministers towards the west while he says*]

Ανω υμων τας καρδιας

ο λαος

Εχωμεν προς τον Κυριον

ο ιερευς [*shall make the sign on himself once and say*]

Ευχαριστησωμεν τω Κυριω

ο λαος

Αξιον και δικαιον

ο ιερευς

Και γαρ αληθως it is MEET and right and it is holy and becoming and expedient for our souls and bodies and spirits, eternal, master, Lord God the Father almighty, AT ALL TIMES and IN ALL PLACES OF thy sovereignty, to praise thee, to hymn thee, to bless thee, to SERVE thee, to adore thee, TO GIVE THANKS

[a] *MS. Huntingt.* 360 τρομου : *Huntingt.* 572, *Marshall* 93 τροπου. *Huntingt.* 360 and *Marshall* 93 have τροπον in the margin. Assemani (*Cod. lit. eccl. univ.* t. vii app. p. 47) and the modern texts (*Deacon's Manual* p. 33; Bute *Coptic morning service* p. 77) have κατα τροπον σταθητε κατα τρομου. P. 124 l. 7 above probably gives the original reading.

TO thee, to glorify thee, to confess to thee NIGHT AND DAY, with unceasing lips and unsilenced heart and unwearied doxologies. Thou art HE THAT HATH MADE THE HEAVENS and the things that are in the heavens, THE EARTH AND all things therein, THE SEAS, the rivers, the fountains, the lakes, AND ALL THINGS THAT ARE THEREIN. Thou art he that hath MADE MAN AFTER thine own IMAGE AND AFTER thy LIKENESS, and THOU HAST MADE ALL THINGS THROUGH THY WISDOM, thy TRUE LIGHT thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ through whom we give thanks, we offer unto thee with him and the Holy Ghost, the holy consubstantial undivided Trinity, this REASONABLE sacrifice and this unbloody SERVICE which all nations offer unto thee FROM THE RISING OF THE SUN UNTO THE GOING DOWN OF THE SAME and from the north to the south, FOR thy NAME IS GREAT, o Lord, AMONG all THE GENTILES AND IN EVERY PLACE INCENSE IS OFFERED UNTO thine holy NAME AND A purified sacrifice.

⟨THE INTERCESSION⟩

And over this sacrifice and this offering

⟨*The people*⟩

[2]⟦Κυριε ελεησον⟧

⟨*The priest*⟩

we pray and beseech thy goodness, o lover of man

Συν Θεω. *We shall begin now with the aid of God with what is appointed for the deacon and we shall set it above every prayer according to the arrangement of the ancient coptic tradition and likewise in the greek copies also, with intent that the order of the prayers be observed according to the reading of them and that the delivery be not disconnected from its continuation, based as it is upon what the judgement of the fathers thought good therein by the aid of almighty God and his help and guidance. During the reading of the kuddās the priest shall make a sign to the deacon that he pray and inform the congregation of the contents of the prayer and the suitable exhortation from the beginning of the kuddās to the end of it in each several prayer according as it is arranged in the sacred horologia likewise. Unto the peace of God. Amen*

First as follows

Pray for the peace of the one only holy catholic apostolic church, the salvation of God among the peoples and stability in all places: that he forgive us our sins

ο ιερευς

Remember, o Lord, the peace of thy one only holy catholic and apostolic church, which is from one end of the world to the other: bless all the peoples and all the lands: the peace that is from heaven grant in all our hearts but also the peace of this life bestow upon us graciously. The king, the armies, the magistrates, the councillors, the multitudes, our neighbours, our goings in and our goings out, order them in all peace. O KING OF PEACE, GRANT US thy PEACE FOR THOU HAST GIVEN US ALL THINGS: possess us, o GOD, for BESIDE THEE WE KNOW NONE OTHER: WE MAKE MENTION OF THINE holy NAME. Let all our souls live through thine Holy Spirit and let not the death of sins have dominion over us thy servants nor all thy people

(The people)

[2][Κυριε ελεησον]

ο διακων

Pray for our fathers and our brethren who are sick of whatsoever sickness whether in this place or in all places: that the Lord God bestow on us with them salvation and healing: that he forgive us our sins

ο ιερευς

Those of thy people that are sick, visiting them IN MERCIES AND COMPASSIONS, heal them: take from them and from us ALL SICKNESS AND ALL DISEASE: the spirit of sicknesses do thou drive away. Those who have lain long in diseases raise up and comfort, set free all them THAT ARE VEXED WITH UNCLEAN SPIRITS: them that are in prisons or mines or in exile or captivity or held in bitter bondage, o Lord, set them all free and have mercy on them. For it is thou that loosest them that are bound and settest up them that are cast down, the hope of the hopeless, the help of the helpless, the comfort of the weak-hearted, the harbour of the tempesttossed. To every soul that is in affliction and that is oppressed give mercy, give rest, give refreshment, give help. And for us also, o Lord, heal the sicknesses of our souls, cure those of our bodies, o physician of our souls and our bodies: overseer of all flesh, VISIT US WITH THY SALVATION

⟨*The people*⟩

[2]Κυριε ελεησον

ο διακων

Pray for our fathers and our brethren who are gone abroad or who are minded to go, in all places: direct all their ways whether by sea or rivers or lakes or highways or by what means soever they go: that the Lord God bring them back to their dwellings in peace: that he forgive us our sins

ο ιερευς

Our fathers and our brethren who are gone abroad or who are minded to go, in all places, direct all their ways whether by sea or rivers or lakes or highways or by what means soever they go: all in every place restore to a tranquil haven, to a haven of safety: vouchsafe to be a fellowvoyager, a fellow-wayfarer with them: grant them to their own, in joy to the rejoicing, in health to the healthful: be a fellowworker with thy servants in all good things. And for us also, o Lord, guard our pilgrimage in this life without harm, without storm, without disquiet unto the end

⟨*The people*⟩

[2]Κυριε ελεησον

ο διακων

Pray for the rising of the rivers of waters in this year: that Christ our true God bless them, that he bring them up after their due measure, that he give gladness to THE FACE OF THE EARTH, that he nourish us the children of MEN, that he give safety to the BEASTS: that he forgive us our sins

ο ιερευς

Vouchsafe, o Lord, to bless the waters of the river: bring them up after their due measure, after thy grace: gladden the face of the earth: may HER FURROWS be WATERED, HER FRUITS be MULTIPLIED: prepare it for seed and for harvest: provide for our life AS MAY BE MOST EXPEDIENT according to thy holy and blessed will. BLESS THE CROWN OF THE YEAR WITH THY GOODNESS for the sake of the poor of thy people, for the sake of the widow and the orphan and the stranger and the sojourner and for the sake of us all who hope in thee and supplicate thine holy name: for THE EYES OF ALL WAIT UPON THEE, o Lord,

for THOU GIVEST THEM THEIR MEAT IN DUE SEASON. Deal with us after thy goodness, WHO GIVEST FOOD TO ALL FLESH: fill OUR HEARTS WITH joy AND GLADNESS THAT we also ALWAYS HAVING SUFFICIENCY IN ALL THINGS MAY ABOUND IN EVERY GOOD WORK

⟨F. 86⟩ *When thou art come to the end of the month paopi thou sayest*

Vouchsafe, o Lord, to bless the sowings and the increase of the earth

and the rest of the prayer of the fruits. And likewise when the month athor is in midcourse thou sayest

Vouchsafe, o Lord, to bless the fruits of the earth

and the rest. And likewise at the end of the month athor thou sayest

Vouchsafe, o Lord, to send rains of blessing and ordered weathers and plenteous dews on the fruits of the earth: bless them

and the rest. When thou hast reached the 12th of the month paoni thou sayest

Vouchsafe, o Lord, to bless the fullness of the rivers of water: bring them up

till the middle of the month paopi. And from the 15th of the month paopi thou sayest

Vouchsafe, o Lord, to bless the waters of the river: gladden THE FACE OF THE EARTH

and the rest

⟨*The people*⟩

[2]Κυριε ελεησον

⟨F. 227⟩ ο διακων

Pray that God grant us mercies and compassions before the ruling powers: that he soften their hearts towards us unto good at all times: that he forgive us our sins

ο ιερευς

Thy servant the king of the land preserve in peace and righteousness and strength. May all the barbarous PEOPLES THAT DELIGHT IN WARS be subdued unto him for the prosperity of us all: speak to his heart for the sake of the peace of thy one only holy catholic and apostolic church: grant him to think peaceable things towards us and towards thine holy name: THAT WE also living A QUIET and restrained LIFE

may be found dwelling IN ALL GODLINESS AND HONESTY towards thee

⟨*The people*⟩

[2] [Κυριε ελεησον]

ο ιερευς

To our fathers and our brethren who are fallen asleep, whose souls thou hast taken, give rest, remembering all saints who have been wellpleasing to thee SINCE THE WORLD BEGAN: our holy fathers the patriarchs, the prophets, the apostles, the evangelists, the preachers, the martyrs, the confessors, all JUST SPIRITS WHO HAVE BEEN MADE PERFECT in the faith, and most chiefly her that is holy glorious mother of God and evervirgin, the holy theotokos Mary, and S. John the forerunner and baptist and martyr, and S. Stephen the protodeacon and protomartyr, and S. Mark the apostle and evangelist and martyr, and the holy patriarch Severus and S. Cyril and S. Basil and S. Gregory and our righteous father the great abba Antony and our father abba Paul and the iij abbas Macarius and our father abba John and our father abba Pishoi and our Roman fathers and our father abba Moses and the xlix martyrs and our father abba John the black and the whole choir of the saints. Not that we, o master, are worthy to intercede for their blessedness who are there, but with intent that standing before the tribunal of thine onlybegotten Son they may in recompense intercede for our poverty and weakness. Be the remitter of our iniquities for the sake of their holy prayers and for thy blessed NAME'S sake WHEREBY WE ARE CALLED. Remember, o Lord, our holy orthodox fathers and archbishops who have fallen asleep aforetime, who have RIGHTLY DIVIDED THE WORD OF TRUTH, and give us also a part and a lot with them, remembering also those whom we remember to-day

The names of them that have fallen asleep are recited here

[2] [ο διακων

Pray for our fathers and our brethren who have fallen asleep and gone to their rest in the faith of Christ since the world began: our holy fathers the archbishops and our fathers the bishops, our fathers the abbats and our fathers the presbyters and our brethren the deacons: our fathers the

monks and our fathers the laics, and for all repose of christians, that Christ our God may grant rest to all their souls: that he forgive us our sins]

Then the priest shall say [2][*after the diptych*]

And these, o Lord, and all whose names we have recited and those we have not recited, them that each of us has in memory and them that are not in our minds, who have fallen asleep and are gone to their rest in the faith of Christ, vouchsafe to grant rest to all their souls IN THE BOSOM OF our holy FATHERS, ABRAHAM and Isaac and Jacob: NOURISH them IN A PLACE of pasturage BESIDE THE WATERS OF COMFORT, in the paradise of joy, whence SORROW AND SIGHING AND WEEPING HAVE FLED AWAY, in the light of thy saints. Raise up their flesh also in the day which thou hast appointed according to thy true promises THAT CANNOT LIE: grant them the good things of thy promises, WHICH EYE HATH NOT SEEN NOR EAR HEARD NEITHER HAVE ENTERED INTO THE HEART OF MEN, THE THINGS WHICH thou HAST PREPARED, o GOD, FOR THEM THAT LOVE thine holy name. For there is no death unto thy servants but a passage: but if some listlessness have seized them or some heedlessness, as men who have worn flesh and dwelt in this world, yet do thou, as a God good and a lover of man, vouchsafe to forgive them: for there is none clean from blemish, not even if his life on earth be but one day. To those, o Lord, whose souls thou hast taken, grant rest: may they be COUNTED WORTHY OF THE KINGDOM OF heaven. And to us all grant that our end be christian, wellpleasing in thy sight, and give them and us a part and a lot with all thy saints

⟨*The people*⟩

[2][Κυριε ελεησον]

ο διακων

Pray for those who have charge of the sacrifices, the oblations, the firstfruits, the oils, the incense, the coverings of the altar: that the Lord God recompense them in THE HEAVENLY JERUSALEM: that he forgive us our sins

ο ιερευς

The sacrifices, the oblations, the thankofferings of them that offer honour and glory to thine holy name, receive upon thy

reasonable altar in heaven for a sweetsmelling savour, into thy vastnesses in heaven, through the ministry of thine holy angels and archangels: like as thou didst accept the gifts of RIGHTEOUS ABEL and the sacrifice of our father Abraham and the two mites of the widow, so also accept the thankofferings of thy servants, those of the great and of the small, the hidden and the open, of them that will to offer to thee and have not wherewithal, and of them that have offered to thee these gifts this day. Give them things INCORRUPTIBLE in requital of things CORRUPTIBLE, HEAVENLY in requital of EARTHLY, ETERNAL in requital of TEMPORAL: their houses, THEIR GARNERS FILL WITH all good. Compass them about, o Lord, with the host of thine holy angels and archangels. Like as they have remembered thine holy name upon earth, do thou remember them also, o Lord, in thy kingdom, and in this world forsake them not

⟨*The people*⟩

[2]Κυριε ελεησον

ο διακων

Pray for the life and confirmation of our honoured father patriarch abba *N or M* that the Lord God preserve him alive unto us for many years and in peaceful times: that he forgive us our sins

ο ιερευς

Our patriarch honoured father abba *N or M* preserve to us in safety many years in peaceful times fulfilling that holy pontificate which thou hast thyself committed unto him according to thine holy and blessed will, RIGHTLY DIVIDING THE WORD OF TRUTH, FEEDING THY PEOPLE in holiness and righteousness. Bestow on him with us peace and safety from all places: and his prayers which he maketh on our behalf and on behalf of all thy people and ours as well on his behalf, do thou accept on thy reasonable altar in heaven for a sweetsmelling savour. All his enemies visible and invisible do thou BRUISE, humble under HIS FEET SHORTLY and himself do thou keep in peace and righteousness in thine holy church

⟨*The people*⟩

[2]Κυριε ελεησον

ο διακων

Pray for our fathers orthodox bishops in all places and the presbyters and the deacons and every order of the church, that the Lord God stablish them in the orthodox faith unto the last breath: that he forgive us our sins

ο ιερευς

Remember, o Lord, the orthodox bishops in all places, the presbyters, the deacons, the subdeacons, the readers, the singers, the exorcists, the monks, the virgins, the widows, the orphans, the celibates, the laics, them that are knit in marriage and them that are bringing up children, them that have bidden us remember them and them that have not bidden, those we know and those we know not, our enemies and our beloved: o God, have mercy on them

⟨*The people*⟩

[2]Κυριε ελεησον

ο διακων

Pray for the residue of the orthodox in all places of the world: that the Lord God DELIVER them FROM all EVIL: that he forgive us our sins

ο ιερευς

Remember, o Lord, the residue of the orthodox in all places of the world

⟨*The people*⟩

[2]Κυριε ελεησον

ο διακων

Pray for the stability of this holy place and all places of our fathers, the deserts and the ancients that dwell therein, and the stability of the whole world together: that the Lord God DELIVER them FROM all EVIL: that he forgive us our sins

ο ιερευς

Remember, o Lord, this thine holy place and every orthodox monastery and every city and every country and the villages and every house of the faithful, and keep us all in the orthodox faith unto the last breath: for this alone is our hope

⟨*The people*⟩

[2]Κυριε ελεησον

ο διακων

Pray for those who stand in this place and have fellowship with us in prayer: that the Lord God accept their prayers: that he forgive us our sins

ο ιερευς

Remember, o Lord, them that stand in this place and have fellowship with us in prayer, our fathers and our brethren and the rest and them that are in all places of the world: keep them with us amid armies of holy hosts and deliver us from the FIERY kindled DART OF THE devil and every diabolic ambush and the snare of false justification

ο διακων

Pray for all that have bidden us remember them, each one by his name: that the Lord God remember them for good at all times: that he forgive us our sins

ο ιερευς

Remember, o Lord, all that have bidden us remember them in our prayers and our supplications which we offer before thee, o Lord our God, and at this time of this holy anaphora, those whom we remember at all times and those who are in the mind of each one of us, and let the remembrance of them which has been made at this time be to them in recompense a strong and prevailing defence against all hurt of the devils and the counsel of evil men

ο διακων

Worship God IN FEAR AND TREMBLING

ησυχια: *thou, o priest, alone*

Remember, o Lord, my feeble and wretched soul and grant me to understand how great a thing it is for me to stand at thine holy altar, and cut off from me all pleasures of ignorance and those of youth, that this be not unto me for a burden in the defence of that fearful day: and deliver me from all working of the adverse power AND DESTROY ME NOT WITH MINE INIQUITIES NEITHER BEING ANGRY WITH ME FOR EVER RESERVE MY EVILS FOR ME, but SHOW ME also THY GOODNESS AND SAVE ME THAT AM UNWORTHY, ACCORDING TO THY MERCY which is ABUNDANT towards me

cry aloud here

that I may bless THEE AT ALL TIMES ALL THE DAYS OF MY LIFE

⟨*The people*⟩

[Κυριε ελεησον]

ο διακων

Pray also for this holy sanctuary and every orthodox hieratic order: that our Lord God deliver them from all evil: that he forgive us our sins

ο ιερευς

Remember also, o Lord, this thine holy sanctuary and every orthodox hieratic order and all thy people which stands before thee: remember us also, Lord, o Lord, in mercies and compassions and blot out our iniquities, as a God good and a lover of man: have fellowship with us while we minister to thine holy name

⟨*The people*⟩

[Κυριε ελεησον]

ο διακων

Pray for this our congregation and for all congregations of the orthodox peoples: that the Lord God perfect them in peace: that he forgive us our sins

⟨*The people*⟩

[Κυριε ελεησον]

ο ιερευς

Our congregations do thou bless. Root out utterly from the world the worship of idols. Satan and all his evil hosts BRUISE, humble UNDER our FEET SHORTLY. Bring to nought offences and them that make them: let the deadly divisions of the heresies come to an end. The enemies of thine holy church, o Lord, as at all times so now do thou humble: consume their pride and show them their weakness shortly: bring to nought their envyings, their plottings, their machinations, their knaveries: all their calumnies which they bring against us, o Lord, make of none effect, and frustrate their counsel, o God, who frustrated the counsel of Ahitophel. ARISE, o Lord GOD, LET ALL THINE ENEMIES BE SCATTERED, LET all THEM THAT HATE thine holy name FLEE FROM before THY FACE, but let thy people be in blessings unto thousand thousands and ten thousand times ten thousand doing thy will

ο διακων

Οι καθημενοι αναστητε

ο ιερευς ⟨*The people*⟩

Loose them that are bound [2][Κυριε ελεησον
deliver them that are in straits Κυριε ελεησον
them that are hungry satisfy Κυριε ελεησον
them that are weakhearted comfort Κυριε ελεησον
them that are fallen set upon their feet Κυριε ελεησον
them that stand stablish Κυριε ελεησον
them that have strayed bring back Κυριε ελεησον
bring them all into the way of thy salvation Κυριε ελεησον
reckon them with thy people Κυριε ελεησον]

and us also redeem from our sins who art a watch and a shelter over us in all things.

⟨THE THANKSGIVING CONTINUED⟩

Ο διακων

Εις ανατολας βλεψατε

ο ιερευς

For thou art God that art ABOVE EVERY PRINCIPALITY AND EVERY POWER AND EVERY VIRTUE AND EVERY DOMINION AND EVERY NAME THAT IS named NOT ONLY IN THIS WORLD BUT ALSO IN THAT WHICH IS TO COME: for BEFORE thee STAND the THOUSAND THOUSANDS AND THE TEN THOUSAND TIMES TEN THOUSAND of the angels and archangels SERVING thee: for before thee stand thy two living creatures honourable exceedingly, the sixwinged and manyeyed, seraphim and cherubim, WITH TWO WINGS COVERING THEIR FACES by reason of thy godhead which none can gaze upon nor comprehend, AND WITH TWAIN COVERING THEIR FEET, WITH TWAIN ALSO FLYING

cry aloud, o priest

for at all times all things hallow thee. But with all them that hallow thee, receive our hallowing, o Lord, at our hands also, praising thee with them and saying

ο διακων

Προσχωμεν

o λαος

Αγιος αγιος αγιος Κγριος cαβαωθ
πληρηc ο ουρανοc και η γη τηc αγιαc coγ δοξηc

o ιερευc

Truly heaven and EARTH are FULL OF THINE HOLY GLORY through thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ. Fill this also thy sacrifice, o Lord, with the blessing that is from thee, through the descent upon it of thine Holy Spirit, and in blessing bless

o λαος

Αμην

and in purifying purify

o λαος

Αμην

these thy precious gifts which have been set before thy face, this bread and this cup

o λαος

Αμην

For thine onlybegotten Son our LORD and our God and our Saviour and the king of us all JESUS Christ IN THE SAME NIGHT IN WHICH HE GAVE HIMSELF UP to undergo the passion IN BEHALF OF OUR SINS and the death which he accepted of his own will himself in behalf of us all [*he shall take the bread upon his hands saying*] TOOK BREAD upon his holy spotless and undefiled and blessed and lifegiving hands, [*he shall raise his hands with the bread while his gaze is directed upwards and shall say*] LOOKED UP TO HEAVEN to thee his own Father, God and master of all: [*he shall make the sign on the bread and say: first sign*] when HE HAD GIVEN THANKS

o λαος

Αμην

HE BLESSED IT [*second sign*]

o λαος

Αμην

he hallowed it [*third sign*]

o λαος

Αμην

[*he shall divide the host into two thirds and one third*]

HE BRAKE IT, HE GAVE IT TO HIS own honourable saintly DISCIPLES and holy apostles SAYING TAKE, EAT YE all of it: FOR THIS IS MY BODY WHICH SHALL BE broken FOR YOU and for many and be given for the remission of sins: DO THIS IN commemoration OF ME

o λαος

Πιστευομεν και ομολογουμεν και δοξαζομεν

[*The priest shall put his hand on the side of the chalice and shall say*]

And LIKEWISE ALSO THE CUP AFTER SUPPER, he mingled it of wine and water: [*he shall make three signs over the chalice: first sign*] WHEN HE HAD GIVEN THANKS

o λαος

Αμην

he blessed it [*second sign*]

o λαος

Αμην

he hallowed it [*third sign*]

o λαος

Αμην

he tasted, he GAVE IT also TO his own honourable saintly disciples and holy apostles SAYING [*he shall move the chalice in the form of a cross*] TAKE, DRINK YE ALL OF IT: FOR THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH SHALL BE SHED FOR YOU and FOR MANY and be given FOR THE REMISSION OF SINS: DO THIS IN commemoration OF ME

o λαος

Παλιν πιστευομεν και ομολογουμεν και δοξαζομεν

[*The priest shall point with his hands towards the body while saying*]

FOR AS OFTEN AS YE SHALL EAT OF THIS BREAD [*and he shall point towards the chalice while saying*] AND DRINK OF THIS CUP YE DO SHOW my DEATH, ye do confess my resurrection, ye do MAKE MY MEMORIAL UNTIL I COME

o λαος

Τον θανατον σου Κυριε καταγγελλομεν και την αγιαν σου αναστασιν και αναλημψιν ομολογουμεν.

(THE INVOCATION)

ο ιερευς

Now also, o God the Father almighty, SHOWING THE DEATH OF thine onlybegotten Son our LORD and our God and our Saviour and the king of us all Jesus Christ, confessing his holy resurrection and his ascension into the heavens and his session at thy right hand, o Father, looking for his second advent, coming from the heavens, fearful and glorious at the end of this world, wherein he cometh TO JUDGE THE WORLD IN RIGHTEOUSNESS and to RENDER TO EVERY MAN ACCORDING TO HIS WORKS WHETHER IT BE GOOD OR BAD

ο λαος

Κατα το ελεος coy Κyριε και μη κατα τας αμαρτιας ημων

ο ιερευς

BEFORE THINE HOLY GLORY we have set thine own gift OF THINE OWN, o our holy Father

ο λαος [*shall say while bowing down*]

Σε αινουμεν σε ευλογουμεν σοι ευχαριστουμεν Κυριε
και δεομεθα σου ο θεος ημων

ο διακων

Κλινατε Θεω μετα φοβου

ο ιερευς [*bowing shall say the mystery of the descent of the Holy Ghost*]

επικλησις

We pray and beseech thy goodness, o lover of man, PUT US NOT TO SHAME in the EVERLASTING CONTEMPT NEITHER REJECT US FROM AMONG THY SERVANTS, CAST US NOT AWAY FROM THY PRESENCE, SAY not unto us I KNOW YOU NOT: but grant WATER to our HEADS AND FOUNTAINS OF TEARS to our EYES that we may WEEP DAY AND NIGHT before thee by reason of our transgressions: for WE ARE THY PEOPLE AND THE SHEEP OF THY PASTURE. Pass by our iniquities, pardon our transgressions, those we have done wilfully and those we have done without our will, those we have done wittingly and those we have done unwittingly, the secret and the open, those we have heretofore confessed and those we forget, which thine holy name knoweth. Hear, o Lord, the prayer of thy people, give heed unto the

groan of thy servants, nor by reason of mine own sins and the defilements of my heart deprive thy people of the descent of thine Holy Spirit

Here the priest cries aloud

For thy people and thy church beseech thee saying

ο λαος

Have mercy upon us, o God the Father almighty

ο ιερευς ησυχια : *thou alone*

Have mercy upon us, o God the Father almighty, and SEND down FROM thine holy HEIGHT and FROM HEAVEN THY DWELLINGPLACE and from thine infinite bosom, from the throne of the kingdom of thy glory, him, the Paraclete thine Holy Spirit, who is hypostatic, the indivisible, the unchangeable, who is the Lord, the giver of life, who spake in the law and the prophets and the apostles, who is everywhere, who filleth all places and no place containeth him: and of his own will after thy goodpleasure working sanctification on those in whom he delighteth, not ministerially: simple in his nature, manifold in his operation, the fountain of the graces of God, who is of one substance with thee, WHO PROCEEDETH FROM thee, the sharer of the throne of the kingdom of thy glory with thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ: send him down upon us thy servants and upon these thy precious gifts which have been set before thee, upon this bread and upon this cup that they may be hallowed and changed

[*they shall raise their heads and*] ο ιερευς [*shall sign the host three times and*] *cries aloud*

and that he may make this bread the holy body of Christ

ο λαος

Αμην

[*he shall sign three times on the chalice and shall say aloud*]

and this cup also his precious BLOOD OF THE NEW TESTAMENT

ο λαος

Αμην

even of our Lord and our God and our Saviour and the king of us all Jesus Christ

ο λαος

Αμην

that they may be to us all who shall receive of them unto faith unsearchable, unto LOVE WITHOUT DISSIMULATION, unto endurance perfected, unto hope established, unto faith, unto watchfulness, unto healing, unto joy, unto renewal of soul and body and spirit, unto glory of thine holy name, unto fellowship of blessedness of eternal life and immortality, unto forgiveness of sins, that in this also as in all things thy great holy name, in all things honoured and blessed, may be glorified and blessed and exalted with Jesus Christ thy beloved Son and the Holy Ghost

ο λαος λεγει

Ωσπερ ην και εστιν και εσται εις γενεας γενεων και εις τους συμπαντας αιωνας των αιωνων. αμην.

(THE CONSIGNATION)

[*The priest shall say*

Ειρηνη πασιν

The people shall say

Και τω πνευματι σου]

A prelude of the prayer of Our Father which art in heaven

Again let us give thanks to God the almighty, the Father of our Lord and our God and our Saviour Jesus Christ, for that he hath vouchsafed us again at this time to stand in this holy place and to lift up our hands and to minister to his holy name. Let us again pray him that he account us worthy of the fellowship and the participation of his divine and immortal mysteries

[ο λαος

Αμην]

[*he shall take the pure body in his left hand and shall put his right finger upon it saying*]

the holy body

[*The people shall say*

We worship thine holy body

then he shall dip his finger in the blood and make a sign on the blood saying]

and the precious blood

[*The people shall say*

and thy precious blood

then he shall sign the body twice with the blood, above and below, saying]
of his Christ, even he the almighty Lord our God
[*The people shall say*
Κυριε ελεησον].

⟨THE FRACTION AND THE LORD'S PRAYER⟩

[*The priest shall say*
Ειρηνη πασιν
The people shall say
Και τω πνευματι σου]

ο διακων
Προσευξασθε

A prayer for Our Father which art in heaven, of the patriarch Severus: thou sayest it at the anaphora of S. Mark

[*The priest shall say while dividing the holy body*]

God WHO HATH PREDESTINED US TO SONSHIP THROUGH JESUS CHRIST our Lord, ACCORDING TO THE GOODPLEASURE OF thy will unto the honour OF THE GLORY OF thy GRACE WHICH thou HAST bestowed UPON US IN thy BELOVED, in whom we have our REDEMPTION THROUGH HIS holy BLOOD, unto THE REMISSION of sins: we give thee thanks, o Lord our God the almighty, for that thou hast accounted us worthy, even us sinners, to stand in this holy place and to accomplish these holy mysteries of THE HEAVENLY PLACES with intent that, like as thou hast accounted us worthy to accomplish them, so also we may be accounted worthy of communion in them and participation of them. Thou WHO DIDST OPEN THE EYES OF THE BLIND, open THE EYES OF our hearts, that casting away from us all darkness of MALICE AND WICKEDNESS, even the semblance of a stain, we may be able to lift up our eyes to the beauty of THINE HOLY GLORY. As thou didst cleanse the lips of thy servant Isaiah the prophet when ONE OF THE SERAPHIM TOOK A LIVE COAL in THE TONGS FROM OFF THE ALTAR AND laid it on his MOUTH AND SAID to him Lo THIS HATH TOUCHED THY LIPS: IT SHALL TAKE AWAY THINE INIQUITIES AND PURGE all THY SINS: in like manner for us also humble sinners, who receive mercy, thy servants, vouchsafe to purge our souls and our bodies and our lips and our

hearts, and grant us this true coal, quickening soul and body and spirit, which is the holy body and the precious blood of thy Christ, NOT UNTO JUDGEMENT nor unto condemnation nor unto reproach and reproof of our transgressions, lest receiving of them UNWORTHILY we prove GUILTY OF them; that the abundance of thy gifts, o our master, be not to us for an occasion of AN EXCEEDING WEIGHT of condemnation, as being unthankful to thee, even thee our benefactor: but bestow upon us thine Holy Spirit that with A PURE HEART AND AN enlightened CONSCIENCE, with face unconfounded AND FAITH UNFEIGNED, with perfect love and stablished hope we make bold in fearless confidence to say the holy prayer which thy beloved Son gave to his own holy disciples and saintly apostles saying unto them For at all times, SO YE BE GOING TO PRAY, PRAY ON THIS WISE and SAY OUR FATHER WHICH ART IN HEAVEN

o λαος

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN: GIVE US THIS DAY OUR BREAD OF TOMORROW AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL

A prayer after Our Father which art in heaven [*secretly*]

Yea, we beseech thee, o Lord our God, LEAD none of us INTO TEMPTATION which we are not ABLE TO BEAR by reason of our weakness but WITH THE TEMPTATION give us ALSO THE WAY OF ESCAPE THAT WE MAY BE ABLE TO QUENCH ALL THE FIERY kindled DARTS OF THE enemy, AND DELIVER US FROM THE EVIL ONE and his works: in Christ Jesus our Lord through whom

and the rest.

(THE INCLINATION)

O διακων

Τας κεφαλας ημων τω Κυριω κλινωμεν

o λαος

Ενωπιον σου Κυριε

[*The priest shall say the prayer of Inclination*]

A prayer before the receiving of the mysteries, of John of Bostra, to the Father

To thee, o Lord, we bow our minds and our bodily necks acknowledging thy sovereignty and confessing our servitude and asking also for what is expedient for each one of us: thou therefore, o good and lover of man, we pray thee, set us free from the passions which trouble us, the risings of the love of the sin of the flesh and the passionate pleasings of ourselves and divisions full of antipathy and all warfare one with another and all inward corruption that lies in heretical words and STRIFES TO NO PROFIT and disputes full of contentiousness: wipe them all out, o our master, from the conversations of us all and in all things account thine own what is ours: strengthen us in the patience of thy will. Grant us also now force of knowledge and strength of understanding that rising above the earthly senses we may receive these gifts IN SINCERITY and without passion and [a] conformably to the nature of the mystery of thine onlybegotten Son[a], unto salvation of us all, unto glory and honour of thine holy name, the Father and the Son and the Holy Ghost, now and ever and world without end. Amen.

⟨F. 109a⟩ *A prayer of Absolution, to the Father*

Master Lord God almighty, the healer of our souls and our bodies and our spirits, thou who saidst to Peter by the mouth of thine onlybegotten Son our Lord and our God and our Saviour Jesus Christ THOU ART PETER: upon THIS ROCK I WILL BUILD MY CHURCH AND THE GATES OF HELL PREVAIL NOT AGAINST IT: I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN: WHAT things THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN AND WHAT things THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN: let thy servants therefore, o master, my fathers and my brethren and mine own infirmity be absolved out of my mouth and through thine Holy Spirit, o God good and lover of man, WHO TAKEST AWAY THE SIN OF THE WORLD. Be ready to receive the repentance of thy servants for a light of knowledge unto forgiveness of sins:

[a] Copt. 'in the manner in which the mystery . . . is by nature.' The marginal arabic seems to make no sense of it and the original syriac is difficult: see Renaudot *Lit. or. coll.* ii p. 436, note 11.

for THOU ART MERCIFUL AND GRACIOUS, THOU ART LONG SUFFERING and ABUNDANT IN THY GOODNESS AND TRUTH. But if we have sinned against thee whether in word or in deeds, pardon, forgive us, as a God good and a lover of man. Absolve us [and absolve all thy people *here he mentions whom he will*] from all sins and from all curses and from all denials and from all false oaths and from all intercourse with the heretics and the heathen. Bestow on us, o our master, understanding and power that we may utterly flee FROM EVERY EVIL WORK of the adversary, and grant us at all times to do thy goodpleasure: write our name with the choir of thy saints in the kingdom of heaven: in Christ Jesus our Lord through whom

and the rest.

(THE ELEVATION, CONSIGNATION AND COMMIXTURE)

O διακων

Μετα φοβου Θεου προσχωμεν

The priest [*shall take the asbadikon in his hands and*] *hallow saying*

Τα αγια τοις αγιοις

o λαος

Εις Πατηρ αγιος: εις Υιος αγιος: εν Πνευμα αγιον

αμην

o ιερευς

O Κυριος μετα παντων

o λαος

Και μετα του πνευματος σου

o ιερευς [*shall sign with it on the precious blood once and say*]

Ευλογητος Κυριος o Θεος εις τους αιωνας

αμην

o ιερευς [*shall raise it from the chalice with care and shall make one sign with it on the pure body and shall say*]: **ομολογια**

Σωμα αγιον και αιμα τιμιον αληθινον Ιησου Χριστου του υιου του θεου ημων. αμην

[*then he shall sign the blood with it once and shall put it in the chalice saying*]

Αγιον τιμιον σωμα και αιμα αληθινον Ιησου Χριστου του υιου του θεου ημων. αμην

[*then he shall take the middle third in his hand and say*]

The body and the blood of Emmanuel our God this is in truth. Amen. I believe, I believe, I believe and I confess unto the last breath that this is the quickening flesh which thine only-begotten Son our Lord and our God and our Saviour Jesus Christ took of the lady of us all the holy theotokos S. Mary: he made it one with his godhead without confusion and without mixture and without alteration. Having confessed the good confession before Pontius Pilate he gave it also for us on the holy tree of the cross by his own will, himself for us all. I verily believe that his godhead was not severed from his manhood for one MOMENT nor for THE TWINKLING OF AN EYE. It is given for us to be salvation and forgiveness of sins and life everlasting to them that shall receive of it. I believe that this is so in truth. Amen

[*he shall lay the elements from his hand on the paten*

The deacon

Amen amen amen: I believe, I believe, I believe that this is so in truth. Amen

Pray for us and for all christians who have bidden us remember them in the house of the Lord].

⟨THE COMMUNION⟩

ο διακων

Εν ειρηνη και αγαπη Ιησου Χριστου ψαλλωμεν

ο λαος

Αλληλουια

O PRAISE GOD IN HIS HOLINESS

⟨Αλληλουια

PRAISE HIM IN THE FIRMAMENT OF HIS POWER

Αλλ λουια

and the rest of Ps. cl

Αλληλουια

A prayer which the priest says alone when he would receive of the holy mysteries

And he says Amen *and prays on this wise saying*

Allholy and consubstantial and undivided and unspeakable Trinity, grant me to receive this holy bread unto life and not unto condemnation and grant me to bring forth fruit wellpleasing unto thee, that evidently pleasing thee I may live in thee doing thy commandments, CALLING UPON thee, FATHER, making bold and invoking THY KINGDOM and THY WILL: and HALLOWED also be THY NAME in me: for mighty art thou in all things and blessed.

Δοξα Πατρι και Υιω και αγιω Πνευματι

Και νυν και αει και εις τους αιωνας των αιωνων. αμην〉

THINE IS THE GLORY FOR EVER. AMEN

And after this prayer let him receive the holy body: and in partaking also of the chalice let him say Amen *twice to apply to the body and the blood.*

[*When he communicates any one he shall say*

This is in truth the body and blood of Emmanuel our God. Amen

And the communicant shall say

Amen: I believe]

[*When the paten is brought down to communicate the women the deacon shall say*

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD].

〈THANKSGIVING〉

[*The deacon*

Προσευξασθε υπερ της αξιας μεταληψεως αχραντων και επουρανιων των αγιων μυστηριων

The people

Κυριε ελεησον]

〈F. 286〉 *A thanksgiving after receiving, of John of Bostra*

We that have received of spiritual incorruption have been healed in the powers of our soul, and unto thee, beneficent God plenteous in thy gifts, we offer songs of thankfulness and we pray thee, o our master, turn not our festivities into mourning nor our hymns into sadness. Thou exactest not judgements and takest not vengeance by reason of strict examination of the participation of these holy mysteries. But giving indulgence unto the weakness of our nature, forgive us, spare us, have compassion upon us, accounting NOT thy gifts to us FOR JUDGEMENT or for condemnation but for sanctification and preservation and provision for the journey of our salvation: in Christ Jesus our Lord through whom

and the rest.

〈THE INCLINATION〉

[*The deacon shall say*

Τας κεφαλας υμων τω Κυριω κλινατε

The priest shall say:] *a prayer of Inclination after receiving, of John of Bostra*

Thou art he to whom we have committed our life, Lord Lord who fillest all: guard us in all places whereon we shall light: and the compunction which has come to us through prayer and the encouragement unto right life guard unto us unstolen and unrepented of, that at all times and in all places of thy sovereignty, looking unto thee and walking in the things that please thee and wherein thou delightest we be not confounded in the day of the righteous judgement wherein every one shall receive retribution while angels stand and thine only-begotten Son giveth judgement, our Lord and our God and our Saviour Jesus Christ through whom

and the rest.

(THE DISMISSAL)

Likewise also a prayer of Imposition of hands after the receiving of the mysteries: thou sayest it in the anaphora of S. Cyril

God who art blessed by the seraphim and the cherubim, whom all the angelic hosts glorify and all the choirs of the righteous worship, the foundation and the stability of the world, who sustainest all creation by thine holy godhead and hast made every nature visible and invisible through thine only-begotten Son in the Holy Ghost: BLESS thy servants WITH ALL SPIRITUAL BLESSING who have come beneath thy right hand, have bowed their neck to thee: guard them in THE WAY OF RIGHTEOUSNESS: may they BE HOLY AND WITHOUT blemish: deliver them and preserve them from every operation of the adversary and every power of the devil, OPEN THOU their EYES unto the holy mysteries of THY LAW, fill them with the grace of thine Holy Spirit and keep them WITHOUT BLAME from THIS EVIL WORLD THAT NOW IS, comfort them with spiritual and heavenly comfort: may they be accounted worthy of thine INHERITANCE INCORRUPTIBLE to come: by the intercession of the holy glorious evervirgin theotokos S. Mary and the prayers and the supplications of the holy archangels Michael and Gabriel, and S. John the forerunner and baptist and martyr, and S. Stephen the protodeacon and protomartyr, and our holy fathers the apostles, and S. Mark the apostle and evangelist and martyr, and the

holy patriarch Severus and our righteous father the great abba Antony and our father abba Paul and the iij abbas Macarius and our father abba John and our father abba Pishoi and our Roman fathers and our father abba Moses and the xlix martyrs and the holy abba John the black and all the choirs of the saints, through whose prayers and supplications vouchsafe us, o our master, to attain unto a part and a lot with them in the kingdom of heaven: in Christ Jesus our Lord through whom all glory and all honour and all worship befitteth thee with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen

[*The people shall say*

Κυριε ελεησον.

Then the priest shall pour water upon his hands and shall make the sign with a little thereof upon the table and shall say

Angel of this sacrifice soaring on high with this hymn make memorial of us before the Lord that he forgive us our sins.

Then he shall wipe his face with his hand and his brother priests above and below and the whole congregation ⟨shall do the like⟩ and he shall bless them and give them the dismissal and shall end with reading the blessing. And to our Lord be glory always].

The holy anaphora of S. Mark is finished
His blessing be with us
in the peace of God
Amen

3. THE ANAPHORA

OF THE

ETHIOPIC CHURCH ORDINANCES

(THE OFFERTORY)

And let the deacon bring the oblation to [the newly consecrated bishop].

(THE THANKSGIVING)

And then he shall lay his hand on the oblation with all the presbyters and giving thanks shall say on this wise

THE LORD BE WITH YOU ALL

And the people shall answer

May he be wholly WITH THY SPIRIT

And the bishop shall say

Lift up your hearts

And the people shall say

We lift them up unto the Lord our God

And the bishop shall say

Let us give thanks unto the Lord

The people

It is right and just

And then [the presbyters] shall say the consecration of the oblation following the bishop

WE GIVE THEE THANKS, O LORD, IN thy BELOVED SON Jesus Christ whom IN THE LAST DAYS thou didst SEND unto us a SAVIOUR AND REDEEMER, THE ANGEL OF thy COUNSEL, who is the Word from thee, THROUGH WHOM thou madest ALL THINGS by thy will. And thou sentest him from heaven into the bosom

of the virgin: he WAS MADE FLESH and was carried in the womb and thy Son was revealed OF THE HOLY GHOST that he might fulfil thy will and make a people for thee by stretching out his hands, suffering to loose the sufferers that trust in thee: who was delivered of his own will to the passion that he might destroy death and burst the bonds of Satan and trample on hades and lead forth the saints and establish a covenant and make known his resurrection. Therefore HE TOOK BREAD, GAVE THANKS AND SAID TAKE EAT: THIS IS MY BODY WHICH IS broken FOR YOU. AND LIKEWISE ALSO THE CUP AND SAID THIS IS MY BLOOD WHICH IS SHED FOR you: as often as ye do THIS ye shall DO it in REMEMBRANCE OF ME.

⟨THE INVOCATION⟩

Remembering therefore his death and his resurrection we offer thee this bread and cup giving thanks unto thee for that thou hast made us meet to stand before thee and do thee priestly service. We beseech thee that thou wouldest send thine Holy Spirit on the oblation of this church: give it together unto all them that partake [for] sanctification and for fulfilling with the Holy Ghost and for confirming true faith, that they may laud and praise thee IN thy Son JESUS CHRIST, through whom TO thee BE GLORY AND DOMINION IN THE holy CHURCH both now and ever AND WORLD WITHOUT END. AMEN

⟨Of the oblation of oil

He that shall offer oil in the offering of bread and wine, likewise giving thanks in this manner, if he use not these words, shall give thanks in other words to the best of his power saying

Like as hallowing this ⟨creature of⟩ oil thou givest it to them that are anointed and receive it, wherewith thou didst anoint priests and prophets: after the same manner also strengthen them and whosoever partakes thereof and hallow them that receive it)

The people shall say

As it was, is and shall be UNTO GENERATIONS OF GENERATIONS AND WORLD WITHOUT END. AMEN.

The bishop

And again we beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ to grant us to take with

blessing this holy mystery and not to condemn any of us but to make meet all that partake of the reception of the holy mystery of the body and blood of Christ the almighty Lord our God

The deacon shall say

Pray ye

⟨The bishop shall say⟩

Lord almighty, grant us effectual reception of this holy mystery and condemn none of us but bless every one in Christ: through whom to thee with him and with the Holy Ghost be glory and dominion [both now] and ever and world without end. Amen.

THE INCLINATION⟩

The deacon shall say

Ye who stand, bow down your heads

⟨The bishop shall say⟩

Lord eternal which knowest what is hidden, unto thee thy people have bowed down their head and unto thee have subdued the hardness of heart and flesh: behold FROM HEAVEN THY DWELLINGPLACE and bless them, men and women: INCLINE THINE EAR TO them AND HEARKEN UNTO their PRAYER: stablish them WITH THE STRENGTH OF thy RIGHT HAND and protect them from evil affliction: be thou to them a guardian, to body and soul: INCREASE unto them and us FAITH and fear: through thine only Son through whom to thee with him and the Holy Ghost be glory and dominion always and world without end. Amen.

⟨THE ELEVATION⟩

The deacon shall say

Give we heed

And the bishop

Holiness to the holies

(lacuna in MS.)

The people shall say

One is the holy Father: one is the holy Son: one is the holy Spirit.

⟨THE COMMUNION⟩

The bishop shall say

The Lord be with you all

The people shall say

And with thy spirit

Then they shall raise an hymn of praise and the people shall go in to receive the saving medicine of the soul whereby sin is forgiven.

⟨THANKSGIVING⟩

Prayer after he has delivered ⟨the communion⟩

Lord almighty, Father of the Lord and our Saviour Jesus Christ, we give thee thanks for that thou hast granted us to take of thine holy mystery. Let it not be unto guilt nor unto judgement but unto renewing of soul and body and spirit: through thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion eternally both now and ever and world without end. Amen

The people shall say

Amen.

⟨DISMISSAL⟩

The presbyter shall say

The Lord be with you all

⟨The people shall say

And with thy spirit⟩

Imposition of hands after they have received

Lord eternal almighty, Father of the Lord and our Saviour Jesus Christ, bless thy servants and thine handmaids: protect and help and succour them by the host of thine angels, guard and strengthen them in thy fear, with thy majesty adorn them, grant that they may think the things that are thine and believe the things that are thine and grant that they may will what is thine, even peaceableness without offence and wrath: through thine only Son through whom to thee with him and the Holy Ghost be glory and dominion

⟨and the rest⟩

The people shall say

Amen.

The bishop shall say

The Lord be with you all

The people

And with thy spirit

The deacon shall say

GO IN PEACE.

And the keddāsē is finished.

4. THE LITURGY OF THE ABYSSINIAN JACOBITES

COMMONLY CALLED

THE ETHIOPIC

INCLUDING

THE ANAPHORA OF THE APOSTLES

This is the order which Basil of Antioch compiled

In the name of
the Father and of the Son and of the Holy Ghost one God

The order of the Keddāsē which is to be said by the presbyter and the deacon and the people together with everything that is proper each in the time thereof according to the order of our fathers the Egyptians

(THE PREPARATION OF THE MINISTERS)

Now first of all the presbyter when he entereth the church shall say the prayer of Penitence: and next he shall say the 25th psalm of David UNTO THEE, O LORD, WILL I LIFT UP MY SOUL, *the 61st* HEAR MY CRYING, O GOD, *the 102nd* HEAR MY PRAYER, O LORD, *the 103rd* PRAISE THE LORD, O MY SOUL, *the 130th* OUT OF THE DEEP *and the 131st* LORD, I AM NOT HIGHMINDED

And afterwards he shall say this following

Lord our God, thou alone art holy and thou hast bestowed holiness on all of us by thine invisible power. Yea, Lord, we pray thee and beseech thee to send

thine Holy Spirit upon the church and upon this ark and upon all their holy vessels whereon thy precious mystery is ordered. And now bless them and hallow them and cleanse them from all uncleanness and defilement through the remission of the second birth so that there be not left on them any remembrance at all of transgressions and pollution, and make this church and this ark vessels chosen and cleansed and pure, REFINED SEVEN TIMES FROM all uncleanness and defilement and pollution of transgressors, LIKE SILVER REFINED PURGED AND TRIED FROM THE EARTH, and when they are purified make them such that on them may be wrought the mystery of the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

Prayer before the withdrawing of the veil
And he shall bow before the veil

Lord our God, who knoweth the thought of man and TRIETH THE HEART AND REINS: forasmuch as, albeit I am not worthy, thou hast called me to minister in this holy place, disdain me not nor turn away thy face from me, but take away my sin and purify the uncleanness of my soul and my body. And now I pray thee blot out my error and the trespass of thy people and LEAD US NOT INTO TEMPTATION. Yea, Lord, thrust me not away AND MAKE ME NOT ASHAMED OF MY HOPE but send down upon me the grace of the Holy Ghost and make me meet to stand in thy sanctuary that I may offer unto thee a pure oblation with an humble heart for the remission of my error and my sin: and remember not the trespass of thy people which they have wrought wittingly or unwittingly: vouchsafe rest unto our fathers and brothers and sisters who have fallen asleep: keep and defend thy people. To thee and to thine only good and merciful Son and to the Holy Ghost the lifegiver be glory world without end. Amen

And he shall say the prayer of Basil

LORD our GOD and our creator WHO HATH MADE ALL THINGS THROUGH HIS WORD AND hast brought us in unto this mystery BY THY WISDOM, who didst form MAN and MADEST him TO BE RULER OVER ALL CREATURES that he might JUDGE IN RIGHTEOUSNESS AND PURITY: GRANT US THE WISDOM which dwelleth in thy treasuries, CREATE IN US A CLEAN HEART and forgive us our sins and hallow our soul and make us meet to draw nigh unto thy sanctuary that we may offer unto thee an oblation and spiritual sacrifice for the remission of the sin of thy people. O our Lord and our God and our Saviour Jesus Christ who hast RAISED US FROM THE EARTH AND LIFTED US UP OUT OF THE DUST, THAT thou MAYEST SET US WITH THINE ANGELS AND WITH THE PRINCES OF thy PEOPLE, make us worthy of thine holy gospel and of thy love, and in the greatness of thy lovingkindness hear us that we may do thy will in this hour, offering to thee a good oblation and spiritual fruit that may be wellpleasing unto thee in thy lovingkindness and mercy. Accept this spotless oblation, send upon us and upon this mystery thine Holy Spirit: let it be to the glory of thine only Son our Lord and our Saviour Jesus Christ world without end.

(THE PREPARATION OF THE INSTRUMENTS)

Prayer over all the vessels of the church

Lord good and merciful and HOLY, WHO DWELLETH IN THE HOLY PLACE, who of thine own goodness didst command Moses thy servant to TAKE THE BLOOD AND SPRINKLE IT ON ALL THE VESSELS OF the tabernacle: now also we pray thee and beseech thee, o good and lover of man, that thou wouldest sanctify these vessels BY thine HOLY SPIRIT AND THE SPRINKLING OF THE BLOOD OF our Lord JESUS CHRIST: let these vessels be made pure for thy service and let this same holy ordinance be in truth these lifegiving mysteries, the precious body and blood of our Lord Jesus Christ: for holy and full of glory is thine holy name, Father and Son and Holy Ghost, both now and ever and world without end

Prayer over the māchfadāt

Lord our God and our Lord Jesus Christ, to whom belong treasuries which are full of lovingkindness and mercy, o giver of good things to all that trust in him, who did spread out the heaven by his wisdom and gave a diverse law to the firmaments and the clouds and the skies, the line whereof hath not changed: now also, o our God, thou lover of man, send down thine hand and the power of thy godhead upon these cloths which shall cover thine holy body. Thou who didst send power on the cloths which were wrapped around thine holy body in the sepulchre, let these also be made in the likeness of those that are in the heavens: for thine is the glory and the power and the might with thy Father and the Holy Ghost both now and ever and world without end. Amen.

(THE VESTING)

And next he shall go in and worship before the tābōt and then he shall say the prayer of John

Lord our God WHO SITTETH above the angels and the archangels, the lords and the dominions, THE CHERUBIN and the seraphin, who was before all creatures, who is exalted above all glory, who LIFTETH UP the lowly FROM THE EARTH and exalteth them to heaven: thou who hast manifested unto us A NEW WAY for our salvation, whose mercies are numberless, o good, lover of man, by thy will thou hast taught us poor ones, thy people, to know the mystery of thine holiness and thine awful word: praised also be thy glory which thou hast ordained for us. Lord our God, good and lover of man, suffer us to come into thine holy place and read the mysteries of thy words as befitteth thy godhead with a right faith: do thou make the light of thy glory to shine upon us, which removeth from us the polluting thought and the deed of sin, and send upon us the grace of the Holy Ghost, the CONSUMING FIRE, which the fiery ones cannot approach unto, which consumeth the evil thought and burneth up sins: vouchsafe knowledge to THE EYES OF OUR HEARTS and keep OUR LIPS from speaking EVIL, give us peace and teach us righteousness: for thou art the holy garment, the medicine of our sickness, the artificer of our kind. And make us to become meet for this thine holy mystery and put away from us all

evil thoughts and LUSTS which fight against THE SOUL that we may offer unto thee a good heavenly oblation without spot or uncleanness. Through thy great lovingkindness and mercy and favour may we accomplish this heavenly mystery which is above all mysteries. To thee with thy good heavenly Father and with thine Holy Spirit the giver of life will we raise glory and majesty and honour world without end

The celebrating priest shall rise up with reverence and shall bow first of all before the tābōt once and once to the presbyters and to the deacons once. And he shall come to the tabōt and take the vestment into his hands and say Our Father which art in heaven: *then he shall bow thrice. If there is a pope present he shall go to him with the vestment to be blessed and vested: but if there is none, he shall bless and vest himself*[a].

⟨THE PROTHESIS

And while he dresseth the tābōt he shall say this prayer following

LORD WHICH KNOWETH THE HEARTS of each and all, which DWELLETH IN THE HOLY PLACE, which is without sin and alone able to forgive sin: whereas thou knowest, o Lord, that I am not pure for this thine holy service and that I have not the countenance wherewith to draw nigh and to open [b] my mouth [b] before thine holy glory: yet ACCORDING TO THE MULTITUDE OF THY MERCY forgive me my sin, for I am a sinner: grant me TO FIND GRACE AND mercy in this hour and send me thy power from on high that I may be made worthy and may accomplish thine holy service according to thy will and thy goodpleasure, and that this incense also may be a sweetsmelling savour. And do thou also, o our Lord, be with us and bless us: for thou art the absolver of our sin and the light of our souls and our life and our strength and our hope and our refuge and to thee we send up unto the highest thanksgiving and honour and worship, to the Father and the Son and the Holy Ghost, at all times both now and ever and world without end.

Prayer after he hath prepared the altar, of the Father

O God who hast taught us this great mystery for our salvation, thou who hast called us thy lowly servants, although we be unworthy, to be ministers

[a] The following alternative form of this rubric is given in a smaller hand in the margin of A: *Again what is meet, that is what is necessary for the priest by the order of the keddāsē of the mysteries for the ministry of the holy tābōt. First he shall come unto the tābōt and take the vestment in his hand and turn his face towards the east and bow three times and say* Our Father which art in heaven. *And again he shall turn to the people to see whether there is a deacon to minister before he puts on the complete vestments: for if there is no deacon to minister and assist in the ministration it will be impossible for the priest to take off his vestments after vesting. And when he will vest, let the presbyter look whether the vestment is too long or too short: for after vesting it is not proper to unvest. And then he shall put on the Akmām and shall tie it with the Zenār. And he shall collect his thoughts and not let them turn aside unto the business of the world nor even go out of the door of the sanctuary. And if there is an archpope or a bishop present he shall take the vestments in his hand and turn to him and bless them for him before he vests.*

[b] D E: wanting in A B.

unto thine holy altar: do thou, o our master, make us meet IN THE POWER OF THE HOLY GHOST to accomplish this mystery to the end that without falling into judgement IN THE PRESENCE OF thy great GLORY we may present unto thee a sacrifice of praise and glory and great comeliness in thy sanctuary. O Lord giver of redemption and sender of grace, who workest all in all, grant us, Lord, that our gift be accepted in thy sight. Yea, Lord our God, we pray thee and beseech thee that thou wilt not forsake thy people by reason of their sin and especially not by reason of my foolishness: for holy is thine holy place according to the gift of the Holy Ghost: in Jesus Christ our Lord to whom with thee and the Holy Ghost the lifegiver who is coequal with thee are fitting honour and glory and power both now and ever and world without end. Amen.

Prayer after the withdrawal of the veil

How awful is this day and how marvellous this hour wherein THE HOLY GHOST WILL come down and OVERSHADOW this oblation and hallow it. In quietness and IN FEAR AND TREMBLING stand ye up and pray that THE PEACE OF GOD BE with [a] me [a] and WITH ALL OF YOU.

And when the priest is vested all the people shall say [b] *in the first mode* [b]

Halleluia.

If there be any one of the faithful that hath entered the church at the time of the keddāsē and hath not heard the holy scriptures and hath not waited until they finish the prayer and the keddāsē and hath not received the host, let him be excommunicate from the church: for he hath violated the law of God and disdained to stand before the heavenly king, the king of flesh and spirit. This the apostles have taught us in their canon [c].

Prayer over the masōb: the priest shall say

Lord our God, that said unto Moses his servant and prophet Make me choice vessels and set them in my tabernacle upon mount Sinai: now also, our God almighty, stretch forth thine holy right hand upon this pot, fill it with power and virtue and purity and the grace of the Holy Ghost and thy glory that they may make therein the holy body of thine only Son in this holy apostolic church: for thine is the glory with thine only Son and the Holy Ghost both now and ever and world without end

The people shall say

Thou art the POT OF pure GOLD wherein is hidden THE MANNA, THE BREAD WHICH COMETH DOWN FROM HEAVEN AND GIVETH LIFE UNTO all THE WORLD

[a] you A. [b] or *in unison*

[c] W. Fell *Canones apostolorum aethiopice* Lips. 1871, p. 34: Can. vii Quivis fidelis qui ecclesiam ingreditur et scripturas audit non autem subsistit donec (fideles) preces absolverint neque sanctam eucharistiam sumit: pro tali ne faciant preces; debetur enim ei segregatio quoniam rixam atque perturbationem parat ecclesiae. Cp. Bruns *Canones apost. et concil.* Berol. 1839, i pp. 2, 81.

The priest making the sign over the bread shall say

Eulogios Kyrios Iēsous Christos Son of the living God, hagiasma tōn pneumatōn: hagios in truth. Amen

and then he shall take the host [a] *with his pure hand while wet and shall rub it over and under* [a] *saying*

Christ our very God, sign with thy right hand and bless with thine hand and hallow with thy power and give virtue to this bread: let it be for the remission of the sins of thy people. Amen

and then the assistant shall receive it into the māchfad saying

Like as Joseph and Nicodemus wrapped thee in linen clothing and spices and thou wast wellpleased in them, in like manner be wellpleased in us

and then the priest shall take it and say this

The hallowing and the thanksgiving and the exaltation, accepted be it of God the Father, for the remission of sin. [b] Power and blessing and light, hallowing and the holy be in this holy apostolic church. Amen.[b]

And then the priest shall compass the tābōt with the taper in front of him and the deacon shall compass it thrice holding the chalice

The priest shall say

Lord our God, who didst accept the offering of Abel in the wild and of Noah within the ark and of Abraham on the mountaintop and of Elijah on the top of Carmel and of David in the threshingfloor of Ornan the Jebusite and the widow's mite in the sanctuary: accept likewise the oblation and offering of thy servant *John* which he has brought unto thine holy name and let it be the redemption of his sins: recompense him with a goodly recompense in this world and in that which is to come both now and ever and world without end

and the deacon shall say

The Lord seeth me

[c] *unto the end thereof.*[c]

And then the priest shall set the host in the paten and the deacon shall pour the blood into the chalice

The priest shall say this prayer following after he hath set the host on the paten

Lord our God good and lifegiving, who didst spread forth thine holy hands on the tree of the cross: place thine holy hand on this paten which is filled with good things, whereon they that love thy name have prepared the sustenance of a thousand years. Now, our God, bless with thine hand and hallow and cleanse this paten which is filled with live coal, even thine own holy body

[a] *and with his wet hand he shall rub the bread over and under and he shall sign over it a second time* D.

[b] This passage varies considerably in the MSS. D has: Power and light, greatness and blessing and the hallowing of the holy be on this church *And he shall say furthermore* This hallowing be accepted, the thanksgiving and the exaltation for the remission of sin on the part of God the Father. Amen: so be it, so be it.

[c] C.

which we have presented on thine holy altar in this holy apostolic church: for thine is the glory with thy good heavenly Father and the Holy Ghost the lifegiver both now and ever and world without end.

Prayer over the chalice

Lord our God Jesus Christ alēthinos true, our God that was made man, whose godhead was not severed from his manhood, who of his own good-pleasure did pour out his blood for the sake of his creatures: now, our God, place thine holy hand on this cup, hallow it and cleanse it that this may become thy precious blood for life and for remission of sin unto every one that shall drink thereof believingly. Glory be to thine heavenly Father and to the Holy Ghost the lifegiver both now and ever and world without end

A second prayer, of the nuptials, over the chalice

Christ our very God, who wentest to the marriagefeast when they called thee in Cana of Galilee and didst bless them and didst make the water wine: do thou in like sort unto this wine which is set before thee: bless it and hallow it and cleanse it: let it become the joy and the life of our soul and our body

At all times may the Father and the Son and the Holy Ghost be with us

Fill it with the wine of rejoicing for good, for life and for salvation and for the remission of sin, for understanding and for healing and for counsel of the Holy Ghost both now and ever and world without end

Purity and sweetness and blessing be to them that drink of thy blood precious alēthinos true.

Prayer over the cross-spoon

Lord our God, who didst make thy servant Isaiah meet to behold the seraph when with THE TONGS in his hand HE TOOK therewith A LIVE COAL FROM OFF THE ALTAR and laid it on his mouth: now, Lord Father almighty, place thine holy hand upon the cross-spoon for the administering of the holy body and blood of thine only Son our Lord and our God and our Saviour Jesus Christ: bless now and hallow and cleanse this cross-spoon and give it power and glory as thou gavest to the tongs of the seraph: for thine is the glory and the dominion with thine only Son our Lord Jesus Christ and the Holy Ghost both now and ever and world without end. Amen.

And then the priest shall sign with his hand in the form of the sign of the cross over the bread and shall say

Blessed be the Lord[a] almighty

The people shall say

Amen

⟨The priest shall say⟩

And blessed be the only Son our Lord Jesus Christ[b]

⟨The people shall say⟩

Amen

[a] + the Father C.

[b] + who was made man of the holy virgin Mary for our salvation C.

⟨*The priest shall say*⟩

And blessed be the Holy Ghost the Paraclete[a]

⟨*The people shall say*⟩

Amen

and he shall say over the chalice also in like manner

[b]*Again he shall say over both*[b]

Glory and honour are due unto the holy Trinity the Father and the Son and the Holy Ghost coequal Trinity both now and ever and world without end.

And the priest shall turn to the assistant joining hands with him when he speaketh the word

Remember me, my father presbyter

He also shall answer him saying

The Lord keep thy priesthood and accept thine oblation.

And then the priest shall stand upright and with his face to the east stretching forth his hand and shall say with a loud voice

One is the holy Father, one is the holy Son, one is the Holy Ghost

The people shall say

The Holy Ghost

The priest shall say

O PRAISE THE LORD ALL YE HEATHEN

The people shall say

PRAISE HIM ALL YE NATIONS

The priest shall say

FOR HIS MERCIFUL KINDNESS IS EVER MORE AND MORE TOWARDS US

The people shall say

AND THE TRUTH OF THE LORD ENDURETH FOR EVER

The priest shall say

Glory be to the Father and to the Son
and to the Holy Ghost
Both now and ever and world without end. Amen.
Halleluia

and the people also shall say in like manner.

[a] + who strengtheneth us all C.
[b] *again he shall say it over the body and blood: and afterwards* C.

(ENARXIS)

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say the prayer of Thanksgiving

We give thanks unto the doer of good unto us, the merciful God the Father of our Lord and our God and our Saviour Jesus Christ: for he hath covered us and succoured us, he hath kept us and brought us nigh and received us unto himself and undertaken our defence and strengthened us and brought us unto this hour. Let us therefore pray him that the almighty Lord our God keep us in this holy day all the days of our life in all peace

Pray ye

Lord Lord God almighty, the Father of our Lord and our God and our Saviour Jesus Christ, [a]we render thee thanks upon every thing, for every thing and in every thing[a], for that thou hast covered us and succoured us, hast kept us and brought us nigh and received us unto thyself and undertaken our defence and strengthened us and brought us unto this hour

The deacon shall say

Entreat ye and beseech that the Lord have mercy upon us and compassionate us and receive prayer and supplication from his saints in our behalf according to what is expedient at all times. May he make us meet to partake of the communion of the blessed mystery and remit unto us our sins

The priest shall say

For this cause we pray and entreat of thy goodness, o lover of man, grant us to fulfil this holy day all the days of our life [b]in peace[b] along with thy fear. All envy and all trial and all

[a] A B omit.

[b] and in all peace C.

the working of Satan and the counsel of evil men and the insolence of adversaries secret and open remove far from me *benediction* and from all thy people and from this holy place of thine *benediction towards the altar*: all good things that are expedient and excellent command thou for us, for thou art he that HATH GIVEN US POWER TO TREAD UPON scorpions AND SERPENTS AND UPON ALL THE POWER OF THE ENEMY. LEAD US NOT INTO TEMPTATION BUT DELIVER US AND RESCUE US FROM ALL EVIL: in the grace and lovingkindness and love towards mankind of thine only Son our Lord and our God and our Saviour Jesus Christ through whom to thee with him and the Holy Ghost the lifegiver who is coequal with thee are fitting glory and honour and might now and ever and world without end.

The deacon shall say

Stand up for prayer

The assistant priest shall say

Peace be unto you all

And again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ on behalf of those who bring an offering within the one holy catholic church, an oblation, firstfruits, tithes, a thankoffering, a memorial, whether much or little, in secret or openly, and of those who wish to give and have not wherewith to give, that he accept their ready mind, that he vouchsafe the heavenly kingdom, who hath power unto every deed of blessing, even the Lord our God

The deacon shall say

Pray for them that bring an offering

The people shall say

Accept the offering of the brethren, accept the offering of the sisters, and ours also accept, our offering and our oblation

The deacon shall say

The commandment of our fathers the apostles: Let none keep in his heart rancour or revenge or envy or hatred towards his neighbour

Worship the Lord in fear

The people shall say

Before thee, Lord, we worship and thee we glorify

The priest shall say

Lord our God who art almighty, we pray and beseech thee for them that bring an offering within the one holy catholic church, an oblation, firstfruits, tithes, a thankoffering, a memorial, in secret or openly, whether much or little, and for those who wish to give and have not wherewith to give. Thine acceptance of their ready mind grant thou unto every one: let the recompense of blessing be a portion world without end. Amen.

The priest shall say the prayer of the Mystery

O my master Jesus Christ, coeternal pure Word of the Father and Word of the Holy Ghost the lifegiver: thou art THE BREAD OF LIFE WHICH CAMEST DOWN FROM HEAVEN and didst foretell that thou wouldest be the Lamb without spot FOR THE LIFE OF THE WORLD: and now also we pray and beseech of thine excellent goodness, o lover of man, make thy face to shine upon this bread *pointing*, and upon this cup *pointing*, which we have set upon this spiritual ark of thine: bless *he shall bless once* the bread, and hallow *he shall bless* the cup, and cleanse them both *he shall bless once because of both*, and change this bread *pointing*: let it become thy pure body, and what is mingled with this cup *pointing* thy precious blood and let it be offered for us all and be the healing and salvation of our soul and our body and our spirit. Thou art the king of us all, Christ our God, and to thee we send up praise and worship and to thy good Father and to the Holy Ghost the lifegiver who is coequal with thee both now and ever and world without end. Amen.

And then he shall cover the bread and the chalice with a covering and shall bow to the tābōt and the deacon shall bow to the presbyter and they shall bow both together.

And the presbyter shall say in a low voice this prayer which is S. Basil's

Lord our God, who by reason of thine unspeakable love towards mankind didst SEND thine ONLY SON INTO THE WORLD to bring back unto thee the lost sheep: we beseech thee, o our master, turn us not back as we draw nigh to this awful sacrifice without defilement and trusting NOT IN OUR OWN RIGHTEOUSNESS BUT ON THY MERCY wherewith thou hast loved our race: we pray and beseech of thy goodness, o lover of man, that this

mystery when thou hast prepared it for our salvation be not to us thy servants and all thy people for condemnation, but that it be profitable for the blotting out of our transgression and the forgiveness of our negligence. Glory and honour be to thine holy name both now and ever and world without end. Amen.

And the presbyter that assisteth shall say the Absolution of the Son

Lord Lord Jesus Christ the only Son, the Word of the Lord the Father, who hast broken off from us the bond of our sins through thy lifegiving and saving sufferings, who didst BREATHE UPON the face of thine holy disciples and pure ministers SAYING TO THEM RECEIVE THE HOLY GHOST: WHATSOEVER men's SINS YE REMIT THEY ARE REMITTED UNTO THEM AND WHOSESOEVER SINS YE RETAIN THEY ARE RETAINED: thou therefore now, o Lord, hast vouchsafed unto thy pure ministers that do the priest's office at all times in thine holy church that they should remit sin on earth, should bind and loose every bond of iniquity. Now again we pray and entreat of thy goodness, o lover of man, in the behalf of these thy servants my fathers and my brothers and my sisters and of me thy sinful and feeble servant and of them that bow their heads before thine holy altar: make plain for us the way of thy mercy, break and sever every bond of our sins, whether we have trespassed against thee wittingly or unwittingly or in deceit, whether in deed or in word or through faintheartedness, for thou knowest the feebleness of man. O good lover of man and lord of all creation, grant us the forgiveness of our sins, bless us and purify us and free us and set us loose and loose all thy people *and here he shall mention those lately departed,* and fill us with the fear of thy name and stablish us to do thine holy will, o good: for thou art our God and our Saviour and to thee is fitting the glory and the praise with thy good heavenly Father and the Holy Ghost the lifegiver who is coequal with thee both now and ever and world without end

May thy servants who have ministered on this day, the presbyter *benediction towards the presbyter,* and the deacon *benediction towards the deacons,* and the priests *benediction,* and all the people and mine own neediness also, I thy poor servant *benediction towards*

himself be absolved out of the mouth of the holy Trinity the Father and the Son and the Holy Ghost and out of the mouth of the one holy catholic and apostolic church, and out of the mouth of the xv prophets and out of the mouth of the xij apostles and out of the mouth of the lxxij disciples and out of the mouth of the divine and evangelist Mark the apostle and martyr and out of the mouth of the archpopes S. Severus and S. Dioscorus and S. John Chrysostom and S. Cyril and S. Gregory and S. Basil, out of the mouth of the cccxviij orthodox that assembled in Nicaea and the cl in Constantinople and the cc in Ephesus and out of the mouth of the honoured father the archpope abba *John* and our blessed pope abba *Sīnōdā* and out of the mouth of me also thy sinful and feeble servant. May they be absolved out of the mouth of our lady Mary parent of God, the new loom. For awful and full of glory is thy name, o holy Trinity, Father and Son and Holy Ghost, both now and ever and world without end. Amen.

The deacon shall say

For peaceable holiness we beseech, that the Lord make us peaceable by his own lovingkindness

The people shall say at each pause

Amen. Kīrālāyĕsōn. Lord have mercy upon us

For our faith we beseech, that the Lord would grant us to be wellpleasing, to keep the faith in purity

For our congregation we beseech, that the Lord would keep us unto the end in the fellowship of the Holy Ghost

For the patience of souls we beseech, that the Lord vouchsafe us the perfection of patience in all our tribulation

For the holy prophets we beseech, that the Lord number us with them

For the holy apostles we beseech, that the Lord grant us to be wellpleasing even as they were wellpleasing and apportion unto us a lot with them

For the holy martyrs we beseech, that the Lord grant us to perfect the same conversation

For our archpope abba *Matthew* and our blessed pope abba *Sīnōdā* we beseech, that the Lord grant them unto us long

time, that with understanding they rightly speak the word of faith in purity without spot for that they are the guardians of the church

For the presbyters we beseech, that the Lord never take from them the spirit of priesthood, the zeal and fear of him unto the end and that he vouchsafe them ⟨the fruit of⟩ their labour

For the deacons we beseech, that the Lord grant them to run a perfect course and to draw nigh unto their work in holiness and that he remember their love

For the subdeacons and the anagnosts and the singers we beseech, that the Lord grant them to perfect the zeal of their faith

For the widows and the celibates we beseech, that the Lord hear their prayer and vouchsafe them abundantly in their hearts the grace of the Holy Ghost and accept their labour

For the virgins we beseech, that the Lord grant them the crown of virginity and that they be unto the Lord children and daughters and that he accept their labour

For the ascetics we beseech, that the Lord grant them to receive their reward through abstinence

For the laity and faithful men we beseech, that the Lord grant them a share in the washing away of sin and seal them with the seal of sanctification

For our king *John* we beseech, that the Lord vouchsafe him much peace in his days

For the judges and those who are in authority we beseech, that the Lord give them wisdom and the fear of him

For all the world we beseech, that the Lord prevent the thought thereof and put into the mind of all and each to desire that which is good and expedient

For them that travel by sea or in the desert we beseech, that the Lord guide them with a merciful right hand

For the excommunicate we beseech, that the Lord grant them patience and wholesome discipline and vouchsafe that their labour be perfected

For the sad and sorrowful we beseech, that the Lord give them perfect consolation

For the hungry and thirsty we beseech, that the Lord give them their daily food

For prisoners we beseech, that the Lord loose them from their bonds

For captives we beseech, that the Lord restore them to their country in peace

For those of the christian congregation who are fallen asleep we beseech, that the Lord vouchsafe them a place of rest

For the sick and suffering we beseech, that the Lord heal them speedily and send upon them LOVINGKINDNESS AND MERCY

For those of our fathers and our brothers and our sisters who have trespassed we beseech, that the Lord cherish not anger against them but grant them rest and relief from his wrath

For the rains we beseech, that the Lord send rain on the place that needeth it

For the waters of the rivers we beseech, that the Lord fill them with water of life unto due measure and limit

For the fruit of the earth we beseech, that the Lord give to the earth her fruit for sowing and for harvest

And all of us who ask and beseech in prayer may he clothe with the spirit of peace and vouchsafe us to draw nigh and ask the Lord that he hear and accept

Let us therefore rise up in the Holy Ghost that we may have knowledge and grow in his grace and glory in his name and be BUILT UP UPON THE FOUNDATION OF THE PROPHETS AND APOSTLES

Let us draw nigh and ask the Lord that he hear and accept our prayer

For our thanksgiving we beseech, that the Lord write our petition IN THE BOOK OF LIFE and the eternal God remember us in the restingplace of saints in his own light

For those of our brethren and sisters who lag behind we beseech, that the Lord grant them to have a fervent desire and turn away from them the bondage of this world and give them a good conscience and love and good hope

For the sake of the body and blood of the Son of God so be it, so be it.

And then the people shall stand up.

⟨MASS OF THE CATECHUMENS⟩

⟨THE CENSING⟩

And the priest shall take grains of incense in his right hand and the censer in the left, and if there be a pope present he shall bring unto him the incense and the censer to bless them, and if there be no pope present he shall bless them himself, making mention of the current year of grace and of the beginning of night and day

And the priest shall say this

I pray and beseech thee, o Lord our God, as thou wast well-pleased with the offering of Abel thy beloved and the oblation of Enoch and of Noah and the incense of Aaron and Samuel and Zacharias: in like manner accept from us this incense as a sweetsmelling savour for the remission of our sins and forgive all thy people their trespass: for thou art merciful and to thee glory is fitting with thine only Son and the Holy Ghost both now and ever and world without end. Amen

and then he shall cast the incense saying

Blessed be the Lord the almighty Father

The people shall say

Amen

The assistant shall say

And blessed be the only Son our Lord Jesus Christ who was made man of Mary the holy virgin for our salvation

The priest shall say

And blessed be the Holy Ghost the Paraclete who strengtheneth us all

Glory and honour be to the Holy Trinity the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

I WILL OFFER UNTO THEE INCENSE WITH RAMS: ALL THY GARMENTS SMELL OF MYRRH ALOES AND CASSIA: LET MY PRAYER BE SET FORTH IN THY SIGHT AS THE INCENSE

Yet again we offer unto thee this incense for the remission of my sins and the trespass of thy people

For blessed and full of glory is thine holy name, Father and Son and Holy Ghost, both now and ever and world without end. Amen

Lauds of the angels singing in the highest
Halleluia to the Father: halleluia to the Son:
halleluia to the Holy Ghost
Worship we the Father: worship we the Son:
worship we the Holy Ghost
three in one and one in three

Prayer of the Incense

O eternal God, THE FIRST AND THE LAST, which hath neither beginning nor end, which is GREAT IN his COUNSEL and MIGHTY IN his WORK and righteous in his purpose and strong in his might, WHICH IS AND IS TO BE in all things: be with us in this hour and STAND IN THE MIDST OF us all and purify our hearts and sanctify our souls and our flesh and wash us from all our sins which we have done wittingly or unwittingly: grant us to offer before thee a reasonable oblation and an oblation of blessing, the which thou wilt make to ENTER IN WITHIN the inner chamber of THE VEIL, the holy of holies thy dwelling-place

and here he shall compass the tābōt three times saying

We pray thee, o Lord, and beseech thee that thou remember the one holy apostolic church which reacheth from one end of the world to the other

The deacon shall say

Pray for the peace of the church, one holy apostolic orthodox in the Lord

The priest shall say

Remember, o Lord, the honoured father our archpope abba *Matthew* and our blessed pope abba *Sīnōdā* and all orthodox bishops presbyters and deacons. *And if he ⟨the archpope⟩ be entered into rest he shall say* Rest, o Lord, the soul of our father the archpope abba *N* and make him to dwell in the kingdom of heaven with the righteous: seat for us on his throne in his stead a GOOD SHEPHERD and let us not be LIKE a flock HAVING NO SHEPHERD and let not the ravenous wolf make ravin of us nor alien folk that are contrary to us reproach us

The deacon shall say

Pray for our archpope abba *Matthew* and for our blessed pope abba *Sīnōdā* and for all orthodox bishops presbyters and deacons

The priest shall say

Remember, Lord, our congregation, bless them and make them to be neither separated nor estranged: make them an house of prayer, an house of purity and an house of blessing: vouchsafe it, Lord, unto us thy servants and to them that shall come after us, unto eternal days vouchsafe it

The deacon shall say

Pray for our congregation which is the keeping of us all

The priest shall say

ARISE, LORD my GOD, AND LET THINE ENEMIES BE SCATTERED AND LET ALL THEM THAT HATE thine holy and blessed name FLEE BEFORE THEE, but let thy people who do thy will be blessed with blessings THOUSAND THOUSANDS AND TEN THOUSAND TIMES TEN THOUSAND: through thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The deacon shall say

Stand up

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say on every great day and on the first day of the week

Worship we

the people shall say

the Father and the Son and the Holy Ghost three in one

The priest shall say

Peace be unto thee

the people shall say

holy church, dwellingplace of the godhead

The priest shall say

Pray for us

the people shall say

virgin Mary parent of God

The priest shall say

Thou art

the people shall say

THE GOLDEN CENSER which didst bear the live coal of fire. Blessed is he that receiveth out of the sanctuary him that forgiveth sin and blotteth out error, who is God's Word that was made man of thee, who offered himself to his Father for incense and an ACCEPTABLE OFFERING

We worship thee, Christ, with thy good heavenly Father and thine Holy Spirit the lifegiver, for thou didst come and save us.

⟨THE LECTIONS⟩

⟨1. Epistle of S. Paul⟩

The assistant shall say

Lord of knowledge, declarer of wisdom who hast revealed to us what was hidden in the depth of darkness, giver of a word of gladness to them that proclaim the greatness of thy power: thou it was that after thy great goodness didst call Paul WHO WAS BEFORE A PERSECUTOR and didst make him a CHOSEN VESSEL and wast wellpleased with him that he should become an apostle and a PREACHER OF THE GOSPEL OF thy KINGDOM, a summoner thereunto, o Christ our God. Thou art a lover of man, o good: vouchsafe us a mind without distraction and a pure understanding that departeth not from thee, that we may both perceive and know how great is thine holy teaching which is now read to us out of him: and as he was like unto thee, o prince of life, so make us also meet to be like unto him in deed and in faith and to praise thine holy name and glory in thy precious cross at all times: for thine is the kingdom, the might, the majesty and the sovereignty, the honour and the glory world without end. Amen.

The deacon shall say going forth

Every one THAT LOVETH NOT OUR LORD and our God and our Saviour Jesus Christ and believeth not in his birth of Mary the holy virgin, in the [a]twofold[a] ark of the Holy Ghost, until HIS COMING again, as saith Paul, LET HIM BE ANATHEMA

[a] *or* second.

and then he shall read the Epistle of Paul

{THIS KNOW ALSO THAT IN THE LAST DAYS . . . . . TO THE KNOWLEDGE OF THE TRUTH. 2 *Tim. iii* 1–7}.

And then the priest while censing shall say to the presbyter

Accept me, o my father presbyter

And he too shall answer him saying

The Lord accept thine oblation and smell the savour of thine incense as he did accept the oblation of Melchizedek and the incense of Aaron and Zacharias.

And after this he shall lay his hand upon the deacons and say the blessing of Paul: and then over the people he shall say

The Lord bless

And this, going round to the several doors

Glory and honour to the holy Trinity the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

and then he shall say

O Lord our God, who of old didst make the wall of Jericho to fall down by the hand of Joshua thy servant: in like sort now make the wall of the sin of these thy servants and thine handmaids to fall down by the hand of me thy servant

and then turning back he shall offer incense upon the altar saying

O accepter of penitence and remitter of sin, Jesus Christ, remit my sin and the sin of all thy people: accept the penitence of these thy servants and thine handmaids and make the light of thy grace to shine upon them for thine holy NAME'S sake BY WHICH WE ARE CALLED: through whom to thee with him and the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The deacon entering after the reading of Paul shall say

The blessing of the Father and the bounty of the Son and the gift of the Holy Ghost who came down upon the apostles in the upper room of holy Sion, in like sort come down and be multiplied upon us. Amen

The people shall say

Holy apostle Paul, goodly messenger, healer of the sick, thou hast received the crown: pray and intercede for us: cause our souls to be saved in the multitude of his lovingkindness and his mercy for his holy name's sake.

⟨2. **The Catholic Epistle**⟩

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say

O eternal God, THE FIRST AND THE LAST, which hath neither beginning nor end, he that is GREAT IN his COUNSEL and MIGHTY IN his WORK and wise in his purpose, who is in all things: we pray thee, Lord, and beseech thee that thou be with us in this hour: make thy face to shine upon us and abide with us in the midst of us: purify our hearts and sanctify our souls and remit our sin which we have done with our will or without our will: make us, Lord, to offer unto thee a pure oblation, a reasonable offering and spiritual incense: let it enter into the holy temple of thine holiness: through thine only Son our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The subdeacon going out shall say

The word from the Epistle of {James} disciple and apostle of our Lord Jesus Christ. His prayer and his blessing be with us. Amen

{GO TO NOW, YE RICH MEN . . . . . UNTO THE COMING OF THE LORD *S. James v* 1–7}

and after reading when he goeth in he shall say

O my brethren, LOVE NOT THE WORLD NEITHER THE THINGS THAT ARE IN THE WORLD: FOR ALL THAT IS IN THE WORLD, THE LUST OF THE FLESH AND THE LUST OF THE EYES AND THE PRIDE OF LIFE, IS NOT OF THE FATHER BUT IS OF THE WORLD: AND THE WORLD PASSETH AWAY AND THE LUST THEREOF, for all is passing, BUT HE THAT DOETH THE goodpleasure OF GOD ABIDETH FOR EVER

The people shall say

Holy consubstantial Trinity, preserve our congregation for thine holy elect disciples' sake: comfort us in thy loving-kindness for thine holy name's sake.

⟨3. The Acts of the Apostles⟩

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say

Our Lord and our God, thou it was that didst reveal to thine holy apostles the mystery of the glorious gospel of thy Messiah and didst give them the great and immeasurable GIFT that is OF thy GRACE and didst send them to proclaim in all the ends of the world the inscrutable riches of thy grace through thy mercy: we pray thee also and beseech thee, our Lord and our God, that thou wouldest make us meet for AN INHERITANCE and A PORTION with them that we may walk in their ways and follow in their footsteps: and vouchsafe us at all times to imitate them and to continue in their love and to have fellowship with them in their labour in godliness: and do thou keep thine holy church *benediction* which thou hast founded by their means and bless *benediction* the sheep of thy flock and increase this VINE *benediction* which thou hast PLANTED with THY RIGHT HAND: through Jesus Christ our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The assistant presbyter shall say

A pure fountain which is from the pure fountains of the law, to wit the history of the Acts of the pure Apostles. The blessing of their prayer be with us. Amen

{NOW AS SOON AS IT WAS DAY . . . . . GREW AND MULTIPLIED *Acts xii* 18–24}

and after reading he shall say

Full and great and exalted is the word of the Lord and it hath increased in his holy church and many are they that believe in our Lord Jesus Christ to whom be glory world without end. Amen

The people shall say

HOLY HOLY HOLY art thou, God the Father almighty
HOLY HOLY HOLY art thou, only Son
which art the living Word of the Father
HOLY HOLY HOLY art thou, Holy Ghost
which knowest all things.

⟨The Incense and the Trisagion⟩

And then the priest shall cast the incense saying

Glory and honour be to the holy Trinity the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

and then the priest shall say this prayer following, standing before the altar

Lord our God who didst accept the sacrifice of our father Abraham and in the stead of Isaac didst prepare and send down to him a ram for his ransom: even so, o our Lord, accept from us our oblation and this savour of our incense and send unto us from on high in recompense thereof the riches of thy lovingkindness and thy mercy that we may become pure from all illsavour of our sins and make us meet to minister before thy glorious purity, o lover of man, IN RIGHTEOUSNESS AND IN PURITY all the days of our life in joy and in rejoicing

and then he shall say

We pray thee, o Lord, and beseech thee that thou remember

as before ⟨pp. 210 sq.⟩

The priest shall say

Hail, o thou of whom we ask salvation, o holy praiseful ever-virgin parent of God, mother of Christ: offer up our prayer on high to thy beloved Son that he forgive us our sins

Hail, o thou who barest for us the very light of righteousness, even Christ our God: o virgin pure, plead for us unto our Lord that he show mercy unto our souls and forgive us our sins

Hail, o virgin pure, Mary holy parent of God, very pleader for the race of mankind, plead for us before Christ thy Son, that he vouchsafe us remission of our sins

Hail, o virgin pure, very queen: hail, o pride of our kind: hail, o thou that barest for us Emmanuel: we pray thee that thou remember us, o very mediatress, before our Lord Jesus that he forgive us our sins.

And then the priests shall go forth outside of the veil and shall chant saying

This is the time of blessing, this is the time of choice incense, the time of the praise of our Saviour, lover of man, Christ. The incense is Mary: the incense is he who was in her womb which is fragrant: the incense is he whom she bare: he came and saved us, the fragrant ointment Jesus Christ. O come let us worship him and keep his commandments that he forgive us our sins

To Michael was given mercy, and gladtidings to Gabriel and a heavenly gift to Mary virgin. To David was given understanding, and wisdom to Solomon and an horn of oil to Samuel, for he was the anointer of kings. To our father Peter were given the keys, and virginity to John and apostleship to our father Paul, for he was the light of the church

The fragrant ointment is Mary: for he that was in her womb, who is more fragrant than all incense, came and was made flesh of her. In Mary virgin pure the Father was wellpleased and he decked her for a tabernacle for the habitation of his well-beloved Son

To Moses was given the law, and the priesthood to Aaron: to Zacharias the priest was given the choice incense. They made the tabernacle of the testimony according to the word of the Lord and Aaron the priest in the midst thereof made the choice incense to go up

The seraphin worship him and the cherubin glorify him: they cry saying HOLY HOLY HOLY IS THE LORD among the thousands and praised among the tens of thousands

Thou art the incense, o our Saviour, for thou didst come and save us

Have mercy upon us, o Lord.

In the tone of arārāy

HOLY God, HOLY mighty, HOLY living immortal
[a][who was born of Mary the holy virgin,
have mercy upon us, o Lord
HOLY God, HOLY mighty, HOLY living immortal
who was baptized in Jordan and was hung on the tree of the cross,
have mercy upon us, o Lord
HOLY God, HOLY mighty, HOLY living immortal
who rose from the dead the third day,
ascended with glory into heaven and sat down at the right hand of his Father,
shall come again with glory to judge the quick and the dead,
have mercy upon us, o Lord
Glory be to the Father, glory be to the Son,
glory be to the Holy Ghost
both now and ever and world without end
Amen and amen: so be it, so be it][a].

And after finishing this they shall say

O holy Trinity, pity us: o holy Trinity, spare us:
o holy Trinity, have mercy upon us.

The priest shall say

HAIL, o Mary, FULL OF GRACE

the people shall say

THE LORD IS WITH THEE

The priest shall say

BLESSED ART THOU AMONG WOMEN

the people shall say

AND BLESSED IS THE FRUIT OF THY WOMB

The priest shall say

Pray and intercede for us with thy beloved Son

the people shall say

that he forgive us our sins.

And then he shall bless the chanting priests each in his turn.

[a] *unto the end thereof* A.

The priest shall say

Glory and honour to the holy Trinity, the Father and the Son and the Holy Ghost, now and ever and world without end.

⟨4. The Gospel⟩

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say

Lord Lord Jesus Christ our God, who saidst to thine holy disciples and thy pure apostles MANY PROPHETS AND RIGHTEOUS MEN HAVE DESIRED TO SEE THE THINGS WHICH YE SEE AND HAVE NOT SEEN THEM and have desired TO HEAR THE THINGS WHICH YE HEAR AND HAVE NOT HEARD THEM: AND BLESSED ARE YOUR EYES that have SEEN AND YOUR EARS that have HEARD: like them do thou make us also meet to hear and to do the word of thine holy gospel through the prayer of the saints

The deacon shall say

Pray on account of the holy Gospel

The priest shall say

Remember again, Lord, them that have bidden us to remember them in the time of our prayer and our supplication wherewith we make request of thee, o Lord our God. Give rest to them that have fallen asleep before us: heal speedily them that are sick: for thou art the life of us all and the hope of us all and the deliverer of us all and the raiser up of us all and to thee we send thanksgiving unto highest heaven world without end.

The deacon shall speak before the Gospel signifying what he is going to proclaim on the several days.

The priest shall cast the incense once as before and after that he shall say this following

And the Lord most high BLESS US all and sanctify us WITH

ALL SPIRITUAL BLESSING and make our entry into his holy church to be joined with ⟨the entry of⟩ his holy angels who chant unto him with fear and with trembling and glorify him at all times and all hours world without end

And then the priest shall compass the tābōt once with the taper before him and the Gospel behind him and making the sign of the cross with the censer towards the Gospel he shall say

Blessed be the Lord the Father almighty

The assistant shall say

Give thanks unto the Father

The priest shall say

And blessed be the only Son our Lord Jesus Christ

The assistant shall say

Give thanks unto the Son

The priest shall say

And blessed be the Holy Ghost the Paraclete

The assistant shall say

Give thanks unto the Holy Ghost.

The deacon shall say

Stand up and hearken to the holy Gospel, the message of our Lord and our Saviour Jesus Christ

The priest shall say

The holy Gospel which {Luke} preached, the word of the Son of God

The people shall say

Glory be to thee, Christ my Lord and my God, at all times [a]{O MAGNIFY THE LORD OUR GOD AND FALL DOWN BEFORE HIS FOOTSTOOL: FOR HE IS HOLY *Ps. xcix* 5}[a]

The assistant priest shall say in a low voice

O FAR FROM ANGER AND ABUNDANT IN MERCY AND RIGHTEOUS indeed, receive our prayer and our supplication and our

[a] The proper is given in the Lectionary. The Liturgy has: SING WE MERRILY UNTO GOD OUR STRENGTH: MAKE A CHEERFUL NOISE UNTO THE GOD OF JACOB. TAKE THE PSALM, BRING HITHER THE TABRET: THE MERRY HARP WITH THE LUTE. *In Lent* [*instead of* Sing we merrily D E] In the gospel thou hast shown us the way and in the prophets thou hast comforted us. O thou who hast brought us nigh unto thyself, glory be to thee. [*And they shall kiss the Gospel by their several ranks* E].

humility and our penitence and our confession toward thine ark and thine holy altar heavenly stainless and spotless: make us meet to hear the word of thine holy gospel and to keep thy commandments and thy testimony, and bless us that we may bear fruit, for one thirtyfold and sixtyfold and an hundredfold

Remember, Lord, the sick of thy people: visit them in thy lovingkindness and heal them. Remember, Lord, our fathers and our brethren who are gone to sojourn abroad: bring them back to their dwellingplace in safety and peace. Remember, Lord, the downcoming of the rains and the waters of the rivers: bless them. Remember, Lord, the seed and the fruit of the fields: make them abundant. Remember, Lord, the sweetness of the airs and the fruits of the earth: bless them. Remember, Lord, the safety of man and of beast. Remember, Lord, the safety of thine own holy church and of all orthodox cities and countries. Remember, Lord, our king *John* lover of God and keep him in peace and health. Remember, Lord, our fathers and our brethren who have fallen asleep and are gone to their rest in the orthodox faith: give them rest. Remember, Lord, them that have presented unto thee this incense and oblation [a] and those also for whom [b] they [b] offered and those who [c] brought [c] it from them: grant them all the recompense in heaven and comfort them after all tribulation. Remember, Lord, all captives and bring them again in peace to their cities. Remember, Lord, thy poor servants who are in torment. Remember, Lord, the afflicted and distressed. Remember, Lord, the catechumens of thy people and teach them and stablish them in the right faith: banish from their heart all remains of idolatry: stablish in their heart thy law and the fear of thee, thy commandment and thy righteousness and thine ordinance: grant them to KNOW THE CERTAINTY OF THE word WHEREIN THEY HAVE BEEN INSTRUCTED and when they have been instructed make them all meet for the new birth and for the remission of their sin and prepare them to be an ark for thine Holy Spirit: through the grace and lovingkindness of thine only Son, lover of man, our Lord and our God

[a] —and those also for whom they offered D.
[b] they E: I A B.
[c] D E: corrupt in A B.

and our Saviour Jesus Christ, through whom to thee with him and with the Holy Ghost the lifegiver who is coequal with thee in godhead [a]glory and honour and majesty are fitting[a] both now and ever and world without end. Amen.

The priest that reads the Gospel shall say

Bless, Lord, through the Gospel of {Luke} the disciple and apostle of our Lord Jesus Christ the Son of the living God: to him be glory continually world without end. Amen

and then the priest shall read the Gospel

{THE SAME DAY THERE CAME . . . . . AGAIN TO THESE THINGS *S. Luke xiii* 31–*xiv* 6}

When the Gospel is read the priest shall say at the end of each Gospel distinguishing the several Gospels

Luke's IT IS EASIER FOR HEAVEN AND EARTH TO PASS THAN FOR ONE TITTLE OF THE LAW and the prophets TO FAIL, said the Lord to his disciples[b]

The people shall say at each Gospel in tone as follows

Luke's WHO IS LIKE UNTO THEE, O LORD, AMONG THE GODS? Thou it is that DOEST WONDERS: thou didst SHOW thy POWER UNTO thy PEOPLE and didst save thy people with thine arm: thou wentest into hades and broughtest up thence them that were in captivity and didst desire us again to be set free, for thou didst come and save us. For this cause we glorify thee saying Blessed art thou, our Lord Jesus Christ, for thou didst come and save us[c].

The deacon shall say

Go forth, ye catechumens.

[a] C E: wanting in A B D.

[b] The forms for the other Gospels are given in the text thus: *Matthew's* HEAVEN AND EARTH SHALL PASS AWAY BUT MY WORD SHALL NOT PASS AWAY, said the Lord to his disciples. *Mark's* HE THAT HATH EARS TO HEAR LET HIM HEAR. *John's* HE THAT BELIEVETH ON THE SON HATH EVERLASTING LIFE.

[c] The responses for the other Gospels are: *Matthew's* We believe in the very Father and we believe in the very Son and we believe in the very Holy Ghost: we verily believe in their Trinity. *Mark's* And they, the cherubin and seraphin, offer up glory to him saying HOLY HOLY HOLY art thou, Lord, the Father and the Son and the Holy Ghost. *John's* IN THE BEGINNING WAS THE WORD: THE WORD WAS the Word of GOD: THE WORD WAS MADE FLESH AND DWELT AMONG US AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLYBEGOTTEN OF HIS FATHER: the living Word of the Father and the lifegiving Word, the Word of God, rose again and his flesh was not corrupted.

(MASS OF THE FAITHFUL)

(THE PRAYERS)

(*The deacon*)

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be to you all

The people shall say

With thy spirit

The priest shall say

Again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ. We ask and entreat of thy goodness, o lover of man: remember, Lord, the peace of the church holy one apostolic which reacheth from one end of the world to the other

The deacon shall say

Pray for the peace of the one holy apostolic church orthodox in the Lord

The priest shall say

All the people and all the flocks bless thou: the peace that is from heaven send thou into the hearts of us all and the peace of our life vouchsafe us therein. Vouchsafe peace to our king *John*, to his palace and to his armies and to his princes and to his nobles and to the multitude of our neighbours at home and abroad: adorn them with all peace. O KING OF PEACE, GIVE US PEACE FOR THOU HAST GIVEN US ALL THINGS: POSSESS US, o LORD, and requite us, FOR BESIDE THEE WE KNOW NONE OTHER: WE MAKE MENTION OF THINE holy NAME and call upon it that our soul may live through the Holy Ghost and that the death of sin have not dominion over us thy servants and all thy people

The people shall say

Kīrālāyĕsōn.

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say

And again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ for the blessed pope abba *Matthew* that he truly preserve him to us for many years and in peaceful days to fulfil the office of the priesthood which thou hast committed unto him. The Lord our God who is rich in grace vouchsafe it

The deacon shall say

Pray for our archpope abba *Matthew* lord archbishop of the great city of Alexandria and for the head of the city of our fathers the blessed pope abba *Sīnōdā* and all orthodox bishops presbyters and deacons

The priest shall say

Lord our God who art almighty, we pray and beseech thee for our blessed pope abba *Sīnōdā* that thou truly preserve him for many years in peaceful days fulfilling the office of the priesthood which thou hast committed unto him, with all orthodox bishops presbyters and deacons and with all the entire congregation of the one holy catholic church: and the prayer also which he shall make on our behalf and on behalf of all thy people do thou accept: open to him the treasurehouse of thy blessing. Furthermore vouchsafe him abundantly the grace of the Holy Ghost: pour upon him from heaven thy blessing that he may bless thy people: and all his enemies visible and invisible do thou subdue and BRUISE UNDER his FEET SHORTLY: but himself do thou still preserve unto us, unto thine holy church, in thy priesthood: through thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say

And again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ: we pray and implore of thy goodness, o lover of man: remember, Lord, our congregation: bless thou them

blessing with the figure of the sign of the cross

The deacon shall say[a]

Pray for this holy church and our congregation therein

The priest shall say

and make them to be to thee without hindrance and without intermission doing thine holy and blessed will: an house of prayer, an house of purity and an house of blessing vouchsafe, Lord, unto us thy servants, and to them that shall come after us unto eternal days vouchsafe it. *And the priest shall cense the altar saying* ARISE, LORD my GOD, AND LET THINE ENEMIES BE SCATTERED AND LET all THEM THAT HATE thine holy and blessed name FLEE BEFORE THEE: *while speaking he shall sign with the censer over the people and bow three times* but let thy people be blessed with blessings a thousand thousand and ten thousand times ten thousand: through the grace and loving-kindness of the lover of man thine only Son our Lord and our God and our Saviour Jesus Christ through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

⟨THE CREED⟩

The deacon shall say

Speak we all in the wisdom of the Lord
Answer ye the prayer of faith

[a] End of f. 43: the next folio (from here to p. 226 l. 34) is misplaced and bound up as f. 52 in A.

The people shall say

We believe in one God the Lord the Father almighty, maker of the heavens and the earth, the visible and the invisible. And we believe in one Lord Jesus Christ the only Son of the Father, who was with him BEFORE THE WORLD WAS CREATED, light of light, God of very God, begotten not made, equal with the Father in his godhead: by whom all things were made but WITHOUT HIM WAS NOT ANYTHING MADE, neither in heaven nor in earth: who for us men and for our salvation came down from heaven and was incarnate of the Holy Ghost and of Mary, of the holy virgin: he was made man and was crucified for us in the days of Pontius Pilate, he suffered and died and was buried and rose again from the dead the third day, as it is written in the holy scriptures: he ascended with glory into the heavens and sat down on the right hand of his Father: he shall come again with glory to judge the quick and the dead and of his kingdom there shall be no end. And we believe in the Holy Ghost the Lord, the giver of life, who proceedeth from the Father: we worship and glorify him with the Father and the Son: who spake by the prophets. And we believe in one holy church catholic apostolic and we believe in one baptism for the remission of sin and we look for the resurrection of the dead and the life to come world without end. Amen.

(THE LAVATORY)

And then he shall take away the covering of the paten with his hand.

And then the priest shall wash.

And after washing he shall say the following while he sprinkles water with the moisture of his hand turning his face to the west

If there be any who is pure let him receive of the host and whoso is not pure let him not receive, that he be not consumed in the fire of the godhead, whoso hath revenge in his heart and whoso hath an alien mind by reason of unchastity. I AM PURE FROM THE BLOOD OF YOU ALL and from your sacrilege against the body and blood of Christ: I have nought to do with your reception thereof: I am pure of your error, and your sin will return upon your own head if ye receive not in purity.

(THE KISS OF PEACE)

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say the prayer of the Kiss, of Basil

LORD great eternal, which FORMEDST MAN INCORRUPT, thou didst abolish death, that CAME at first INTO THE WORLD THROUGH ENVY OF Satan, by the advent of thy living Son our Lord and our God and our Saviour Jesus Christ and didst fill all the earth with thy peace which is from heaven, wherein the armies of heaven glorify thee saying

GLORY TO GOD IN HEAVEN AND ON EARTH PEACE, HIS GOODWILL TOWARDS man

The people shall say in like manner: the priest shall say

O Lord, in thy goodwill fill our hearts and purify us from all filthiness and from all [a]lasciviousness[a] and from all revenge and envy and from all wrongdoing and from the remembrance of ill which clothes with death. Make us all meet to SALUTE ONE ANOTHER WITH AN HOLY KISS

The deacon shall say

Pray for perfect peace and love

SALUTE ONE ANOTHER WITH AN HOLY KISS

The people shall say

Christ our God, make us meet TO SALUTE ONE ANOTHER WITH AN HOLY KISS

The priest shall say

and to partake without condemnation of thine holy immortal heavenly gift: through Jesus Christ our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

[a] D E: corrupt in A B.

⟨ANAPHORA⟩

⟨THE THANKSGIVING⟩

The priest shall say

THE LORD BE WITH YOU ALL

The people shall say

WITH THY SPIRIT

The priest shall say

Give ye thanks unto our God

The people shall say

It is right, it is MEET

The priest shall say

Lift up your hearts

The people shall say

We lift them up unto the Lord our God

The Keddāsē of the Apostles

The priest shall say

WE GIVE THEE THANKS, O LORD, in thy BELOVED SON the Lord Jesus, whom IN THE LAST DAYS thou DIDST SEND unto us, thy Son the saviour and REDEEMER, THE ANGEL OF thy COUNSEL, who is the Word from thee and THROUGH WHOM thou MADEST all things by thy will.

⟨THE INTERCESSION⟩

The deacon shall say

For the sake of our blessed and holy archpope abba *Matthew* and the blessed pope abba *Sīnōdā* while they yet give thee thanks in their prayer and in their supplication: Stephen the protomartyr, Zacharias the priest and John the baptist, and for the sake of all the saints and martyrs who have gained their rest in the faith: Matthew and Mark, Luke and John, the iv evangelists: Mary the parent of God: hear us. For the sake of Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddaeus and Nathanael and James the son of Alphaeus and Matthias, the xij apostles: and James the apostle, the brother of our Lord, the bishop of Jerusalem: Paul

Timothy Silas and Barnabas, Titus Philemon Clement, the lxxij disciples, the d companions, the cccxviij orthodox : the prayers of them all come unto us[a]

And remember thou the catholic apostolic church in peace, which was made by the precious blood of Christ

Remember thou all archpopes popes bishops presbyters and deacons and all christian people.

The assistant presbyter shall say the prayer of benediction

O holy Trinity, Father and Son and Holy Ghost, bless thou *benediction* thy people, christians beloved, with blessings heavenly and earthly, and send upon us the grace of the Holy Ghost and make the doors of thine holy church open unto us in mercy and in faithfulness. Perfect unto us the faith of the Trinity unto our last breath

O my master Jesus Christ, visit the sick of thy people : heal them

And guide our fathers and our brethren who have gone forth and are travelling abroad : bring them back to their dwelling-place in peace and in health

Benediction Bless the airs of heaven and the rains and the fruits of the earth of this year according to thy grace, and make joy and gladness perpetual on the face of the earth and stablish for us thy peace

Turn the heart of mighty kings to deal kindly with us alway. Give favour to the elders of the church that are gathered in thine holy church, to all, to each by their several names, in the presence of powerful kings : lift them up

Rest the souls of our fathers and our brothers and our sisters that have fallen asleep and gained their rest in the faith of Christ : rest them

And bless *benediction* them that occupy themselves with the incense and the oblation and the wine and the oil and the chrism and the veils and the books of the lessons and the vessels of the sanctuary, that Christ our God bring them to the heavenly Jerusalem

And all them that are assembled with us to entreat for

[a] + and with them do thou visit us B.

mercy: Christ our God be propitious unto them: and all them that give alms before thine awful throne, receive them

Lift up every straitened soul, them that are bound in chains and them that are in exile and captivity and them that are held in bitter bondage: our God, deliver them in the greatness of thy mercy

And all them that have entrusted it to us to remember them: Christ our God, remember them in thine heavenly kingdom. O Lord, SAVE THY PEOPLE AND BLESS THINE HERITAGE: *benediction* GOVERN THEM AND LIFT THEM UP FOR EVER and ever and keep them in the right faith, in glory and honour all the days of their life, and endue them with love that is exalted above all understanding and above all wisdom

By the intercession and by the supplication which the lady of us all, thy parent the holy and immaculate Mary, maketh on our behalf, and by the iv great luminaries, [a]holy Michael and Gabriel, Raphael and Suriel, and by the iv incorporeal creatures, the xx and iv priests of heaven, and our fathers of exalted memory, Abraham Isaac and Jacob, and S. John the baptist, and the cxliv thousand holy babes, and our fathers the elders, the apostles, and S. Mark the evangelist, the lxxij disciples, the vij holy children, and S. Stephen the head of deacons and first martyr, and S. George and S. Theodore and S. Mercury and S. Basilides and S. Claudius and S. Mennas and S. Manādelēwōs and S. Philotheus and S. Cyriac and all martyrs, and holy abba Nōb virgin and martyr, singular valiant and courting the battle, and my lord the great and righteous father abba Antony and our holy fathers the iij Macarii and our father abba Besōi and our father abba John Kamā and our father abba Pachomius and our father abba Barsūmās and our father abba Sīnōdā and our father abba Besnedā and the righteous abba Būlā, and our holy Roman fathers Maximus and Demetrius, and the strong and holy abba Moses, the xl and ix martyrs and all them that wear the cross, righteous and good, and the angel of this blessed day: their blessing and the grace of their help be with us world without end

O peaceful king of peace Jesus Christ, thy peace give us and

[a] —holy B.

confirm unto us thy peace and forgive us our sins and make us worthy that we may go out and come in in peace.

(THE THANKSGIVING CONTINUED)

The priest shall say[a]

And for these and for them all, rest their soul and be propitious unto them, thou who sentest thy Son from heaven into the bosom of the virgin

The deacon shall say

Ye that sit, stand up

The priest shall say

He was carried in the womb, WAS MADE FLESH and his birth was revealed OF THE HOLY GHOST. Unto thee, before whom STAND THOUSAND THOUSANDS AND TEN THOUSAND TIMES TEN THOUSAND and the holy angels and archangels and thine honourable creatures that have six wings, the seraphin and cherubin

The deacon shall say

Look to the east

The priest shall say

WITH TWO of their wings THEY COVER THEIR FACE, WITH TWO of their wings THEY COVER THEIR FEET, AND WITH TWO wings THEY FLY from end to ends of the world

The deacon shall say

Give we heed

The priest shall say

Continually therefore as they all hallow thee and praise, with all them that hallow thee and praise thee, receive our hallowing also which we utter unto thee: HOLY HOLY HOLY LORD OF SABAOTH: the heavens and THE EARTH are wholly FULL of THE HOLINESS OF thy GLORY

The deacon shall say

Answer ye

The people shall say

HOLY HOLY HOLY LORD OF SABAOTH
the heavens and THE EARTH are wholly FULL of THE HOLINESS OF thy GLORY

[a] + *in a loud tone* D.

And here the priest shall sign first over himself and again over the people and then also over the ministers

Truly the heavens and EARTH are FULL OF THE HOLINESS OF THY GLORY in our Lord and our God and our Saviour Jesus Christ thine holy Son. He came and was born of the virgin, that he might fulfil thy will and make a people for thee. *Here the censing.* He stretched out his hands to the passion, suffering to save the sufferers that trust in thee: who was delivered of his own will to the passion that he might ABOLISH DEATH and burst the bond of Satan and trample on hades, lead forth the saints, establish a covenant and make known his resurrection. IN THE SAME NIGHT IN WHICH they BETRAYED him HE TOOK BREAD

here he shall take it: the people shall say

We believe that this is true: we believe

the priest shall say

in his hands holy and blessed that were without spot: he looked up TO HEAVEN toward thee his Father *benediction,* HE GAVE THANKS *benediction,* HE BLESSED *benediction,* AND BRAKE AND GAVE IT TO HIS DISCIPLES *he shall break it* AND SAID UNTO THEM TAKE, EAT: *pointing* THIS bread *he shall bow himself* IS MY BODY *pointing* WHICH IS broken FOR YOU for forgiveness of sin

The people shall say

Amen amen amen: we believe and confess: we praise thee, our Lord and our God. This is true: we believe

The priest shall say

AND LIKEWISE *he shall bless* ALSO THE CUP, GIVING THANKS *benediction,* he blessed it *benediction,* and hallowed it AND GAVE IT TO his disciples AND SAID UNTO THEM Take, DRINK *pointing* THIS CUP: MY BLOOD *pointing* IT IS *he shall shake it,* WHICH IS SHED for you FOR THE remission OF SIN

The people shall say

Amen amen amen

The priest shall say

And as often as YE DO this MAKE YE MEMORIAL of ME

The people shall say

We SHOW thy DEATH, LORD, and thine holy resurrection: we

believe thine ascension: we praise thee and confess thee: we supplicate thee and confess thee, o Lord our God.

⟨THE INVOCATION⟩

The priest shall say

Now also, Lord, remembering his death and his resurrection, we confess thee and offer unto thee this bread *pointing* and this cup, giving thanks unto thee: and thereby thou hast made us meet to stand before thee and do thee priestly service. We pray thee, Lord, and beseech thee that thou wouldest send the Holy Ghost and power upon this bread *pointing*, and over this cup *pointing*

The people shall say

Amen: Lord have mercy upon us, Lord have mercy upon us, Lord be propitious unto us

The priest shall say

May he make it *he shall bless the bread and the cup three times each* the body and blood of our Lord and our Saviour Jesus Christ for ever and ever

The deacon shall say

With all the heart we beseech the Lord our God that he vouchsafe unto us the good communion of the Holy Ghost

The people shall say

As it was, is and shall be unto generations of generations world without end

He signs the body with the blood

Give it together unto all them that take of it, that it be unto them for sanctification and for fulfilling with the Holy Ghost and for confirming true faith that they may hallow and praise thee and thy beloved Son Jesus Christ world without end. Grant us to be united in thine Holy Spirit and heal us by this presphōrā that we may live in thee for ever world without end

The people shall say

Amen: grant us

The priest shall say

Blessed be the name of the Lord and blessed be he

THAT COMETH IN THE NAME OF THE LORD and let the name of his glory be blessed. So be it: so be it

Send the grace of the Holy Ghost upon us

The people shall say [a]*in like manner*[a].

(THE LORD'S PRAYER)

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be to you all

The people shall say

With thy spirit

The priest shall say the prayer of the Fraction

And again we beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ to grant us to take with blessing of this holy mystery, to grant us confirmation and not to condemn any of us but to make meet all that partake of the reception of the holy mystery of the body and blood of Christ the almighty Lord our God

The deacon shall say

Pray ye

The people shall say

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN: GIVE US THIS DAY OUR DAILY BREAD AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION BUT DELIVER US AND RESCUE US FROM ALL EVIL: FOR THINE IS THE KINGDOM, THE POWER AND THE GLORY FOR EVER AND EVER [b]

[c] *The priest shall say*

Lord [d]almighty, grant us effectual reception of this holy mystery and condemn none of us but bless every one in Christ:

[a] Send B.
[b] + Amen B.
[c] — *The priest* . . . . . Amen C.
[d] + our God B.

through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen

The [a]people[a] shall say

[b]The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encompass the Saviour of the world, even the body and blood of the Saviour of the world. And let us come before the face of the Saviour of the world. In the faith of him give we thanks to Christ.[b]

(THE INCLINATION)

The deacon shall say

Standing bow down your head the while

The priest shall say

Lord eternal which knowest what is hidden and what is manifest, before thee thy people have bowed down their head and unto thee have subdued the hardness of heart and flesh: behold FROM HEAVEN THY DWELLINGPLACE: bless them, men and women: INCLINE THINE EAR TO them AND HEARKEN UNTO their PRAYER: stablish them WITH THE STRENGTH OF thy RIGHT HAND, protect and succour them from evil affliction: be a guardian both to our body and to our soul and INCREASE to them, both men and women, thy FAITH and the fear of thy name through thine only Son world without end.

The deacon shall say

Worship the Lord with fear

The people shall say

Before thee, Lord, we worship and thee we glorify

The priest shall say the prayer of Penitence

Lord almighty, it is thou that healest our soul and our body and our spirit, because thou saidst by the word of thine only Son our Lord and our God and our Saviour Jesus Christ which thou spakest unto our father Peter THOU ART A ROCK

[a] *assistant priest* C D E.

[b] E repeats this 18 times, generally with a varied ending. D has: The hosts of the angels of the Saviour of the world, io io io, stand before the Saviour of the world. *The people shall say* And encompass the Saviour of the world, io io io, even the body and blood of the Saviour of the world. *The priest shall say* Let us come before the face of the Saviour of the world, io io io: in the faith of him the apostles followed his steps.

AND UPON THIS ROCK I WILL BUILD MINE holy CHURCH AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT: AND UNTO THEE I WILL GIVE THE KEYS OF THE KINGDOM: WHAT THOU HAST BOUND ON EARTH SHALL BE BOUND IN HEAVEN AND WHAT THOU HAST LOOSED ON EARTH SHALL BE LOOSED IN HEAVEN: let all thy servants and thine handmaids according to their several names be loosed and absolved, whether they have wrought wittingly or unwittingly: keep them, Lord, and defend them, thy servants and thine handmaids, my fathers and my brethren, and moreover loose my humility, me thy sinful and guilty servant: and let them be loosed and set free out of the mouth of the Holy Ghost and out of the mouth of me also thy sinful and guilty servant. O merciful and lover of man, Lord our God, that takest away the sin of the world, receive the penitence of these thy servants and thine handmaids and make to arise upon them the light of everlasting life, and forgive them, Lord, their sins: for thou art good and a lover of man. O Lord our God longsuffering and plenteous in mercy and righteous, forgive me and all thy servants and thine handmaids and deliver them from all transgression and curse: if we have transgressed against thee, Lord, whether in our word or in our deed or in our thought, pardon and forgive, be propitious and remit, for thou art good and a lover of man. O Lord, forgive me and all thy people: loose them

and then the priest shall turn towards the people and sign three times and shall make mention of them that are with him[a]

Remember, Lord, all archpopes popes bishops presbyters and deacons and subdeacons, anagnosts and singers, men and women, adults and children and all christian people: confirm them in the faith of Christ

and then he shall make mention of the dead

Remember, Lord, our king *John* and loose him from the chain of the sin that he hath committed wittingly and unwittingly: subdue his adversaries and his enemies under his feet shortly

Remember Lord and loose all them that are asleep and resting in the right faith and lay their souls in the bosom of Abraham Isaac and Jacob

[a] + *and shall say* B.

And us also deliver from every transgression and curse and from all apostasy and from all error and from all anathema and from all perjury and from mingling with heresy and pollution. Give us, Lord, wisdom and strength of understanding and prudence and knowledge that we may depart and flee for evermore from every [a] work of Satan the tempter: give us, Lord, to do thy will and thy goodpleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs: through Jesus Christ our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

⟨THE MANUAL ACTS⟩

The deacon shall say

Give we heed

The priest shall say

Holiness to the holies

The [b] *assistant* [b] *shall say*

One is the holy Father, one is the holy Son, one is the [c] holy Spirit

And the priest shall take the asbadikon

The priest shall say

The Lord be with you all

The people shall say

With thy spirit

The priest shall say

Lord, have mercy upon us, Christ

with a loud voice three times, in a low tone three times, five each, and the people also shall say likewise.

And the priest shall take the body in his hand and shall dip the tip of his finger in the blood and shall make the sign once on the large portion [d] *and again inside and the third time on the small portion*

The deacon shall say

Prayer

Ye that are in penitence bow down your head

[a] —work A B.
[b] *people* C D E.
[c] —holy A.
[d] + *outside* D.

The priest shall say

Prayer

Upon them that are in penitence, thy people, HAVE MERCY UPON them AFTER THY GREAT GOODNESS AND ACCORDING TO THE MULTITUDE OF THY MERCY BLOT OUT their transgression: guard them and keep them: redeem in peace their souls. Cutting short their former conversation join them with thine holy church: through the grace and might of thine only Son our Lord and our Saviour Jesus Christ through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

(THE CONSIGNATION AND THE COMMUNION)

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be to you all

The people shall say

With thy spirit

The priest that consecrated shall say

This is the body holy true of our Lord and our God and our Saviour Jesus Christ which is given for life and for salvation and for remission of sin unto them that partake of it in faith. Amen

The people shall say

Amen

(*The priest shall say*)

This is the blood precious true of our Lord and our God[a] Jesus Christ which is given for life and for salvation and for remission of sin unto them that receive of it in faith. Amen. For this is the body and blood of Emmanuel our very God. Amen. I believe, I believe, I believe and confess unto the last breath that this is the body and blood of our Lord and our God and our Saviour Jesus Christ which he took of the lady of us all the holy and pure virgin Mary and made it one

[a] + and our Saviour C D E.

with his godhead without mixture or confusion, without division or alteration: and he verily confessed with a good testimony in the days of Pontius Pilate and he gave it up for our sake on the tree of his cross of his own sole will for the life of us all. Amen. I believe, I believe, I believe and confess that his godhead was not divided from his manhood, not for an hour nor for the twinkling of an eye, but he gave it up for our sake for life and for salvation and for remission of sin unto them that partake of it in faith. Amen. I believe, [a] I believe, I believe that this is true. Amen. This is he to whom are fitting all honour and glory and adoration, to the holy Trinity the Father and the Son and the Holy Ghost coequal at all times both now and ever and world without end [b].

The priest's prayer

O Lord [c] Lord, it in no wise beseemeth thee to COME UNDER the ROOF of MY polluted house, for I have provoked thee and stirred thee to anger and HAVE DONE EVIL IN THY SIGHT and have polluted my soul and my body and I have no good deed at all. But for the sake of thy being made and thy becoming man for my salvation, for the sake of thy precious cross and thy lifegiving death and resurrection on the third day, I pray thee and beseech thee that thou wouldest purge me from all guilt and curse and sin: and when I have received thine holy mystery let it not be unto me for judgement nor for condemnation, but have mercy upon me and be propitious unto me in the abundance of thy mercy and grant me remission for my sin and life for my soul: through the petition of our lady Mary and of John Baptist and for the sake of all the saints and martyrs world without end

Prayer: the priest that hath consecrated shall say

Behold thy Son, the oblation that is wellpleasing unto thee, and through this pardon me, because for my sake thy Son died. Behold the pure blood that was poured out for my sake [d] upon Golgotha [d], and let it cry aloud in my stead: receive my petition for the sake of it. By reason of my sin thy beloved received the spear and the nails: he suffered that he might

[a] — I believe, I believe B. [b] + Amen B. [c] — Lord B.
[d] baqaranyo (= ἐν κρανίου Matt. xxvii 33) C.

be wellpleasing unto thee. After that I was saved, Satan returned and pierced me through with his darts. Grant me thy mercy, for he that summoneth to judgement is mighty and with the burden of sin he hath slain me. Avenge me of the crafty one that is insatiable for my life. Thou, Lord, king and saviour, bind up my wound. I will believe aright until the going forth of my last breath that this is the body and blood of Emmanuel our very God, which he took of the lady of us all holy Mary

And then he shall sign therewith [a] *upon* [a] *the body and blood, to wit with the sign of the cross of the body saying*

Blessed [be the Lord God for ever. Amen]

and he shall lay it on the blood, to wit the sign of the cross of the body.

While he receiveth the host he shall say

O my Lord Jesus Christ, let not this thy mystery bring guilt upon me: rather let it be for the purifying of my soul and body

The deacon shall say after the priest and the deacon have received

Pray ye for us and for all christians that bid us make mention of them in the eucharist, and in the love of Christ praise ye and sing

And then they shall sing

Precious is the praise of the psalm

⟨unto the end thereof⟩

The priest shall say as he goeth out

Those whom thou hast called, Lord, and whom thou hast sanctified make partakers in thy calling and keep them in thy strength and confirm them in thy love and keep them from evil in thine eternal kingdom in Christ: through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end.

Then he shall administer saying [b], *in every anaphora of the apostles*

The bread of life which

[a] C E: the preposition (*dība*) has fallen out in A B.

[b] *In the anaphora of our Lord* The body of Jesus Christ, which is of the Holy Ghost, to hallow soul and spirit.

came down from heaven, the body of Christ[a]

and he that receiveth shall say

Amen

A prayer which the faithful shall pray each as often as he receiveth the eucharist in his mouth: and he shall say

HOLY HOLY HOLY Trinity unspeakable, grant me that I receive unto life the body and blood without condemnation. Grant me that I bring forth fruit that shall be wellpleasing unto thee, to the end that I may appear in thy glory and live unto thee doing thy will, with confession CALLING UPON thee, FATHER, and calling upon THY KINGDOM: HALLOWED, Lord, BE THY NAME with us: for mighty art thou, praised and glorious, and THINE IS THE GLORY world without end

and after this prayer he that hath received shall eat

And while he receiveth the blood he shall say this

FILL MY MOUTH WITH THY PRAISE, my heart with joy and my soul with gladness who have received the divine mystery that was with it in communion. The Holy Ghost came down upon it when the Lord's priest did consecrate in the great mystery

The deacon shall say while he administereth ⟨the chalice⟩

This is the cup of life that came down from heaven: this is the blood of Christ

The people that receive shall say

Amen and amen

[a] *And in the anaphora of the elders* The holy body of Emmanuel our very God which he took of the lady of us all.

And while they receive the water they shall say this

Glory be to the Lord who hath given us the body and blood of our Lord Jesus Christ, world without end. Amen and amen : so be it, so be it.

The deacon shall say after the people have received

Lord eternal, light of life, thou hast given, Lord, unto thy servants strength and protection, during the days and nights past keeping all in peace : bless them on the day that now is and on those that shall be hereafter : through our Lord Jesus Christ through whom to thee with him and with the Holy Ghost be glory and dominion both now [a]and ever and world without end. Amen.

⟨THANKSGIVING⟩

The deacon shall say

Let us give thanks unto the Lord, after taking of his holy thing

That what we have received may be to us medicine for the soul's life, let us ask and entreat, while we praise the Lord our God

We have received of his holy body : this is the blood of Christ : and let us give thanks unto him that maketh us meet to communicate in the precious and holy mystery.

[*The priest shall say*

I WILL MAGNIFY THEE, O GOD MY KING, AND I WILL PRAISE THY NAME FOR EVER AND EVER

The people shall say

OUR FATHER WHICH ART IN HEAVEN, LEAD US NOT INTO TEMPTATION

The priest shall say

EVERY DAY WILL I GIVE THANKS UNTO THEE AND PRAISE THY NAME FOR EVER AND EVER

The people shall say

OUR FATHER WHICH ART IN HEAVEN, LEAD US NOT INTO TEMPTATION]

[a] —and ever A.

The priest shall say

MY MOUTH SHALL SPEAK THE PRAISE OF THE LORD AND LET ALL FLESH GIVE THANKS UNTO HIS HOLY NAME FOR EVER AND EVER

The people shall say

OUR FATHER WHICH ART IN HEAVEN, LEAD US NOT, Lord, INTO TEMPTATION

The priest shall say

Pilot of the soul

⟨*and the rest*⟩

And again we beseech thee, Lord almighty, Father of the Lord and our Saviour Jesus Christ: we give thee thanks for that thou hast granted us to take of thine holy mystery. Let it not be unto guilt nor unto judgement but unto renewing of soul and body and spirit: through thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

⟨THE INCLINATION⟩

Imposition of the hand

Lord eternal, light of life unquenchable, look upon thy servants and thine handmaids and sow in their heart the fear of thy name and give them in blessing to bear fruit unto that which in thine own name hath been given unto them, even thy body and thy blood. And let thine hand be upon them that have bowed down their heads before thee, thy people, men and women, adults and children, virgins and monks, widows and orphans. And us also here protect and succour and strengthen with [a]the[a] strength of thine archangels: from every evil work turn us away, in every good work join us in Christ: through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

⟨THE DISMISSAL⟩

The deacon shall say

Bow down your heads before the Lord the Father that he may bless you

[a] C D E: thy A B.

and then the priest shall bless saying

THE LORD BLESS AND MAKE HIS FACE TO SHINE UPON THEE AND BE GRACIOUS UNTO THEE AND GIVE THEE PEACE

and then the priest shall say while he blesseth three times with the sign of the cross

GOVERN THEM AND LIFT THEM UP and keep them FOR EVER and keep thine holy CHURCH for ever WHICH thou hast PURCHASED and ransomed WITH THE PRECIOUS BLOOD OF thine only Son our Lord Jesus CHRIST, which thou hast made to be a congregation, for kings and for princes, for a pure generation and for an holy people

The deacon shall say

DEPART IN PEACE

The priest shall say

The Lord be with you all

The people shall say

With thy spirit. Amen

THE LORD GIVE us, his servants, THE BLESSING OF PEACE. Remission be unto us who have received thy body and thy blood. Suffer us through the Spirit TO TREAD UPON ALL THE POWER OF THE ENEMY. The blessing of thine holy hand which is full of mercy, even that we all hope for. From every evil work turn us away, in every good work join us. Blessed be he that hath given us his holy body and his precious blood. We have taken of grace and we have found life by the power of the cross of Jesus Christ. Unto thee, Lord, do we give thanks, after taking of the grace that is from the Holy Ghost.

The keddāsē of the Apostles is finished
Their blessing be with their beloved our king John
and our queen Sabla Wangēl
for ever and ever
Amen

III

THE PERSIAN RITE

III. THE PERSIAN RITE

Pp. 247–305. The Liturgy of the Nestorians. Translated from *Liturgia sanctorum apostolorum Adaei et Maris cui accedunt duae aliae . . . necnon ordo baptismi* Urmiae typis missionis archiepiscopi Cantuariensis 1890, being the first part of the book called *Ṭakhsa*, pp. 1–31, 53. The office of the preparation of the oblation (pp. 247–52: from a MS. of the district of Jilu, since printed in the second part of the *Ṭakhsa*, Urmiae 1892), the litany after the Gospel (pp. 262–66), the diptychs (pp. 275–81) and the proper of the Ascension throughout have been translated by the Very Rev. A. J. Maclean from documents obtained in Kurdistan, and a few additions explanatory or substantial, marked by square brackets, have been made from his observation of practice. In the diptychs, the passages in brackets are from a second MS. containing the diptychs of a see in the province of Çubha.

THE LITURGY OF THE NESTORIANS

INCLUDING

THE ANAPHORA OF SS. ADDAI AND MARI

The order of the preparation of the oblation

⟨THE MAKING OF THE LOAVES⟩

OUR FATHER

The priest prays

Vouchsafe us, o our Lord and our God, to go on in profitable works which are wellpleasing to thy majesty, that our DELIGHT may BE IN THY LAW and we may MEDITATE THEREIN DAY AND NIGHT, Lord of all, Father and Son and Holy Ghost, for ever

Psalms i–xxx

⟨in three hulāli, before each subdivision of which is said a prayer like the foregoing⟩. Meanwhile he brings fine flour and olive oil and warm water and mixes them together and pours leaven[a] into them. He puts in salt according to his discretion. He says the three hulāli until the dough is made. When it is made he stamps the dough in the middle, on the east, on the west, on the north and on the south and covers it carefully until the time of preparing ⟨the loaves⟩.

The order of preparing

When he prepares, he first takes the portion for the mᵉcaprāna from the top of the dough, then the leaven, and then he takes from the middle of the dough the portion of the malca ⟨i.e. the priest's loaf⟩ and makes in it a square cavity, in which he puts a little olive oil kept ⟨for the purpose⟩

[a] I. e. a portion of the dough from the last eucharist, kept as leaven (ḥᵉmīra), not to be confused with the holy leaven (malca).

He goes and brings the malca, saying Ps. cxlv 1–7 a: then he opens the vessel and with two fingers takes some of the malca saying

This dough is signed and hallowed with the old and holy leaven of our Lord Jesus Christ which was given and handed down to us by our holy fathers mar Addai and mar Mari and mar Tuma the apostles, who made disciples of this eastern region: in the name of the Father and of the Son and of the Holy Ghost

he signs the dough in the form of a cross and then takes the malca and signs the oil in the priest's loaf in like manner. He also takes in two fingers some of the malca saying

This broken portion is signed and hallowed with this holy leaven: in the name of the Father and of the Son and of the Holy Ghost.

He puts on the cover of the vessel containing the malca and goes and carries it to its place, i.e. to the altar, saying Ps. xxiv 1–6: then he says

Our king is with us and our God is with us and our HELPER is THE GOD OF JACOB. HAPPY ARE THE PEOPLE THAT ARE IN SUCH A CASE *repeat*: YEA BLESSED ARE THE PEOPLE WHO HAVE THE LORD FOR THEIR GOD

he proceeds to Ps. xxiv 7 and 10 and hangs the vessel in its place.

And he proceeds, beginning

GLORY TO GOD IN THE HIGHEST

OUR FATHER

as below, p. 252

He says Pss. lxxxii–ci while signing and kneading.

When he has finished the preparation he goes to the oven and says

HE BROUGHT ME ALSO OUT OF THE HORRIBLE PIT, OUT OF THE MIRE AND CLAY: AND SET MY FEET UPON THE ROCK AND ORDERED MY GOINGS

He fills the censer with coals of fire and hangs it up and covers the fire in the oven until it has got somewhat low. He wipes ⟨the side of the oven⟩ carefully and uncovers the fire. He takes a little incense and puts it in saying

This earthen vessel is hallowed: in the name of the Father and of the Son and of the Holy Ghost.

He proceeds

HOLY GOD. Glory be. HOLY GOD. FROM EVERLASTING. HOLY GOD

as below, p. 255

He puts his hand into the oven and takes [a]*the priest's loaf*[a] *in his hand saying*

The [b]king of kings[b] came down to be baptized and bowed his head before John to be baptized of him

he arranges the priest's loaf on the east side of the oven and another on the west saying FROM THE EAST AND FROM THE WEST: *then another on the north and another on the south saying* FROM THE NORTH AND FROM THE south, *and another*

[a] malca [b] malca dᵉmalci

on the right of the priest's loaf saying [a]Titus on the right hand: *and another on the left saying* Dumachus on the left[a]: [b]two robbers were crucified with the one heavenly treasure: he on his right hand would not cease from his robbery but in his last robbery robbed the paradise of Eden[b]: *for the others he says* THEY SHALL BE FAT AND WELL LIKING THAT THEY MAY SHOW HOW TRUE THE LORD MY STRENGTH IS AND THAT THERE IS NO UNRIGHTEOUSNESS IN HIM

When he has done arranging them he says

Like the smoke of the goodly incense and the savour of the sweet censer receive, o Christ our Saviour, the request and prayer of thy servants

three times.

He takes a little incense and pours it into the oven which he covers saying

Halleluiah halleluiah: glory be to thee, o Lord

three times.

⟨THE PROTHESIS⟩

They proceed

Glorious art thou, o our Lord, and it is meet we should glorify thee day by day world without end. Amen. * Glory to Christ and confession to him who opened our mouth and granted us to sing halleluiahs and praises to him *three times: the second time say* to sing to him with praises: *the third time say* to glorify him. * Let us glorify the Father and the Son and the Holy Ghost for ever: amen *three times.* * Our mouth fails to confess to thee, o our Lord, all the days of our life for thy grace *three times: the second time say* to honour thee: *the third time* to glorify thee. * *Continuation* Have compassion on us by thy grace, o thou who art a merciful Lord to us mortals, and have mercy upon us. O thou IN WHOSE SIGHT SHALL NO MAN LIVING BE JUSTIFIED, thou, o my Lord, didst turn us back from all error. Thou art God and for thee glory is meet world without end. Amen

They proceed

Peace be with us

Prayer of the Lāchumāra

For all thine helps and graces to us past recompense let us confess and glorify thee without ceasing in thy crowned church which is full of all helps and all blessings: for thou art lord and creator of all, Father and Son and Holy Ghost, for ever

They say the Lāchumāra

Thee, Lord of all, we confess: thee, Jesus Christ, we glorify: for thou art the quickener of our bodies and thou art the saviour of our souls

I WILL WASH MY HANDS IN INNOCENCY, O LORD, AND SO WILL I GO TO THINE ALTAR

Thee, Lord of all, *etc*

Glory be to the Father and to the Son and to the Holy Ghost

[a] *Evang. infantiae* 23 (ap. Tischendorf *Evang. apocr.* Lips. 1876, p. 193).

[b] Omitted, probably by an error, in the Jilu MS., but found in another MS. and always said.

From everlasting to everlasting world without end. Amen
Thee, Lord of all, *etc*

Prayer

Thou, o my Lord, art in truth the quickener of our bodies and thou art the good saviour of our souls and the constant preserver of our lives: thee, o my Lord, we are bound to confess and adore and glorify at every season, Lord of all, Father and Son and Holy Ghost, for ever.

Lift up your voice and glorify the living God, all ye people

Holy God, holy mighty, holy immortal, have mercy upon us
Glory be to the Father and to the Son and to the Holy Ghost
Holy God, holy mighty, holy immortal, have mercy upon us
From everlasting to everlasting world without end. Amen
Holy God, holy mighty, holy immortal, have mercy upon us.

O holy glorious mighty and immortal, who dwellest in the saints and whose will is appeased: turn, o my Lord, and pity and have mercy upon us, as thou art wont, at all times, Lord of all, Father and Son and Holy Ghost, for ever

all as on p. 255 below

They proceed

Bow down your heads for the imposition of hands and receive the blessing

Prayer

With our souls in accord with the one perfect faith of thy glorious Trinity, may we all in one concord of love be accounted worthy to raise to thee praise and honour and confession and worship at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen

Anthem

Thou art a priest for ever

O highpriest of our confession and our absolver, o Christ, who wast for us an acceptable and spotless sacrifice, we ask of thee forgiveness of our trespasses when the judgementseat is set: for thou art persuaded by thy sufferings in our nature: in it thou didst suffer and wast tempted for our salvation

Stand in awe and sin not

Ye disciples of Christ and sons of his mystery, stand ye in awe of mixing with heathen and apostates that your faith be not made void and the baptism which ye received, by customs ye would learn from them destructive of body and soul

He healeth those that are broken in heart

Our Lord gave the medicine of repentance to the sealed physicians who are the priests of the church: let him whom Satan hath stricken with the wounds of wickedness come and show his sores to the disciples of the wise physician and they will heal him with spiritual medicine

Glory be to the Father and to the Son and to the Holy Ghost

By the prayer of the blessed one may peace reign in creation, by the request of the virgin may the children of the church be preserved. * May the power which came down from on high and hallowed and so adorned her to his

honour, that she bare the true Light, the hope and life of [all] creatures, be with us and amongst us all the days of our life. May it heal the sick and infirm and those who are cast into temptations : may it bring back in safety to their homes them that are afar off that they be not hurt by the evil one. * May those who travel by sea be rescued from the billows and those who journey on dry land be delivered from barbarians : may those who have been carried captive be loosed from their bonds : may thy compassion comfort the sorrows of those who are taken by force : if any are tormented by the evil one, may thy great strength rebuke him and pardon those who walk in sin and forgive their trespasses. May thy godhead be appeased by them that have brought offerings and quicken them that have lain down in thine hope and give them life by thy grace. * May we that have taken refuge in the prayer of the blessed one the holy virgin Mary mother of Jesus our Saviour be kept by it from the evil one and conquer all his wiles. *And in that great day of searching when the dead rise from the graves, when the good are severed from the bad may we be accounted worthy to have our joy with her in the bridechamber of the kingdom of the highest and to sing threefold praise to the Father and the Son and the Holy Ghost

From everlasting to everlasting world without end. Amen

The divisions and orders of the spiritual ones *etc*

And let all the people say Amen and Amen

Amid the multitudes who are wrapped in light *etc*

and so on as many verses [*from the motwa of the wednesday night office*] *as he will while he is taking the loaves out of the oven and putting them on the paten.*

Then he takes a little fire from the oven and puts it in the censer and takes a little incense saying

This earthen vessel is loosed and let it return to its former nature : in the name of the Father and of the Son and of the Holy Ghost

he scatters the incense within, not in the form of a cross.

And then he goes down from the oven with the paten in his right hand and the censer in his left and takes them in to the altar saying Ps. xcvi 1–8. He puts the paten in the recess on right of the altar and hangs the censer in its place.

Then he goes out of the altar to the place of the deacon to mix the chalice. First he brings a flagon of choice wine and holds it [*in his right hand and the chalice*] *in his left and pours wine into the chalice in the form of a cross from east to west and from north to south saying*

The precious blood of our Saviour is poured into this chalice : in the name of the Father and of the Son and of the Holy Ghost, for ever

Then he takes a jar of water and pours it into the chalice in the same way with the sign of the cross saying

Water is mixed with wine and wine with water, and let them both be one : in the name of the Father and of the Son and of the Holy Ghost, for ever

He takes the flagon of wine and pours it into the chalice saying

One of the soldiers with a spear pierced the side of our Lord and

FORTHWITH CAME THERE OUT BLOOD AND WATER. HE THAT SAW IT BARE RECORD AND HIS RECORD IS TRUE AND HE KNOWETH THAT HE SAITH TRUE THAT YE ALSO MIGHT BELIEVE: in the name of the Father and of the Son and of the Holy Ghost, for ever.

The order of the Kuddāsha of the Apostles composed by Mar Addai and Mar Mari the blessed apostles

(ENARXIS)

First the priest begins

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST, for ever.

GLORY TO GOD IN THE HIGHEST *repeat three times* AND ON EARTH PEACE AND A GOOD HOPE TO MAN at all times for ever. Amen

[OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME THY KINGDOM COME

HOLY HOLY HOLY art thou, OUR FATHER WHICH ART IN HEAVEN: heaven and EARTH are FULL of the greatness of THY GLORY. Watchers and men cry to thee HOLY HOLY HOLY art thou]

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN: GIVE US THIS DAY THE BREAD OF OUR NECESSITY AND FORGIVE US OUR TRESPASSES AS WE HAVE FORGIVEN THEM THAT TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOR EVER AND EVER. AMEN

[Glory be to the Father and to the Son and to the Holy Ghost

FROM EVERLASTING TO EVERLASTING world without end. AMEN

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME THY KINGDOM COME

HOLY HOLY HOLY art thou, OUR FATHER WHICH ART IN HEAVEN: heaven and EARTH are FULL of the greatness of THY GLORY. Watchers and men cry to thee HOLY HOLY HOLY art thou].

The deacon

Let us pray. Peace be with us

Prayer before the marmītha: for sundays and feasts of our Lord[a]

Strengthen, o Lord our God, our weakness in thy compassion that we may administer the holy mysteries which were given for the renewal and salvation of our nature by the mercy of thy beloved Son, Lord of all, Father and Son and Holy Ghost, for ever

They begin the marmītha[b]

{*Ps. xcvi* O SING UNTO THE LORD
Ps. xcvij THE LORD IS KING
Ps. xcviij O SING UNTO THE LORD
Ps. xxxv 18–28 SO WILL I GIVE THEE THANKS}

under one gloria: after each clause is said

Halleluiah.

Prayer of the Anthem of the Sanctuary: for festivals and sundays[c]

Before the glorious throne of thy greatness, o my Lord, and the SEAT HIGH AND exalted of thine excellency and the awful tribunal of the power of thy love and the propitiatory altar which thy will hath established and THE PLACE WHERE THINE HONOUR DWELLETH, WE THAT ARE THY PEOPLE AND SHEEP OF THY PASTURE, with thousands of cherubin which sing halleluiahs to thee and ten thousands of seraphin and archangels which hallow thee, kneel worship give thanks and glorify thee at all times, Lord of all, Father and Son and Holy Ghost, for ever

They say the Anthem of the Sanctuary

{*Tune: Come and let us wonder*

THY SEAT, O GOD, ENDURETH FOR EVER

The cherubin compass the terrible seat of thy majesty and with fear moving their wings cover their faces for that they

[a] *On memorials and ordinary days* The adorable and glorious name of thy glorious Trinity be worshipped glorified reverenced exalted confessed and blessed in heaven and in earth at all times, Lord of all, Father and Son and Holy Ghost, for ever.

[b] Pss. xv, cl, cxvii with farcings and gloria are always said now.

[c] *On memorials* The great and terrible and holy and blessed and good and impenetrable name of thy glorious Trinity and the grace that is to our race we are bound to confess worship and glorify, Lord of all, Father and Son and Holy Ghost, for ever.

cannot lift up their eyes and behold the fire of thy godhead. Thus art thou glorified and dwellest among men, not to burn them up but to enlighten them. Great, o my Lord, is thy mercy and thy grace which thou hast showed to our race. Glory be to thee

THE LORD'S SEAT IS IN HEAVEN

The cherubin compass *etc*

Glory be to the Father and to the Son and to the Holy Ghost

Thy servants look for life and continual benefits, o our Saviour, and take refuge in faith, hiding themselves under the wings of the cross. Keep by thy compassion the company of thy worshippers and complete in them the promise which thou gavest in thy gospel to them that loved thee HE THAT BELIEVETH IN ME inheriteth the kingdom and LIVETH for ever: and account us worthy, o my Lord, with thy saints to sing to thee in the bridechamber of thy kingdom Glory be to thee.

Prayer of the Lāchumāra: for sundays and festivals[a]

When the sweet savour of the fragrance of thy love is wafted upon us, o our Lord and our God, and our souls are enlightened by the knowledge of thy truth, may we be accounted worthy to receive the revelation of thy beloved who is from heaven: and there may we confess thee and praise thee without ceasing in thy crowned church which is full of all helps and blessings: for thou art lord and creator of all, Father and Son and Holy Ghost, for ever

They say

Thee, Lord of all, we confess: thee, Jesus Christ, we glorify: for thou art the quickener of our bodies and thou art the saviour of our souls

I WILL WASH MY HANDS IN INNOCENCY, O LORD, AND SO WILL I GO TO THINE ALTAR

Thee, Lord of all *etc*

[a] *For memorials and ferias* For all thine helps and graces to us past recompense let us confess and glorify thee without ceasing in thy crowned church which is full of all helps and all blessings: for thou art lord and creator of all, Father and Son and Holy Ghost, for ever.

Glory be to the Father and to the Son and to the Holy Ghost

From everlasting to everlasting world without end. Amen

Thee, Lord of all *etc*

The deacon

Let us pray. Peace be with us

Prayer

Thou, O my Lord, art in truth the quickener of our bodies and thou art the good saviour of our souls and the constant preserver of our lives: thee, o my Lord, we are bound to confess and adore and glorify at all times, Lord of all, Father and Son and Holy Ghost, for ever.

⟨MASS OF THE CATECHUMENS⟩

The deacon

Lift up your voice and glorify the living God, all ye people

They answer

Holy God, holy mighty, holy immortal, have mercy upon us

Glory be to the Father and to the Son and to the Holy Ghost

Holy God, holy mighty, holy immortal, have mercy upon us

From everlasting to everlasting world without end. Amen

Holy God, holy mighty, holy immortal, have mercy upon us

Prayer before the lection

O holy glorious mighty and immortal who dwellest in the saints and whose will is appeased: turn, o my Lord, and pity and have mercy upon us, as thou art wont, at all times, Lord of all, Father and Son and Holy Ghost, for ever.

⟨THE LECTIONS⟩

The blessing with which the priest blesses the reader of the Lections

Blessed is God the Lord of all who maketh us wise with his holy teaching: and upon the reader and upon the hearers be his mercy outpoured at all times for ever

And they read the Lections

{And it came to pass when the Lord . . . . . to the ground before him 2 *Kings ii* 1–15.

The former treatise have I made . . . . . and with his brethren *Acts i* 1–14}.

And they proceed to the Shurāya

{God is gone up with a merry noise: and the Lord with the sound of the trump

Let us honour the ascension of Christ with songs of the Spirit: Halleluiah halleluiah, yea halleluiah

O sing praises, sing praises unto our God: o sing praises, sing praises unto our king

Let us honour the ascension of Christ *etc*

For God is the king of all the earth: sing ye praises with understanding

Let us honour the ascension of Christ *etc*

God reigneth over the heathen

Let us honour the ascension of Christ *etc*

God sitteth upon his holy seat

Let us honour the ascension of Christ *etc*

Glory be to the Father and to the Son and to the Holy Ghost

Let us honour the ascension of Christ *etc*

From everlasting to everlasting world without end. Amen

Let us honour the ascension of Christ *etc*

Let all the people say Amen and amen

Let us honour the ascension of Christ *etc*

God is gone up with a merry noise: and the Lord with the sound of the trump}.

Prayer before the Apostle[a]

Enlighten for us, o our Lord and our God, the motions of our thoughts to give heed to and understand the pleasant sound of thy lifegiving and divine commandments: give us in thy grace and mercies to derive from them the profit love and hope

[a] *On memorials and in the fast, sundays in the fast excepted* Do thou, o wise governor which marvellously carest for thine household, the great treasure-house which pourest forth all helps and blessings in thy mercy, turn thee, we beseech thee, o our Lord, pity and have mercy upon us as thou art wont at all times, Lord of all, Father and Son and Holy Ghost, for ever.

and salvation which is meet for soul and body and to sing to thee continual praise without ceasing at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen

And when the deacon who reads the Apostle says

Bless, o my Lord

the priest answers

Christ make thee wise by his holy teaching and make thee as a beautiful mirror to those who hearken unto thee

When the priest goes down from the bema and reaches the door of the altar he and the deacon both incline and the deacon says

Let us pray. Peace be with us

They all go down to the nave and sing the Turgāma before the Apostle

O ye that have been invited by the great purpose to the living marriagefeast of the banquet of the king of those in heaven and those in earth

Behold the fire of the gospel and cleanse away all worldly thoughts from your minds with the divine furnace

The Lord hath opened the treasure of benefits before them that made request to him and hath said Come receive the deed of remission of your trespasses, o ye sinners

Purify your heart and be converted like children and become inheritors of the kingdom on high and members of the household

Lo the gospel is preached unto you by spiritual voices and openeth for you the road to earthly blessings

It is meet that ye turn from the laws of children to the law of truth like Paul the son of the Hebrews

Armed was he when the Lord saw him zealous in Israel and called him to be zealous among the people of the christians

See, lo he was blinded to the commands of the law and his eyes were opened by the commands of Jesus

He drove from his soul all false thoughts and was made an apostle and preached his power among the Greeks

It is fitting that we listen to his glorious and true words which he preacheth now in the epistle to {Timothy

The Apostle

{THIS CHARGE I COMMIT UNTO THEE . . . . . HOLINESS WITH

SOBRIETY. THESE THINGS I WRITE UNTO THEE . . . . . RECEIVED UP IN GLORY 1 *Tim. i* 18—*ii* 15, *iii* 14–16}

[*They say*

Glory be to the Lord of Paul].

And the priest prays quietly

Thee, O BRIGHTNESS OF THE GLORY of thy Father and EXPRESS IMAGE OF the person of him that begat thee, who wast revealed in the body of our manhood and didst enlighten the darkness of our knowledge by the light of thy gospel, we confess and worship and glorify at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen

When the priest goes to make ready the Gospel ⟨*he says*⟩

Glory be to the eternal mercy which sent thee unto us, O Christ THE LIGHT OF THE WORLD and the life of all, for ever. Amen

When he takes up ⟨*the Gospel*⟩ *to go out* ⟨*of the altar he says*⟩

Make us wise by thy law, enlighten the motions ⟨of our thoughts⟩ by thy knowledge and sanctify our souls by thy truth and grant us to be obedient to thy words and to fulfil thy commandments at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen

Of the censer

O my Lord, may the sweet SAVOUR that was wafted forth from thee when Mary THE SINNER poured the fragrant OINTMENT UPON thine HEAD be mingled with this incense which we place to thine honour and for the pardon of our offences and of our sins, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Zumāra

{*to the tune: Shepherd of Israel*

O SING PRAISES UNTO THE LORD WHO SITTETH IN THE HEAVENS OVER ALL FROM THE BEGINNING: LO HE DOTH SEND OUT HIS VOICE, YEA AND THAT A MIGHTY VOICE

Halleluiah halleluiah, yea halleluiah

AND HIS STRENGTH IS IN THE CLOUDS: O GOD, WONDERFUL ART THOU IN THY HOLY PLACES

Halleluiah halleluiah, yea halleluiah

EVEN THE GOD OF ISRAEL: HE WILL GIVE STRENGTH AND POWER UNTO HIS PEOPLE: BLESSED BE GOD
Halleluiah halleluiah, yea halleluiah}.

The deacon says in an audible voice

Stand we prepared to hear the holy Gospel

If it is a day of the mystery he says

Be still and silent

Turgāma before the Gospel

{ O ye who believe in the Lord, the being, the cause and the head, make ready your intent to hear the divine mysteries

ب The eternal Son the Word of the Father put on manhood and was revealed in the world for the renewal of all and the salvation of men

ج He perfected all righteousness in doublewise and the holy came to be baptized of John

د The Spirit led him to fight and struggle in the quiet wilderness and made him to war during his fast and he vanquished the evil one

ه Then he began to do miracles among the struggling people, restoring the sick and healing the diseases of body and soul

و And after all his dispensation he came to suffering and perfected the mystery of the salvation of our lives and an hallowed death

ز He vanquished Satan and death and rose again not suffering: his resurrection made true the resurrection of the bodies of mankind

ح His witnesses the xij apostles clothed with holiness recounted how they had seen him and touched him and heard his voice and how he had eaten of the honey

ط The Mount of Olives was their appointed place on the thursday whereon the way of the highest was opened for the ascension

ى He gave a blessing lifting up his spotless hands to the xij and to all the multitude on the day of his ascension

يا An impalpable vehicle of fire held him and the king rode therein in the stead of a chariot of horses

ܫ The air rent before the apostles and before the sun when he was ascending to him that sent him in a visible ascension

ܦ The angels in all their orders cried Holy and celebrated the king in procession as he was entering the castle where feet tread not

ܨ The spiritual ones came down to comfort the troubled heart of the xij with voices of joy and reassurance

ܩ The message to you of this Jesus who is now gone up: thus he shall come at the end and evening of the world

ܪ The highpriest entered the great dwellingplace of the holy height to exercise his priesthood for mankind and the distressed race

ܣ The king returned to the palace of his kingdom with the garment which he took of us and put his enemies as a footstool under his feet

ܬ The express image of the person, the temple of the Word, without separation, hath reclined on his throne and all creation serveth his will

ܥ Legions of bright and flaming ones stood to minister to Christ the king without ceasing

ܝ Their head mar Gabriel was deacon to the testaments and ministereth for ever

ܐ Heaven and earth are held and subdued beneath his power and are written and included in a deed of love under his great name

ܠ Luke made a collected account of the ascension: incline your ears to hearken to his word with a collected mind}

The priest proceeds and says

Peace be with you

and they answer

And with thee and with thy spirit

He reads the Gospel

{And as they thus spake . . . . . blessing God. Amen *S. Luke xxiv* 36–53}

and when he has finished they say

Glory be to Christ our Lord.

The Anthem of the Gospel

{GOD IS GONE UP WITH A MERRY NOISE: AND THE LORD WITH THE SOUND OF THE TRUMP

The firstfruits who took our nature is gone up to the heaven of heavens on high, the onlybegotten Word of the Father celebrated in procession with chariots of cherubin, and hath opened a way for our race and made peace in the height and in the depth and made them rejoice in the day of his ascension. He hath entered into the divine holy of holies to exercise his priesthood for our salvation and hath sat down on the seat of his kingdom at the right hand of the Father who sent him, and hath lifted us up with him and set us on his right hand, as it is written. Glorify and confess him with fear and love for this grace, for he is the head and substance of the holy church. Beseech him and beg of him that he pity us

HE RODE UPON THE CHERUBIN AND DID FLY. THOU ART GONE UP ON HIGH, THOU HAST LED CAPTIVITY CAPTIVE

The firstfruits who took *etc*

Glory be to the Father and to the Son and to the Holy Ghost

In the great day of the Ascension of the heavenly king of kings to the great height of heaven HE LIFTED UP HIS holy HANDS AND BLESSED the company of the apostles and WAS SEPARATED FROM the disciples and ascended in glory INTO HEAVEN AND A CLOUD of light RECEIVED HIM AND HE WAS HID FROM THEIR SIGHT and the disciples saw him not. AND BEHOLD TWO angels STANDING IN WHITE APPAREL and SAYING to the company of the apostles YE MEN, WHY STAND YE GAZING UP INTO HEAVEN? THIS SAME JESUS WHICH IS TAKEN UP SHALL COME in glory in the great day of the resurrection. The disciples RETURNED in SORROW FROM THE MOUNT CALLED THE MOUNT OF OLIVES AND WERE daily IN THE TEMPLE glorifying and BLESSING the Lord. According to the commandment they TARRIED IN THE TEMPLE of JERUSALEM UNTIL THEY WERE ENDUED WITH the Holy Ghost, and they WERE WITNESSES IN ALL JUDAEA AND IN JERUSALEM and preached and ANNOUNCED THE GOSPEL and MADE DISCIPLES and BAPTIZED IN THE NAME OF JESUS. To him be glory}.

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS⟩

The deacon says the cāruzūtha

Let us all stand up as is right with joy and rejoicing (*on week days* in sorrow and care): let us beseech and say O our Lord, have mercy upon us

The people answer

O our Lord, have mercy upon us

He proceeds

FATHER OF MERCIES AND GOD OF ALL COMFORT, we beseech thee

While the cāruzūtha is being said, the priest and the deacon both go and the deacon takes the censer and the priest censes the paten ⟨*saying*

This paten is blessed, like the paten of the blessed apostles in the upper-room, o creator of sweet herbs and pleasant spices, in the name of the Father and of the Son and of the Holy Ghost

At this time also the ma'āpra which has hitherto being lying on the altar is put on]

And he takes the paten and goes and places hosts on it according to his discretion and places the paten in the treasury, until the cāruzūtha is finished

The people answer after each clause

O our Lord, have mercy upon us

O our Saviour who carest for us and suppliest all things, we beseech thee

For the peace safety and security of all the world and of all the churches we beseech thee

For our land and all lands and for those who live therein in faith we beseech thee

For a moderate climate and a seasonable year, for the fruits and produce, and for the prosperity of all the world we beseech thee

For the welfare of our holy fathers *NN*[a] and all them that serve under them we beseech thee

† For the kings who have power in this world we beseech thee

O merciful Lord who in mercy governest all, we beseech thee

† For orthodox presbyters and deacons and all our brotherhood in Christ we beseech thee

[a] The patriarch, the metropolitan and the bishop.

† Said only on sundays, on feasts of our Lord and on memorials of saints.

O thou that art RICH IN MERCY and overflowing with compassion, we beseech thee

†Thou that art before all worlds, whose power abideth for ever, we beseech thee

Thou that art by nature good and the giver of all good things, we beseech thee

†Thou that HAST NO PLEASURE IN THE DEATH OF A SINNER BUT RATHER THAT HE SHOULD repent of his wickedness AND LIVE, we beseech thee

Thou that art glorified in heaven and worshipped on earth, we beseech thee

†Thou who in thine holy {ascension} madest THE EARTH to REJOICE AND THE HEAVENS to BE GLAD, we beseech thee

Thou THAT by nature HAST IMMORTALITY AND DWELLEST IN THE excellent LIGHT, we beseech thee

†O SAVIOUR OF ALL MEN and SPECIALLY OF THEM THAT BELIEVE in thee, we beseech thee

Save us all, o Christ our Lord, in thy grace, increase in us thy peace and tranquillity and have mercy upon us

And another

The deacon

Let us pray. Peace be with us

Let us pray and make request to God the Lord of all

℟ Amen

That he hear the voice of our prayer and receive our petition and have mercy upon us

For the holy catholic church here and everywhere let us pray and make request to God the Lord of all

℟ Amen

That his peace and tranquillity abide in it unto the end of the world

For our fathers the bishops let us

℟ Amen

That they may stand at the head of all their dioceses: without blame or stain all the days of their life

And especially for the welfare of our holy fathers *NN* let us

℟ Amen

† Said only on sundays, on feasts of our Lord and on memorials of saints.

That he may keep and raise them at the head of all their dioceses: that they may feed and serve and MAKE READY FOR THE LORD A PEOPLE PREPARED, ZEALOUS OF GOOD and fair WORKS

For presbyters and deacons who are in this ministry of the truth let us

℟ Amen

That with a good heart and pure thoughts they may minister before him

For all the discreet and holy congregation children of the holy catholic church let us

℟ Amen

That they may accomplish their good and holy course and receive of the Lord hope and promise IN THE LAND OF THE LIVING

For the memorial of the blessed mart Maryam the holy virgin mother of Christ our saviour and lifegiver let us

℟ Amen

That the Holy Ghost who dwelt in her sanctify us by his grace and perfect his will in us and seal in us his truth all the days of our life

For the memorial of the prophets and apostles and martyrs and confessors let us

℟ Amen

That by their prayers and sufferings he give us with them a good hope and salvation and account us worthy of their blessed memorial and their living and true promise in the kingdom of heaven

For the memorial of our holy fathers mar Diodorus and mar Theodorus and mar Nestorius bishops and doctors of the truth, and mar Ephraim and mar Narsay and mar Abraham and all the holy ancient and true doctors let us

℟ Amen

That by their prayers and petitions the pure truth of the doctrine of their confession and of their faith be kept in all the holy catholic church unto the end of the world

For the memorial of our fathers and brethren faithful and true who have died and departed from this world in the true faith and orthodox confession let us

℟ Amen

That he loose and forgive their transgressions and offences and account them worthy to have joy with the just and righteous who were wellpleasing unto his will

For this country and them that dwell therein, for this house and them that care for it, for this town *or* village and them that dwell therein, and especially for this congregation let us

℟ Amen

That he remove from us in his grace the sword and captivity and robbery and earthquakes and hail and famine and pestilence and all evil plagues that are against the body

For them that err from this true faith and are held in the snares of Satan let us

℟ Amen

That he turn the hardness of their hearts and make them to know that God is one, the Father of truth and his Son Jesus Christ our Lord

For them that are grievously sick and tried of evil spirits let us

℟ Amen

That our Lord and our God send his angel of mercy and healing to visit and cure and heal and help and comfort them in the multitude of his grace and mercy

For the poor and afflicted, orphans and widows, the tormented and troubled and grieved in spirit in this world let us

℟ Amen

That he give them what they need by his grace and supply them in his mercy and comfort them in his compassion and deliver them from him that despitefully useth them

Pray and make request of God the Lord of all that ye be

UNTO him A KINGDOM, HOLY PRIESTS and PEOPLE: cry to the Lord God of hosts with all your heart and all your soul, for he is God the Father of compassion, merciful and pitiful, that WILLETH NOT that those whom he hath fashioned SHOULD PERISH BUT THAT THEY SHOULD repent and live before him. And especially are we bound to pray and confess and worship and glorify and honour and exalt our God the adorable Father Lord of all who by his Christ wrought a good hope and salvation for our souls, that he fulfil in us his grace and mercy and compassion unto the end ℟ Amen

The deacon proceeds

With request and beseeching we ask for the angel of peace and mercy ℟ From thee, o Lord

Night and day throughout our life we ask for continual peace for thy church and life without sin ℟ From thee, o Lord

We ask continual LOVE, WHICH IS THE BOND OF PERFECTNESS, with the confirmation of the Holy Ghost ℟ From thee, o Lord

We ask forgiveness of sins and those things that help our lives and appease thy godhead ℟ From thee, o Lord

We ask the mercy and compassion of the Lord continually at all times ℟ From thee, o Lord

Let us commit our souls and one another's souls to the Father and the Son and the Holy Ghost

When the cāruzūtha is finished the priest says

We beseech and ask of thee, o Lord God of hosts, perfect with us thy grace and pour out thy gift by our hands: and may the mercy and compassion of thy godhead be for the remission of the offences of thy people and for the forgiveness of the sins of all THE SHEEP OF THY PASTURE whom thou hast chosen to thyself in thy grace and mercy, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

(THE INCLINATION)

The deacons say with a loud voice

Bow down your heads for the imposition of hands and receive the blessing

and the people bow their heads with the deacons and the priest repeats this Imposition of hands in his heart quietly, inclining himself the while

O LORD GOD OF HOSTS *repeat,* thine is the holy catholic church which was purchased by the great passion of thy Christ, THE SHEEP OF THY PASTURE: and through the grace of the Holy Ghost who is of one nature with thy glorious godhead are given the degrees of the imposition of hands of the true priesthood: in thy mercy, o my Lord, thou hast vouchsafed to the feebleness of our frail nature to become known members of the great body of the holy catholic church and to administer spiritual helps to the souls of the faithful. Do thou then, o my Lord, perfect thy grace with us and pour out by our hands thy gift: and may the mercy and compassion of thy godhead be on us and on this people whom thou hast chosen to thyself

and he raises his voice and says

and grant unto us, o my Lord, by thy compassion that all the days of our life we may all alike and together be wellpleasing to thy godhead in good works of righteousness which appease and reconcile the glorious will of thy majesty and that we be accounted worthy by the help of thy grace to raise to thee praise and honour and confession and worship at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

⟨THE OFFERTORY⟩

And the deacons enter the altar saying

Let him that hath not received baptism depart
Let him that doth not receive the sign of life depart
Let him that doth not accept it depart
Go, ye hearers, and watch the doors.

And they begin the anthem

I WAITED PATIENTLY FOR THE LORD

The body of Christ and his precious blood are upon the holy altar. Let us all draw nigh to him in fear and love and with the angels sing aloud

The priest goes to put the mysteries on the altar: and when he puts the vessels on the altar, the priest takes the paten and the deacon the chalice

The priest takes the paten in his left hand and the chalice in his right putting his hands in the form of a cross

And the deacon says

Let us pray. Peace be with us

unto him HOLY HOLY HOLY LORD GOD

THE POOR SHALL EAT AND BE SATISFIED

The body of Christ and his precious blood *etc*

Glory be to the Father and to the Son and to the Holy Ghost

On the holy altar let there be a memorial of the virgin Mary the mother of Christ

FROM EVERLASTING TO EVERLASTING world without end

O ye apostles of the Son and lovers of the onlybegotten, pray that there be peace in creation

LET ALL THE PEOPLE SAY AMEN AND AMEN

Thy memorial, o our father [*the patron saint*], is upon the holy altar with the just who have overcome and the martyrs who have been crowned

or this

Lo all the departed lay down in thine hope that in the glorious resurrection thou mightest raise them up in glory.

and the priest says

Let us send up praise to thy glorious Trinity at all times for ever. May Christ who was sacrificed for our salvation and who commanded us to make a memorial of his death and burial and resurrection receive this sacrifice at our hands by his grace and mercy for ever. Amen

and he strikes the paten on the chalice three times and each time he says

After thy commandment, o our Lord and our God *repeat*, these glorious and holy and lifegiving and divine mysteries are placed and ordered on the propitiatory altar until the coming of our Lord the second time from heaven: to whom be glory at all times for ever. Amen

He orders the mysteries upon the altar and covers the mysteries carefully with a veil.

And going outside the sanctuary the priest lades the deacons with the cross and the gospels and says

Christ our Lord account you worthy to meet him with open face. Amen.

And they draw back the veil and the priest begins the Anthem of the Mysteries for the day and those within the altar repeat it

The Anthem of the Mysteries

{*Tune: By the care of thy will to us*

I WILL MAGNIFY THEE, O GOD MY KING

The habitation our Saviour entered is not that which Moses made of old, which the high-priest alone was commanded to enter: but he entered into heaven to exercise his priesthood and prepare the kingdom which passeth not away. Albeit he deserved not to die, he gave himself for us that we might be made righteous like him. Blessed is he that took what is ours and dwelt in it and made it head and lord and judge. O thou being that dwellest on high, glory be to thee

MORE THAN ALL THE DWELLINGS OF JACOB, O HOW AMIABLE ARE THY DWELLINGS, THOU LORD OF HOSTS

The habitation our Saviour entered *etc*}

Glory be to the Father and to the Son and to the Holy Ghost

{The habitation our Saviour entered *etc*}

FROM EVERLASTING TO EVERLASTING world without end. AMEN.

And the priest worships towards the four sides of the bema: first he worships twice towards the east and then to the right, then once towards the east and raises himself up. And then he worships twice towards the east and then once to the left and then once to the east and behind him once

And he says Glory be *in the anthem of the mysteries and comes down and gives the peace to the people. And when he comes as far as the deacons, they worship one towards another and he says to them*

God the Lord of all be appeased with your ministry, adorn you with all beauty and enrich you with all the benefits of his gift world without end

Make the right hand of thy mercy, o our Lord Jesus, to overshadow and abide on THY PEOPLE AND THE SHEEP OF THY PASTURE. Lord, thy mercy is for ever on thy worshippers: cast not the work of thine hands into the hands of the evil one. Make true, Lord, this promise which thou madest to the twelve I AM WITH YOU UNTO THE END OF days. Be with us as with thine apostles by the help of thy grace and * deliver us from temptations and give us time full of peace that we may confess and worship and glorify thy great and holy name at all times

repeat three times from *.

When he comes to the door of the sanctuary, i. e. of the altar, he worships and says

HAVING OUR HEARTS SPRINKLED AND CLEAN FROM AN EVIL CONSCIENCE may we be accounted worthy to enter into the holy of holies high and exalted and in purity and circumspection and holiness to stand before thine holy altar and offer to thee SPIRITUAL and REASONABLE SACRIFICES IN THE BELIEF OF THE TRUTH

and he proceeds

But THOU ART GOOD AND WILT NOT ALWAY BE CHIDING NEITHER KEEPEST THOU THINE ANGER FOR EVER. TURN THY FACE FROM MY SINS AND PUT OUT ALL MY MISDEEDS in the great MULTITUDE OF THY mercifulness, Father and Son and Holy Ghost, for ever

or if he has not opportunity for this he says

Our Lord Jesus Christ be with us all in his grace and mercy for ever. Amen

[*The preceding from* Having our hearts *is sometimes said after the anthem is finished*].

⟨THE CREED⟩

The priest goes up to the door of the altar and worships and stands and stretches forth his hands and says with a loud voice

We believe in one God the Father almighty, maker of all things visible and invisible. And in one Lord Jesus Christ the only Son of God THE FIRSTBORN OF EVERY CREATURE, who was begotten of his Father before all worlds and not made, very God of very God, of one substance with his Father: by whom THE WORLDS WERE FRAMED and all things were created: who for us men and for our salvation came down from heaven and was incarnate of the Holy Ghost and was made man and was conceived and born of the virgin Mary and suffered and was crucified in the days of Pontius Pilate and was buried and rose again the third

day according to the scriptures and ascended into heaven and sat down on the right hand of his Father and shall come again to judge the dead and the quick. And in one Holy Ghost, THE SPIRIT OF TRUTH, who proceedeth from the Father, the Spirit the giver of life. And in one holy and apostolic catholic church: and we acknowledge one baptism for the remission of sins and the resurrection of our bodies and the life everlasting. Amen.

⟨PREPARATION FOR THE ANAPHORA⟩

And they enter quickly and worship three times, and while the priest is worshipping before the altar he says

God the Lord of all be with us all in us all by his grace and mercy for ever. Amen

Here the priest washes his hands [in the place of the deacon] and they make the sign of the cross [in the air with joined hands] towards all the [four consecration-] crosses of the altar: and the deacons say the cāruzūtha

And then the priest says to the deacon who completes

God the Lord of all strengthen thee to glorify him with his praises

The deacons [say very slowly]

Let us pray. Peace be with us

Pray for the memorial of our fathers the catholici and bishops and of all presbyters and deacons and young men and virgins and of all who have departed and passed from this world in the belief of the truth and of all our fathers and brethren, of all our sons and daughters and of all faithful and Christ-loving kings and of all prophets and apostles and of all martyrs and confessors of this and every place: that God crown them in the resurrection from the dead and give us with them a good hope and a portion and

And turning his face to the altar and offering three mātūnīyas, at each mātūnīya he advances nearer and at the beginning of the mātūnīya he begins and beseeches thus, whispering with his lips this prayer

Glory be to thee the finder of the lost: glory be to thee the gatherer of the dispersed: glory be to thee the bringer nigh of them that are afar off: glory be to thee the turner back of the wanderers TO THE KNOWLEDGE OF THE TRUTH: glory be to thee, o my Lord, who didst call me, even frail me, by thy grace and didst bring me nigh to thee by thy compassion and didst set me as a known member in the great body of thine holy catholic church that I may offer before thee this SACRIFICE LIVING AND HOLY AND ACCEPTABLE which is a memorial of the passion and the death and the burial and the resurrection of our Lord and Saviour Jesus Christ IN whom thou wast WELL PLEASED and reconciled to forgive the sins of all mankind

an inheritance and life in the kingdom of heaven

May this offering be received with openness of face and SANCTIFIED BY THE WORD OF GOD AND BY THE HOLY GHOST that it be to us for help and salvation and life world without end in the kingdom of heaven by the grace of Christ.

Here I inform thy love, o my lord, that as the priest draws near before the altar, just as he draws near beseeching, he worships until he reaches the altar. And then he worships and rises and kisses the middle and then he worships and rises and kisses the right horn and then he worships and rises and kisses the left horn and then he worships and rises and kisses the middle and the right side and the left side and he looks towards those on the right side while himself inclining on the left and worships towards them and says

Bless, o my Lord. My brethren, pray for me that this offering be accomplished at my hands

and they return answer to him

God the Lord of all strengthen thee to fulfil his will and receive thine offering and be wellpleased with thy sacrifice for us and for thyself and for the four corners of the world by the grace of his compassion for ever. Amen

And then he repeats

Glory be to thee the finder of the lost ⟨*etc*⟩

worshipping and rising and kissing the middle and then worshipping and rising and kissing the right side and then worshipping and rising and kissing the left side and offering a mātūnīya and rising and kissing the middle and the right side and the left side, looking towards those on the left side himself inclining on the right and saying

Bless, o my Lord. Pray for me, my brethren and my beloved, that I be accounted worthy to offer before our Lord Christ this sacrifice living and holy for myself and for all the body of the holy church by the grace of his compassion for ever. Amen

and they return answer to him

God the Lord of all be wellpleased with thy sacrifice and receive thine offering which thou offerest for us and for thyself by his grace and mercy for ever. Amen

And then he says

Glory be to thee the finder of the lost ⟨*etc*⟩

worshipping after the former order.

And when the deacon says May this offering be received *the priest worships towards him and says on this wise*

This offering is offered for all the living and the dead : may it be received of my sinfulness before the dread tribunal of thy majesty, o our Lord, with openness of face

And then the priest goes down quickly from the raised place and turning his face towards the deacon who completes worships towards him and says on this wise

Christ make true thy words and receive the FRUIT OF thy LIPS and pardon the trespasses and sins of all them that hearken to thee

And then he turns his face to the altar and offers a mātūnīya and kneels till the cāruzūtha is finished and whilst he kneels he repeats quietly in his heart this prayer beseechingly

Cushāpa

Yea, o our Lord and our God *repeat*, look not on the multitude of our sins and let not thy majesty abhor the weight of our evil deeds, but in thine unspeakable mercy receive this sacrifice at our hands and through it give strength and sufficiency that thou mayest be able to pardon our many sins ; that when thou art revealed at the end of the times in the manhood

which thou hast taken of us we may FIND in thy presence GRACE and MERCY and be accounted worthy to give praise with the illustrious multitudes.

When the cāruzūtha is finished he rises and kisses the altar and repeats the gᵉhāntha without stretching out his hands before the altar

And know that here he must not stretch out his hands at all because he has not received boldness. And at the other gᵉhānthas, then let him stretch out his hands because he has now received boldness, and at each gᵉhāntha he worships before the altar at the beginning and at the end. And his position shall be about a cubit distant from the altar and the space between his hands of like measure, and he shall bow his head to his knees. At the end of every gᵉhāntha he shall worship and kiss the middle of the altar

Then he offers the Kuddāsha of the blessed apostles mar Addai and mar Mari who made disciples of the east. And with it they consecrate from the Sabbath of the Resurrection till the Annunciation and on memorials of the Departed and on memorials of the Saints and on ordinary days

And the priest says

Bless, o my Lord: bless, o my Lord: bless, o my Lord
My brethren, pray for me

and they answer

Christ hear thy prayers: Christ receive thine offering: Christ illuminate thy priesthood in the kingdom of heaven and be well-pleased with this sacrifice which thou offerest for thyself and for us and for all the whole world that looketh for and expecteth his grace and his mercy for ever

And the priest repeats the first gᵉhāntha of the apostles in a low voice

We confess, o my Lord, the overflowing riches of thy grace towards us *repeat*, in that albeit we are sinners and of no account thou hast accounted us worthy by reason of the multitude of thy mercies to administer the holy mysteries of the body and blood of thy Christ, asking for the help which is of thee for the strengthening of our souls * that with entire love and BELIEF OF THE TRUTH we may administer thy gift to us

(*repeat the beginning and the end of each gᵉhāntha*)

Kānūna

and that we may raise to thee praise and honour and confession and worship now and ever and world without end

he crosses himself and the people answer

Amen.

(THE DIPTYCHS)

And the priest proceeds

Peace be with you

and they answer

And with thee and with thy spirit

Furthermore I write the diptychs, that is the book of the living and the dead, which they read at the time of the mysteries before the door of the altar on feasts of our Lord and on sundays

First he that is on the right hand begins and says

Let us pray. Peace be with us

Let us pray and beseech of God the Lord of all for the peace of the holy catholic church here and in every country

Let us pray also for the welfare of our holy fathers mar *N* catholicus and patriarch and mar *N* bishop and metropolitan

Let us pray also for our fathers the bishops who are in this life

Let us pray also for the presbyters and deacons and subdeacons and readers and monks and laymen, the faithful, men and women, young men and maidens, orphans and widows, who walk in this world with a good name and in seemly conversation. Amen

Let us pray for the peace of kings and governors of this world

Let us pray also for those who are in affliction and persecution for the sake of God

Let us pray also for the peace of the holy catholic church in all the world. Amen

[*and the people answer*

Amen]

That God in his compassion visit all divisions of it with those things which help soul and body by his grace and mercy world without end

[*and they answer*]

Amen.

He proceeds and recites the book of the dead

Let us pray. Peace be with us

Let us pray and beseech God the Lord of all

That this oblation be accepted for all the just and righteous fathers who were wellpleasing in his sight [let us pray]

Also for the memorial of Adam and Abel and Seth and Enosh and Noah and Shem and all the just let us pray

And of Abraham and Isaac and Jacob and Joseph and all the faithful [let us pray]

And of Melchisedek and Aaron and Zacharias and all priests let us pray

And of Moses and Samuel and David and Nathan and all prophets [let us pray]

And for the memorial of mart Maryam the holy virgin who bare Christ our Lord and our Saviour

And of mar John the baptist the herald of Christ our Saviour

And of Peter and Paul and Matthew and Mark and Luke and John and of all the apostles and of mar Addai and mar Mari the apostles who were the converters of this eastern region

And of Stephen the firstborn of the martyrs and of all confessors

And for the memorial of Simon and Shāhdōst and Be'ārba'shmin and Bābhay and Abha and Ishu'yabh catholici and martyrs

And of

Papa	Sabhrīshu	Sergius	Elijah
Abhrīs	Gregory	Enosh	Barçōma
Abraham	Ishuyabh	John	'Abhdīshu
James	Mar'emmih	Joannes	Ishu'yabh
Achādhe'abhuy	George	John	Elijah
Tumārça	John	Abraham	Yabh'alāha
Shakhlūpha	Chenānīshu	Immanuel	Sabhrīshu
Qayūma	Çelībhāzekha	Israel	Makhīkha
Isaac	Pithyōn	'Abhdīshu	Dencha
Achi	Abha	Mari	Yabh'alāha
Yabh'alāha	James	Joannes	Timothy
Dādhīshu	Chenānīshu	John	Dencha
Aqāq	Timothy	Ishu'yabh	Elijah
Bābhay	Ishu'barnōn	Elijah	Simon
Silas	George	John	
Paulus	Sabhrīshu	Sabhrīshu	
Samuel	Abraham	'Abhdīshu	
'Abhdīshu	Theodosius	Makhīkha	

catholici patriarchs who have departed, from this eastern region

Also for the memorial of our holy fathers the cccxviij bishops who were assembled at the city of Nicaea for the raising up of the true faith

Also for the memorial of

Sālmūth	Shabhṭa	Acha	Yabh'alāha
Adhōna	Simon	Māran'ammih	Hurmizd
Joseph	Qashīsha	Ishu'yabh	John
'Abhdīshu	Chănāna	Nestorius	Elijah
Daniel	Abraham	'Abhdīshu	Titus
Barchadhbe-shabba	Jonadab	Isaac	Joseph
	Paulus	John	'Abhdīshu
Daniel	Ishu'yabh	Luke	Simon
Shimbaitih	George	Israel	Gabriel
Bāṭa	Sergius	George	George
Chabhībha	Jonah	Ishu'yabh	Chenānīshu
Daniel	Stephen	Gabriel	Abraham
Job	Samuel	Elijah	Elijah
Joseph	Simon	'Abhdīshu	
Bābhay	John	Gabriel	

bishops and metropolitans who have departed from this country

[Also for the memorial of our holy fathers

Mar James	George	Cyprian	Sabhrīshu
Enlash	Elijah	John	John
Abraham	Paulus	Thomas	Berīkhīshu
Ith'alāha	Simon	'Aqebhshema	Ishu'yabh
Barnāy	Gabriel	Joannes	Yahb'alāha
Elisha	Gregory	Cyprian	Elijah
Hosea	Achādheabhu	Abraham	George
Mar Sergius	Qāsha	John	Ishu'yabh
Abraham	George	Qayūma	Sabhrīshu
Hurmizd	Sāhduy	Bukhtīshu	John
Paul	Qāmīshu	Abraham	Immanuel
Barçōma	Sabhrīshu	Moses	'Abhdīshu
Hosea	Rozbayhān	Chenānīshu	Ishu'yabh

John	ʿAbhdīshu	Michael	Ishuʿyabh
ʿAbhdīshu	Gabriel	ʿAbhdīshu	
Ishuʿzᵉkha	ʿAbhdīshu	Yabh'alāha	

bishops metropolitan who have departed from the second province of the holy city of Çubha]

Also of our fathers

Achuhdᵉ'emmih	Shūbhchālᵉ'alā-	Mark	Chᵉnānīshu
Moses	ha	Ishuʿzᵉkha	Abraham
Yazdaphnih	Ephraim	ʿAbhdīshu	Nestorius
Mārabha	Māranzᵉkha	Abraham	Ishuʿyabh
Māri	Chᵉnānīshu	John	Chᵉnānīshu
Ishuʿyabh	Cyriac	Cyriac	
Sabhrīshu	Chūs'alāha	George	
Shimbaitih	Chabhībha	ʿAbhdīshu	
Kᵉlīlīshu	John	Makhīkha	

bishops who have departed from this country

[Also for the memorial of our holy fathers

Elidorus of	Ishuʿyabh	Cyriac	ʿAbhdīshu
Wasa	Daniel	John	John
Barçōma	Paulus	Chakhīma	Ishuʿyabh
Isaac	John	John	Joannes
ʿAbhdīshu	Mārūtha	Qayūma	Elijah
Israel	Bardayra	Simon	ʿAbhdīshu
Simon	Bābhay	Immanuel	Chᵉnānīshu
Chayāy	Achuhdᵉ'emmih	Sabhrīshu	Sabhrīshu
Benjamin	Sāhda	ʿAbhdīshu	John
Elijah	James	Ishu	Michael
James	Sabhrīshu	George	Joseph
ʿAqebh'alāha	Sāsān	John	John
Daniel	Barʿītta	Ishuʿyabh	
John	Thomas	Sabhrīshu	

bishops who have departed from this holy see]

Also for the memorial of Shūbhchālᵉīshu bishop and metropolitan [and martyr] who converted the Gālāyi and the Daylūmāyi

Also for the memorial of

Ignatius	Meletius	Basilius	Theodorus
Polycarpus	Flavianus	Gregorius	Nestorius
Athanasius	Ambrosius	Diodorus	Alexander
Eustathius	Gregorius	Joannes	Meletius

bishops and doctors

And of Yulyāni and Ephraim and Narsay and Abraham and John and Michael presbyters and doctors

And for the memorial of the man of God and son of man, in whom grace was victorious in signs and wonders, our blessed father mar Gabriel, witnessed to for holiness and famous for strength and marvellous in deeds, the founder of the High Monastery and its holy school the mother of virtues

And for the memorial of our blessed father mar Abraham the interpreter of the divine scriptures and of Piyōn and Moses and James and Ishurāchmih presbyters and doctors

And of

Paul	Evagrius	Barqūsri	Elijah
Antony	[Michael]	Mar Bābhay	Ukhāma
Macarius	Marōgin	John	Barsāhdi
Arsenius	James	Rabban Hurmizd	Sabhrīshu
Marcus	John		Daniel
Abraham	Abraham	[Mar Acha	Sabhrīshu
Qiyōri	Michael	John the weeper	Andrew]
John	Elijah		

hermits and strangers who were famous for comely and edifying conversation

And for the memorial of the illustrious athletes and glorious anchorets

Mar Isaac	Mar Acha	Jonah	Gabhrūna
Mar Dencha	Mar John	Phenix	
Pithyōn	Mar Abhūn	Ananias	
Dumāsṭyānus	Abha	Ba'uth	

and all their just and righteous companions.

Also for the memorial of our holy fathers

Mar Kūdhāway	Mar ʿAbhda	Diodorus	Sergius Dūdha
Mar Abha	Theodorus	Sapor	John

strangers and religious who walked in angelic conversation

Also for the memorial of the illustrious among saints and marvellous among weepers and great among religious and instructed among athletes and renowned in deeds mar rabban Barʿītta the sun of the saints and of Chānāhīshu his faithful sister

And of

Mar Sergius	George	Pithyōn	Ishuʿsabhran
Bacchus	Cyriac	Mar Sābha	Yūchāna

and the poor woman and her two sons, famous martyrs

And for the memorial of

Mar Sabhrīshu	John son of the seers	Mar Shūbhchālemāran	Rabban Joseph
Mar Cheʾnānīshu	Mārʿanammih of Zin	Rabban Pransi	Abraham

and all their companions, founders of the godly congregation of the monastery of Bīth Qūqa

Also for the memorial of the holy martyrs and instructed athletes the sons of Gregory who are laid in this blessed village

Also for the memorial of mar John Daylōmāya who built two monasteries of the Syrians

Also for the memorial of the illustrious among saints and renowned in deeds and marvellous among confessors mar George the holy martyr in whose name was built an holy church

Also for the memorial of rabban Sābha and the sons of Sheʾmūni who are laid in this blessed village

Also for the memorial of mar John the holy martyr witnessed to by his good deeds of holiness and of rabban Joseph his brother who are laid in this village

[And for the memorial] of Constantine the victorious king and

of Helena his faithful mother and of Constantine and Constans and Jovian and Theodosius and Beçāy and Naaman and Mōriqi victorious kings

Also for the memorial of the martyrs and renowned among athletes the raisers up of monasteries and churches and givers of gifts and alms, the sustainers of orphans and widows, the amir Matthew and amir Mas'ōd bey who were killed by the people of the Ishmaelites and laid in this village

Also for the memorial of the illustrious among athletes and providers of churches and monasteries, generous in alms, guardians of orphans and widows the amir Matthew and amir Hassan and amir Nijmaldīn who departed in this village

Also for the memorial of all faithful and Christloving kings

Also for the memorial of Aaron head of the scribes who gave alms and did good deeds in the holy church

Also for presbyters and deacons and scholars who have departed from this church

And of all them that in a true faith departed from this world of whom our Lord [alone] knoweth the names, that Elōhim crown them in the resurrection of the dead. [Amen

And the people answer]

And our Lord make us all to partake with them in his grace and mercy for ever. Amen.

(THE KISS OF PEACE)

The deacon says

Give the Peace one to another in the love of Christ

They give the peace one to another and say

And for all catholici and bishops and presbyters and deacons and the whole company who have departed from the congregation of the church and for the life and peace of the world: for THE CROWN OF THE YEAR that it be BLESSED and completed by THY GOODNESS: for every child of the church who is worthy to receive this offering which is before thee and for all thy

servants and thine handmaidens who stand before thee at this time: for all of them and for all of us be this offering accepted for ever. Amen

and they make the procession of the peace.

⟨ANAPHORA⟩

And the deacon says

Let us all confess and make request and beseech the Lord in purity and groaning. Stand ye fairly and behold those things that are done in the fearful mysteries which are being hallowed. The priest hath drawn nigh to pray that by his mediation PEACE may BE MULTIPLIED UNTO YOU. Cast down your eyes and stretch forth your thoughts to heaven

Watchfully and diligently make request and beseech at this time and let no man dare to speak. Whoso prayeth let him pray in his heart. And in silence and fear stand ye and pray. Peace be with us.

And the priest says this cushāpa quietly

Cushāpa

O Lord God of hosts *repeat*, aid my weakness by thy mercy and by the help of thy grace account me worthy to offer before thee this living and holy sacrifice for the help of the whole body and for the praise of thy glorious Trinity, o Father and Son and Holy Ghost, for ever

And the priest rises and lifts the veil from the mysteries and folds it round about the chalice and paten and says

Forasmuch as thou hast by thy grace, o my Lord, accounted me worthy of thy body and thy blood, even so account me worthy of BOLDNESS before thee IN THE DAY OF JUDGEMENT. Amen.

The prayer of the incense

O our Lord and our God, may the pleasant savour which we offer thee before thine holy altar within thy glorious temple be acceptable unto thee and may it be for the joy of thine holy name and for the pardon of thy servants and of thy flock, o Father and Son and Holy Ghost, for ever.

The priest says to the deacon

Christ strengthen thee to do his will continually.

(THE THANKSGIVING)

And he proceeds

Kānūna

THE grace OF OUR LORD JESUS CHRIST AND THE LOVE OF GOD the Father, AND THE FELLOWSHIP OF THE HOLY GHOST be WITH us ALL now and ever and world without end

he signs the mysteries and they answer

Amen

and he proceeds

Lift up your minds

and they answer

Unto thee, o GOD OF ABRAHAM AND OF ISAAC AND OF ISRAEL, o glorious king

and he proceeds

The offering is being offered unto God the Lord of all

and they answer

It is fit and right

(*and he raises his hands in every kānūna in which* now *does not occur*)

and the deacon says

Peace be with us

And the priest kneels and prays secretly and says this cushāpa quietly

Cushāpa

O Lord Lord, give us openness of face before thee that with the boldness which is of thee we may accomplish this LIVING AND HOLY SERVICE WITH OUR CONSCIENCES CLEAN FROM all EVIL and bitterness, and sow in us love and peace and concord ONE TOWARDS ANOTHER AND TOWARDS ALL MEN

And he rises and kisses the altar. And it must also be made known that at the beginning and the end of every gᵉhāntha he makes a mālūnīya and kisses the altar. And the priest proceeds stretching out his hands in due order and saying this gᵉhāntha

Gᵉhāntha

Worthy of praise from every mouth *repeat* and of confession from every tongue and of worship and exaltation from every creature is the adorable and glorious name of thy glorious Trinity, o Father and Son and Holy Ghost, who didst create the world by thy grace and its inhabiters by thy mercifulness and didst save mankind by thy compassion and give great grace unto mortals.

Thy majesty, o my Lord, THOUSAND THOUSANDS of those on high bow down and worship AND TEN THOUSAND TIMES TEN THOUSAND holy ANGELS and hosts of spiritual beings, MINISTERS of FIRE and SPIRIT, praise thy name * with holy cherubin and spiritual seraphin offering worship to thy sovereignty

Kānūna

shouting and praising without ceasing and CRYING ONE TO ANOTHER AND SAYING

and they answer

HOLY HOLY HOLY LORD GOD OF HOSTS

heaven and EARTH are FULL OF HIS PRAISES and of the nature of his being and of the excellency of his glorious splendour

Hosanna in the highest and HOSANNA TO THE SON OF DAVID

BLESSED IS HE THAT came and COMETH IN THE NAME OF THE LORD

HOSANNA IN THE HIGHEST

and each time they shout HOLY *the priest makes a mātūnīya before the altar*

And he kneels and says this cushāpa

Cushāpa

HOLY HOLY HOLY LORD GOD OF HOSTS: heaven and EARTH are FULL OF his PRAISES and of the nature of his being and of the excellency of his glorious splendour: even as I FILL HEAVEN AND EARTH, SAITH THE LORD. Holy art thou, God THE FATHER of truth, of WHOM EVERY FATHERHOOD IN HEAVEN AND EARTH IS NAMED: HOLY art thou, eternal Son, BY WHOM ALL THINGS WERE MADE: HOLY art thou, Holy Ghost, being by whom all things are sanctified. Woe is me! WOE IS ME! FOR I AM UNDONE, BECAUSE I AM A MAN OF UNCLEAN LIPS AND I DWELL IN THE MIDST OF A PEOPLE OF UNCLEAN LIPS AND MINE EYES HAVE SEEN THE LORD OF HOSTS. HOW DREADFUL IS THIS PLACE, for this day I HAVE SEEN the Lord face to face, and THIS IS NONE OTHER THAN THE HOUSE OF GOD AND THIS IS THE GATE OF HEAVEN. *And now, o Lord, let thy grace be upon us *repeat* and purge our uncleanness and sanctify our lips and mingle, o my Lord, the voices of our feebleness with the hallowing of the seraphin and the halleluiahs of the angels. Praise be to thy mercies who hast made creatures of dust partakers with spiritual beings

And he rises and says

Bless, o my Lord: bless, o my Lord: bless, o my Lord

My brethren, pray for me

and he repeats this gehāntha quietly

Gehāntha

And with these heavenly hosts we give thanks to thee, o my Lord *repeat*, even we thy servants weak and frail and miserable, for that thou hast given us great grace past recompense in that thou didst put on our manhood that thou mightest quicken it by thy godhead, and hast exalted our low estate and restored our fall and raised our mortality and forgiven our trespasses and justified our sinfulness and enlightened our knowledge *and, o our Lord and our God, hast condemned our enemies and granted victory to the weakness of our frail nature in the overflowing mercies of thy grace

[OUR LORD JESUS THE SAME NIGHT IN WHICH HE WAS DELIVERED UP TOOK BREAD AND BLESSED AND BRAKE IT AND SAID TAKE, EAT: THIS IS MY BODY WHICH IS BROKEN FOR YOU: THIS DO IN REMEMBRANCE OF ME. AFTER THE SAME MANNER ALSO HE TOOK THE CUP WHEN HE HAD SUPPED, SAYING THIS CUP IS THE NEW TESTAMENT IN MY BLOOD: THIS DO YE, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME

or read it as in the other kuddāshē]

Kānūna

And for all thine helps and graces towards us let us raise to thee praise and honour and confession and worship now and ever and world without end

and he signs the mysteries and they answer

Amen.

(THE INTERCESSION)

And the deacon says

Pray in your minds. Peace be with us

And the priest proceeds to this cushāpa kneeling and saying in his heart

Cushāpa

O Lord God of hosts, accept this offering for all the holy catholic church and for all the just and righteous fathers who have been wellpleasing in thy sight and for all the prophets and the apostles and for all the martyrs and confessors and for all mourners and distressed and for all the needy and tormented and for all the sick and afflicted and for all the departed who have been severed and have gone forth from amongst us and for this people that looketh for and awaiteth thy mercies *and for my frailty and misery and poverty *repeat.* YEA, O OUR LORD AND OUR GOD, AFTER THY MERCIES AND THE MULTITUDE

OF THY GOODNESSES deal thou with thy people and with my misery and NOT AFTER MY SINS and transgressions, but that I and these may be accounted worthy of the pardon of offences and the remission of sins through this holy body which we are receiving IN THE BELIEF OF THE TRUTH by the grace which is of thee. Amen[a].

And he rises and says

Bless, o my Lord: bless, o my Lord: bless, o my Lord

My brethren, pray for me

and he proceeds and repeats this g[e]hāntha quietly

G[e]hāntha

Do thou, o my Lord, in thy many and unspeakable mercies *repeat* make a good and acceptable memorial for all the just and righteous fathers who have been wellpleasing in thy sight, in

[a] *Cushāpa of the departed* [*which is used at memorials of the departed instead of or in addition to the foregoing*]

I worship thy grace, o my Lord, and I confess thy mercifulness, in that though I be unworthy by reason of my sins, thou hast brought me nigh unto thee in thy compassion and hast appointed me a minister and mediator of these glorious and holy mysteries, desiring of thee and beseeching thy sovereignty that they be for the tranquillity and peace of the world and for the preservation of thine holy church and for the increase of the true faith and for the exaltation of the righteous and for the pardon of sinners and for the acceptance of the penitent and for the return of them that are afar off and for the encouragement of the weak and for the refreshing of the tormented and for the comforting of the afflicted and for the healing of the sick and for the support of the poor and for a good memorial of the departed, and do thou to all of us, o my Lord, such things as help and are wellpleasing to thy sovereignty. *Yea, o Lord God of hosts *repeat*, may this offering be accepted in the heights above from my hands, sinner and offender that I am, like the offering of Abel in the plain and of Noah in the ark and of Abraham in the sacrifice of his son and of Elijah on mount Horeb and of the widow in the treasury and of the apostles in the upper room, and with the offering of the just and righteous fathers who from one generation to another have made their offering. Yea, our Lord and our God, may this offering be accepted for all the holy catholic church that it be established and kept immovable, and for priests and kings and rulers that they be established in the tranquillity of the churches and in the peace of their borders, and for the poor and needy and tormented and for the mourners and distressed and afflicted, and for all the departed who have been severed and have gone forth from among us, and for all those who stand before thine holy altar and make petition through my sinfulness: grant their requests, pardon their offences and blot out their sins. And for this land and them that dwell therein, and for this village and the inhabiters thereof: compass it, o my Lord, with a strong wall and turn away from it in thy grace hail and famine and death and THE LOCUST AND THE CANKERWORM AND THE CATERPILLER and let not the spoiler have power over us and LET NOT THEM THAT HATE US REJOICE OVER US: and for *N* and *M*

and he names the cause and the matter, kneeling before the altar: and every cause of his own or of others he here brings before God.

the commemoration of the body and blood of thy Christ which we offer unto thee on thy pure and holy altar as thou hast taught us, and grant us thy tranquillity and thy peace all the days of the world. *Yea, o our Lord and our God, grant us thy tranquillity and thy peace all the days of the world *repeat* THAT ALL THE INHABITANTS OF THE EARTH MAY KNOW THEE THAT THOU ART THE ONLY TRUE GOD the Father and that THOU HAST SENT our Lord JESUS CHRIST thy Son and thy BELOVED. And he our Lord and our God came and in his lifegiving gospel taught us all the purity and holiness of the prophets and the apostles and the martyrs and the confessors and the bishops and the doctors and the presbyters and the deacons and all the children of the holy catholic church, even them that have been signed with the living sign of holy baptism

and when he says them that have been signed *let him sign the throne from below upwards and from right to left, inclining the while.*

(THE INVOCATION)

And here he strikes his face with his hands

And we also, o my Lord *repeat three times*, thy weak and frail and miserable servants who ARE GATHERED TOGETHER IN thy NAME, both stand before thee at this time and have received the example which is from thee delivered unto us, rejoicing and praising and exalting and commemorating and celebrating this great and fearful and holy and lifegiving and divine mystery of the passion and the death and the burial and the resurrection of our Lord our Saviour Jesus Christ

The deacon says

In silence and awe stand ye and pray. Peace be with us.

The priest rises and elevates his hands and says

AND MAY THERE COME, O MY LORD, thine Holy Spirit and rest upon this offering of thy servants and bless it and hallow it that it be to us, o my Lord, for the pardon of offences and the remission of sins and for the great hope of resurrection from the dead and for new life in the kingdom of heaven with all those who have been wellpleasing in thy sight. And for all this GREAT AND MARVELLOUS dispensation towards

us * we will give thee thanks and praise thee without ceasing in thy CHURCH redeemed BY THE PRECIOUS BLOOD OF thy CHRIST, with unclosed mouths and OPEN FACES

Kānūna

lifting up praise and honour and confession and worship to thy living and holy and lifegiving name now and ever and world without end

and he signs the mysteries and they answer

Amen

[*The veil is closed*] *and he makes a mātūnīya before the altar, but let him not kneel*

and he proceeds

O Christ the peace of those above and the great tranquillity of those below, grant, o my Lord, that thy tranquillity and peace may abide on the four corners of the world and especially within thine holy catholic church, and grant peace to the priesthood with the realm AND MAKE WARS TO CEASE IN ALL THE WORLD and SCATTER THE divided PEOPLES THAT DELIGHT IN WAR, THAT WE MAY LEAD A QUIET AND PEACEABLE LIFE IN ALL sobriety AND GODLINESS

And he proceeds

I THANK THEE, O FATHER, LORD OF HEAVEN AND EARTH, o Father and Son and Holy Ghost, that though I be a sinner and weak yet by reason of the multitude of thy mercifulness thou hast in thy grace accounted me worthy to offer before thee these fearful and holy and lifegiving and divine mysteries of the body and blood of thy Christ that I may minister to THY PEOPLE AND SHEEP OF THY PASTURE the pardon of their offences and the remission of their sins and the salvation of their souls and the reconciliation of the whole world and the tranquillity and peace of all the churches

He proceeds

HAVE MERCY UPON ME, O GOD, AFTER THY GREAT GOODNESS

O king Christ, have mercy upon me

ACCORDING TO THE MULTITUDE OF THY MERCIES DO AWAY MINE OFFENCES

O king Christ, glory to thy name

⟨*and in like manner alternately to the end of Ps. li*⟩

UNTO THEE LIFT I UP MINE EYES, O THOU THAT DWELLEST IN THE HEAVENS

(and the rest of Ps. cxxiii 1–3 a)

I WILL WASH MY HANDS IN INNOCENCY, O LORD, AND SO WILL I GO TO THINE ALTAR

[and he goes a second time into the place of the deacon and washes his hands]

Prayer of incense

May our prayer and our petition be pleasant unto thee, o our Lord and our God, and may the smoke of our pleasant censer refresh thee like the censer of Aaron the priest in the tabernacle. And renew our souls with our bodies and be reconciled to thy creation for thy many mercies' sake, o creator of pleasant roots and sweet spices, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

(THE FRACTION AND CONSIGNATION)

The order of the signing and the breaking

And he begins the order of signing and breaking and draws near with his hands outstretched and not folded as illiterate men do and he censes his hands and his face saying

* Sweeten, o our Lord and our God, the savour of our uncleanness and our corruption with the sweet odour of the pleasantness of thy love and purify us therewith from the defilements of sin, o thou good shepherd, who wentest forth to seek us and didst find us when we were lost and willest our return. Pardon me mine offences and my sins, those I know and those I know not, in thy grace and thy mercies *repeat three times*

and say

Bless, o my Lord: bless, o my Lord: bless, o my Lord

* The mercifulness of thy grace, o our Lord and our God, bringeth us nigh unto these glorious and holy and lifegiving and divine mysteries albeit we are unworthy *repeat three times*

and the deacon answers him

In truth, o my Lord, we are not worthy. Have pity on us, o my Lord, for that we are not worthy for our frailty by reason of our many sins

Each time after he says The mercifulness of *he folds his hands on his breast in the form of a cross and kisses the middle of the altar and also the right side and the left side*

[*The deacons begin*

SEE THAT IT IS I MYSELF

I am the bread which came down from on high, said our Saviour in the mysteries to his disciples. Whoso hath love approacheth and receiveth it and liveth for ever in me and inheriteth the kingdom

Glory be to the Father and to the Son and to the Holy Ghost

The cherubin and seraphin and archangels in fear and trembling stand before the altar and gaze at the priest breaking and dividing the body of Christ for the pardon of trespasses

FROM EVERLASTING TO EVERLASTING world without end

O thou who in mercy dost open the door to the penitent and callest sinners to come to thee, open to us, o my Lord, the door of thy mercies and let us enter by it and sing praise to thee by night and by day].

And the priest takes the uppermost būchra which is in the middle of the paten in both his hands which must not then be folded and looks upwards and says

Praise to thine holy name, o our Lord Jesus Christ, and worship to thy sovereignty at all times for ever. Amen

For thou art THE LIVING and life-giving BREAD WHICH CAME DOWN FROM HEAVEN and giveth LIFE to the whole WORLD and they WHO EAT of it DIE NOT and they who receive it are saved and pardoned in it and live in it for ever. Amen

and they answer

Amen

And he kisses the būchra in the form of a cross, not bringing it to his lips, but figuratively, above and below and right and left, and says

Glory be to thee, o my Lord *three times*, FOR thine UNSPEAKABLE GIFT towards us for ever. Amen

and they answer

Amen

He holds the būchra firmly with both hands and says

We draw nigh, o my Lord, in the true faith of thy name to these holy mysteries and by thy compassion we break and by thy mercifulness we sign the body and the blood of our Saviour our Lord Jesus Christ: in the name of the Father and of the Son and of the Holy Ghost for ever

and they answer

Amen

While naming the Trinity he breaks the būchra that is in his hands attentively

into two halves. And some here sign the pᵉrīsta with their thumb at the time of breaking: but do thou beware of such an audacity, for that it is not necessary here to sign but only to break in the name of the Trinity, holding them in both hands. And he puts the half which is in his left hand in its place, not in its former position but arranging the broken side towards the chalice. And with the half in his right hand he signs the blood in the chalice from east to west and from north to south, dipping a third part of the half which is in his hand into the chalice: that is ⟨he dips⟩ a third part of both the portions. And he signs the chalice with that half of the būchra and not with the upper side and its edge, as others are wont to do, but with the part where it is broken while the front of the half is towards ⟨the chalice⟩. And he says while making the sign of the cross from east to west

The precious blood is signed with the lifegiving body of our Lord Jesus Christ: in the name of the Father and of the Son and of the Holy Ghost for ever

this while signing from east to west towards him: and at the Holy Ghost *he signs from north to south towards the paten. And so he signs the body in the paten in like manner and with the same half which is in his hand saying*

The holy body is signed with the propitiatory blood of our Lord Jesus Christ: in the name of the Father and of the Son and of the Holy Ghost for ever

and they answer

Amen

And he holds both the halves in his two hands and joins them together as if they had not been broken: and let his forefingers ⟨and thumbs⟩ encircle the halves like a wheel: and he says

These glorious and holy and life-giving and divine mysteries have been set apart and consecrated and perfected and fulfilled and united and commingled and attached and sealed one to the other in the adorable and glorious name of the glorious Trinity the Father and the Son and the Holy Ghost, that they may be to us, o my Lord, for the pardon of offences and the forgiveness of sins and the great hope of the resurrection from the dead and for new life in the kingdom of heaven, to us and to the holy church of Christ our Lord here and in every place now and ever and world without end

and at now *he cleaves a cleft with his thumb at the part which was dipped in the blood, and then he puts the halves on the paten one over the other cross-wise so that the broken part of the lower one which was held in his left hand looks towards the chalice, and the broken part of the upper one which was held in his right hand looks towards the west towards the priest, so that the cleft in it looks towards the chalice.*

And he wipes his hands well and signs himself between his eyes with his thumb wth the sign of the cross and also the deacons around him and says

Christ accept thy ministry: Christ illumine thy face: Christ keep thy life: Christ nourish thy youth.

Let him unwrap the veil which is folded round about the paten and chalice and say

Glory be to thee, o our Lord Jesus Christ, for that though I be unworthy thou hast in thy grace appointed me

a minister and a mediator of thy glorious and holy and lifegiving and divine mysteries. By the grace of thy compassion account me worthy of the pardon of offences and the forgiveness of sins

and then

Glory be to thee, o God : glory be to thee, o eternal Son : glory be to thee, o Holy Ghost, who sanctifiest all, for ever

and they answer

Amen.

(THE BLESSING)

And he kisses the altar in the midst and proclaims like one making an announcement and says

THE grace OF OUR LORD JESUS CHRIST AND THE LOVE OF GOD the Father AND THE FELLOWSHIP OF THE HOLY GHOST BE WITH US ALL now and ever and world without end

and they answer

AMEN

And he signs himself lifting his hands a little upwards on either side, because this signing is received on behalf of the people although he makes it on his own person.

[*The veil is opened*].

(THE COMMINUTION)

And the deacon proclaims

Let us all with awe and reverence draw nigh to the mysteries of the precious body and blood of our Saviour. With A PURE HEART AND FAITH UNFEIGNED let us remember his passion and consider his resurrection: for for our sakes the only-begotten of God took of mankind a mortal body and a reasonable and intelligent

The priest whispers in his heart and says

BLESSED ART THOU, O LORD GOD OF OUR FATHERS, AND GLORIOUS IS THY NAME FOR EVER : FOR THOU HAST NOT DEALT WITH US AFTER OUR SINS but in THE MULTITUDE OF THY MERCIES thou hast delivered US FROM THE POWER OF DARKNESS AND HAST bidden US TO THE KINGDOM OF thy DEAR SON our Lord Jesus Christ

While this is being said the priest breaks the body and then dips a coal for the children.

and immortal soul and by his lifegiving laws and his holy commandments hath brought us nigh from error TO THE KNOWLEDGE OF THE TRUTH, and after all his dispensation for us he THE FIRSTFRUITS of our nature was lifted up on the cross and rose from the dead and was taken up into heaven. He hath delivered to us his holy mysteries that in them we might commemorate all his grace towards us. Let us then with overflowing love and with an humble will receive THE GIFT of ETERNAL LIFE and with pure prayer and manifold grief let us partake in the mysteries of the church in penitent hope turning from our transgressions and grieving for our sins and asking mercy and forgiveness from God the Lord of all.

(THE LORD'S PRAYER)

The deacon

We condone the transgressions of our fellowservants

℟ O Lord, pardon the sins and transgressions of thy servants

And we purify our consciences from divisions and strife

℟ O Lord, pardon the sins and transgressions of thy servants

With our souls freed from anger and enmity

℟ O Lord, pardon the sins and transgressions of thy servants

Let us receive the holy and be hallowed by the Holy Ghost

℟ O Lord, pardon the sins and transgressions of thy servants

And in union and concord of minds let us receive the fellowship of the mysteries in peace one with another

℟ O Lord, pardon the sins and transgressions of thy servants

That they be to us, o my Lord, for the resurrection of our bodies and the salvation of our souls and life world without end.

When the caruzūtha is finished the deacon says

Let us pray. Peace be with us

and the priest repeats in his heart quietly

Pardon, o my Lord, by thy compassion the sins and transgressions of thy servants and hallow our lips by thy grace that they may yield the fruits of praise to thine exalted godhead with all thy saints in thy kingdom

If there are chalices which they are not consecrating he signs them here And then he rises to his full height after inclining and raises his voice and says[a]

Make thy tranquillity, o my Lord, to dwell amongst us AND thy PEACE IN our HEARTS and may our tongues proclaim thy truth and thy cross be the guardian of our souls while we make new harps of our mouths and speak a new tongue with lips of fire. Account us worthy, o my Lord, with the boldness which is of thee to pray before thee this pure and holy prayer which thy lifegiving mouth taught to thy true disciples the sons of thy mysteries WHENSOEVER YE PRAY AFTER THIS MANNER PRAY YE and confess and SAY

and they answer

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN: GIVE US THIS DAY THE BREAD OF OUR NECESSITY AND FORGIVE US OUR TRESPASSES AS WE HAVE

[a] *If it is not a feast of our Lord* Account us worthy, o our Lord and our God, to stand before thee continually without blame WITH A PURE HEART and OPEN FACE with the boldness which in mercy is given us of thee that we may all with one accord call upon thee and say ON THIS WISE

FORGIVEN THEM THAT TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOR EVER AND EVER. AMEN

And the priest repeats this prayer quietly

O Lord God of hosts our good God and our merciful king, we desire of thee and beseech the abundance of thy mercifulness: LEAD US NOT, O my Lord, INTO TEMPTATION BUT DELIVER US FROM THE EVIL ONE and his hosts: FOR THINE IS THE KINGDOM AND THE POWER AND THE MIGHT and the strength and the dominion in heaven and in earth now and ever and WORLD WITHOUT END. AMEN

or this sometimes said in an audible voice and slowly

YEA, O our LORD and our GOD, we desire of thee and beseech the mercifulness of thy grace, LEAD US NOT, O my Lord, lead us not, O my Lord, INTO TEMPTATION BUT save and DELIVER US FROM THE EVIL ONE and his hosts: FOR THINE IS THE KINGDOM AND THE POWER AND THE MIGHT and the strength and the dominion in heaven and in earth now and ever

and he signs himself and raises his voice

and WORLD WITHOUT END

and they answer

AMEN.

(THE ELEVATION)

And the priest says

Peace be with you

and the people answer

And with thee and with thy spirit

and he proceeds

The holy thing to the holies is fitting in perfection

and they answer

One holy Father, one holy Son, one holy Spirit
Glory be to the Father and to the Son and to the Holy Ghost
world without end. Amen

{*They draw the veil of the altar and range themselves in two choirs in the sanctuary and those within begin the following in a low voice saying*

Kānūna

TERRIBLE ART THOU, O GOD MOST HIGH, OUT OF THINE HOLY PLACE world without end. BLESSED BE THE GLORY OF THE LORD FROM HIS PLACE *

They repeat it in a loud voice and the people in the nave answer the same words

Verses said in the sanctuary

GOD IS GONE UP WITH A MERRY NOISE: AND THE LORD WITH THE SOUND OF THE TRUMP

GOD REIGNETH OVER THE HEATHEN: GOD SITTETH UPON HIS HOLY SEAT *

TERRIBLE ART THOU *etc* *

Choirs, choirs of spirits arose and escorted the Son in pomp on the day of his ascension *

TERRIBLE ART THOU *etc* *

Continuation

WHILE THEY BEHELD HE WAS TAKEN UP AND A CLOUD RECEIVED HIM AND HE WAS HIDDEN FROM THEIR SIGHT

TERRIBLE ART THOU *etc* *

The precious blood and the body which we have all received, praise we it with confession and say Halleluiah halleluiah*

TERRIBLE ART THOU, O GOD MOST HIGH, OUT OF THINE HOLY PLACE world without end. BLESSED BE THE GLORY OF THE LORD FROM HIS PLACE}.

(THE COMMUNION)

They open the veil

and the deacon who said the cāruzūtha comes to the priest and says

Let us pray. Peace be with us

and the priest takes the hand of the deacon and places it on the chalice saying

The grace of the Holy Ghost be with thee and with us and with the partakers thereof in the kingdom of heaven for ever. Amen

and the deacon answers

With thee and with us and with the partakers thereof in the kingdom of heaven

And the deacon says

Praise ye the living God

They say the Anthem of the Bema on days of the mysteries

Antiphon Blessed be thy body and thy blood, o our Lord, which thou gavest for pardon to the nations and thereby didst hallow our nature that we might sing and praise thy sovereignty

And the deacon who read the apostle comes before the priest and says

Let us pray. Peace be with us

and receiving him he puts on him a veil and puts the paten on his arm and says

The divine grace be with thee and with us and with the partakers thereof for ever

And then the deacon who gave the peace comes and says

Let us pray. Peace be with us

and ⟨the priest⟩ taking the chalice gives it to him saying

The grace of the Holy Ghost be with thee and with us

When the antiphon is finished the deacon holding the chalice proclaims

Bless, o my Lord

and the priest lifts his hand and makes the sign of the cross over the people and says in an audible voice

The gift of the grace of our lifegiver our Lord Jesus Christ be fulfilled in mercy to us all

and they answer

world without end. Amen

And they say the verses of the antiphon

My brethren, receive the body of the Son, saith the church, and drink his cup in faith in the kingdom

Anthem of the Bema [sung by those in the nave]

{From the exalted heights Christ our Lord, the saviour of all, put on excellency and glory and splendour and gave salvation to the nations and forgiveness of trespasses and of sins for the pardon of all

And when the priest gives the body he says

The body of our Lord to the discreet priest *or* to the deacon of God *or* to the circumspect believer: for the pardon of offences

And the deacon says over the chalice

The precious blood for the pardon of offences, the spiritual feast for everlasting life to the discreet priest *or* to the deacon of God

and every one according to his degree

The precious blood and the body which we have all received, praise we it confessing and saying Halleluiah halleluiah

Halleluiah *to the tune* With thousands

℣ Tarry ye in the city of Jerusalem until ye be endued with power from heaven

The precious blood *etc*

People Thou hast fed us, o my Lord, with thy body and thy blood. What are our mouths that we should confess thy name?

A priest Blessed is Christ who hath fulfilled his compassion and gone up with glory to the heaven of heavens

People Thou hast fed us *etc*

A priest The disciples wondered then when the cloud received him from them

People Thou hast fed us *etc*

A priest The doors are opened and the multitude are celebrating thee and the Father crieth Come, enter, my beloved

People Thou hast fed us *etc*}

Praise for festivals of our Lord[a]

[a] *Praise for sundays* O our Lord Jesus the adorable king who by thy suffering didst vanquish the tyrant death * O Son of God who didst promise us new life in the kingdom on high * Cause all harms *etc. as on p. 300. For memorials of the dead and ferias* May the mysteries which we have received in faith be to us, o my Lord, for pardon of offences * O thou that art like him that is made [*or* like a servant] and also like the maker, thou art Christ, the king of the ages * With thy body and blood thou didst pardon and forgive the faults and offences of all who have believed in thee * Account us all worthy in thine appearing with boldness to go out to meet thee and with the bands of heavenly beings to sing praise. Amen and amen.

[*sung alternately verse by verse by those in the nave and those in the sanctuary*]

Strengthen, o our Lord, the hands that have been stretched out: and have received the holy thing for the pardon of offences * Account them worthy every day: to yield fruits to thy godhead * The mouths which have praised thee within the holy place: do thou account worthy to sing praise * The ears which have heard the voice of thy praises: let them not, o my Lord, hear the voice of alarm * The eyes that have seen thy great compassion: again, o my Lord, let them see thy blessed hope * The tongues also that have cried Holy: do thou dispose to speak truth * The feet that have walked within the church: make them to walk in the land of light * The bodies that have eaten thy living body: do thou renew with new life * Our congregation which hath worshipped thy godhead: multiply towards it every help * And with us may thy great love abide: and therein may we abundantly render back praise * And open the door to the petition of us all: and may our service also enter thy presence *

Cause all harms to cease from us: and make thy tran-

quillity and mercies to dwell in our land * That in the day of thy manifestation we may live before thee: and may GO OUT TO MEET thee according to thy will * With hosannas we will confess thy name: for thy grace towards our race * For thy mercies are multiplied towards our manhood: and thy love hath shined forth upon our mortality * And thou hast blotted out our offences through thy pardon: praise to thy name for thy gift * BLESSED BE thy GLORY FROM out of thy PLACE: who forgivest offences because of thy mercies * And in thy grace account us all worthy: to confess and worship thy godhead * And at every season let us lift up: praise to thy sovereignty. Amen and Amen.

(THANKSGIVING)

And when the people have received the holy thing the priest takes back the vessels with the mysteries to their place [*and the veil is closed*]

And when the priest enters the deacon proclaims

Let us all then who by the gift of the grace of the Holy Ghost have drawn nigh and been accounted worthy and have partaken in the reception of these glorious and holy and lifegiving and divine mysteries give thanks all with one accord and glorify God who gave them

and they answer

Glory BE TO him FOR HIS UNSPEAKABLE GIFT

And the deacon says

Let us pray. Peace be with us

And the priest prays with a loud voice[a]

It is fitting, o my Lord, every day *repeat* and it is right at all times and meet every hour, to confess and worship and praise the fearful name of thy majesty: for by thy grace, o my Lord, thou hast accounted worthy the weak nature of mortal man with the spiritual ones to hallow thy name and to partake in the mysteries of thy gift and to take delight in the sweetness of thy words and to raise voices of praise and of thanksgiving to thine high godhead at all times, Lord of all, Father and Son and Holy Ghost, for ever

and they answer

Amen

Bless, o my Lord

And he prays the second time[b]

Christ our God and our Lord and our king and our saviour and our lifegiver and the forgiver of our sins, who in his grace and his mercies hath accounted us worthy to receive his precious allsanctifying body and blood, grant us to be well-pleasing unto him in our thoughts and words and deeds and actions. And, o my Lord, may this earnest which we have received and are receiving be to us for the pardon of offences and the remission of sins and for the great hope of the resurrection from the dead and for new life in the kingdom of heaven, with all those who have been wellpleasing in thy sight, by thy grace and thy mercies for ever. Amen

and while the priest is saying this one of the deacons binds up the veil
And while the priests are giving the peace one to another in the sanctuary they [that are in the nave] say this psalm

O PRAISE THE LORD OF HEAVEN

The Son who gave us his body and blood

PRAISE HIM IN THE HEIGHT

The Son who gave us his body and blood

⟨*and the rest of Ps. cxlviii* 1–6 *in like manner*⟩

[a] *On ferias* Praise, o my Lord, and honour *repeat*, confession and worship and continual gratitude are we bound to raise to thy glorious Trinity for the gift of the holy mysteries which thou hast given us by thy compassion for the pardon of our offences, Lord of all, Father and Son and Holy Ghost, for ever.

[b] *On ferias* Blessed be thine adorable excellence in thine exalted place, o Christ the pardoner of our offences and our sins, who makest our transgressions to pass away by the glorious holy lifegiving and divine mysteries, o Christ the hope of our nature, at all times for ever.

and they proceed

O PRAISE THE LORD, ALL YE HEATHEN
For his gift to us
PRAISE HIM, ALL YE NATIONS
For his gift to us

⟨and the rest of Ps. cxvii⟩

Glory be to the Father and to the Son and to the Holy Ghost
To the Son who gave us his body and blood
FROM EVERLASTING TO EVERLASTING world without end. AMEN
To the Son who gave us his body and blood
LET ALL THE PEOPLE SAY AMEN AND AMEN
To the Son who gave us his body and blood
Let us confess and worship and glorify
The Son who gave us his body and blood

And they proceed

OUR FATHER WHICH ART IN HEAVEN

three times ⟨without farcings⟩.

⟨THE DISMISSAL⟩

The Seal

on sundays and on festivals and on memorials[a]

The priest goes forth and stands at the great door of the altar at the right side and blesses the people in an audible voice and says

HE WHO HATH BLESSED US WITH ALL SPIRITUAL BLESSINGS IN HEAVENLY PLACES IN Jesus CHRIST our Lord and hath bidden us to his kingdom and called us and brought us nigh to his longed-for good things which pass not away neither cease nor are destroyed, even as he promised and assured to us in his lifegiving gospel and said to the blessed company of his disciples VERILY VERILY I SAY UNTO YOU, WHOSO EATETH MY FLESH AND DRINKETH MY BLOOD DWELLETH IN ME AND

[a] *Seal on ferias* May our Lord Jesus Christ, whom we have ministered to and celebrated and honoured in his glorious and holy and lifegiving and divine mysteries, account us worthy of the resplendent glory of his kingdom and of delight with his holy angels and of openness of face before him and of standing at his right hand in Jerusalem on high by his grace and mercy. To him be glory: and may the right hand of his care overshadow us and all creation now and ever and world without end. Amen.

I IN HIM AND I WILL RAISE HIM UP AT THE LAST DAY AND HE SHALL NOT COME INTO JUDGEMENT BUT IS PASSED FROM DEATH UNTO LIFE eternal: may he then bless our company and guard our congregation and make our people glorious, which have come and had delight in the power of his glorious and holy and lifegiving and divine mysteries. And with the living sign of the cross of our Lord be ye sealed and guarded from all harm hidden or open now and ever and world without end

and they answer

Amen.

And the priest and the people give peace one to the other.

⟨THE EULOGIA⟩

[*The people kiss the cross in the priest's hands and the eulogia, which was baked along with the būchri, is distributed by one of the priests or deacons standing at the nave entrance of the baptistery*

During the distribution is said the prayer of Mary

May the prayer, o my Lord, of the holy virgin and the request of the blessed mother and the beseeching and entreating of her that is full of grace, mart Maryam the blessed, and the great power of the victorious cross, and the divine help, and the petition of mar John the baptist be with us continually at all seasons and times, Lord of all, Father and Son and Holy Ghost, for ever. Amen].

⟨PRAYERS⟩

A prayer to be said when a man receives the holy thing

Hallow our bodies with thine holy body, pardon our offences with thy precious blood and make clean our thoughts with the hyssop of thy compassion, o Christ the hope of our nature: Lord of all, Father and Son and Holy Ghost, for ever. Amen.

When they order the mysteries

O my Lord, let not thy living body which we have eaten and thy victorious blood which we have drunk be to us, o my Lord, for judgement and vengeance but for pardon of trespasses and forgiveness of sins and for the great hope of the resurrection from the dead and for new life in the kingdom of heaven and boldness before thee with the just and righteous who have been wellpleasing in

thy sight, o Christ the hope of our nature: Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Another

For that we have received of thy body openly let thy power dwell in us secretly, and let us go forth to meet thee with gladness and praise thee with a threefold song with the just who fulfilled thy will, o Christ the hope of our nature: Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Another

For that we have received of thy body from the paten and drunk of thy blood from the chalice account us worthy, o my Lord, with the robber to sing praise in paradise with the just who fulfilled thy will, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Seal

For that thou hast accounted us worthy, o my Lord, to delight in thy body and thy holy blood, account us worthy also to delight in thy kingdom which passeth not away nor is destroyed, with all thy saints now and ever and world without end. Amen.

The order of the mysteries is finished, with the kuddāsha of the blessed apostles mar Addai and mar Mari who made disciples of the east
Amen.

IV

THE BYZANTINE RITE

IV. THE BYZANTINE RITE

1. Pp. 309–344. THE BYZANTINE LITURGY OF THE NINTH CENTURY. From *Roman. Biblioth. Barberin. MS.* iii. 55 (c. A.D. 800) pp. 1–73, 512, 519. The lacuna in S. Basil (pp. 327–336) is supplied from *Grottaferrat. MS.* Γ β vii (ixth or xth cent.). The additions are from (1) S. Maximus *Mystagogia* 8–24 in *S. Maximi opp. tom. ii* ed. Combefis, Paris 1675, pp. 508–23, or Migne *P. G.* xc cc. 687–709 : (2) *Chronicon paschale* an. 624 p. 390 in Migne *P. G.* xcii c. 1001 : (3) S. Theodorus Studit. *De praesanctificatis* in Mai *Nov. patr. biblioth.* tom. v, Romae 1849, or Migne *P. G.* xcix cc. 1687–90 : (4) S. Nicephorus *Canon.* 30, 13 in Pitra *Juris eccl. graec. hist. et mon.* t. ii Romae 1868, p. 330.

2. Pp. 345–352. THE LITURGY OF THE PRESANCTIFIED OF THE NINTH CENTURY. From the same MS., pp. 74–86, 520. The additions are from (1) S. Theodorus Studit. *u. s.* : (2) *Chronicon paschale* an. 645 p. 385 in Migne *P. G.* xcii c. 989.

3. Pp. 353–399. THE MODERN LITURGY OF S. CHRYSOSTOM. From Εὐχολόγιον τὸ μέγα Venice 1869, pp. 34–74 and Ἀκολουθία τοῦ ἀναγνώστου ἤτοι συλλειτουργικόν Athens 1890, pp. 27–32. The proper of the Theophania from Τυπικὸν κατὰ τὴν τάξιν τῆς τοῦ Χριστοῦ μεγάλης ἐκκλησίας Constantinople 1888, pp. 149 sq. : Ἀνθολόγιον Venice 1865, pp. 303 sq., 301 sq.: Εὐχολόγιον *u. s.* pp. 684, 636 sq. : Ὡρολόγιον τὸ μέγα Venice 1870, pp. 113–115, 262 sq.

4. Pp. 400–411. THE PRAYERS OF THE MODERN LITURGY OF S. BASIL. From Εὐχολόγιον τὸ μέγα Venice 1869, pp. 80–97.

5. Pp. 412–457. THE LITURGY OF THE ARMENIANS. Translated from *Khorhrdatetr srbazan pataragi* (*The manual of the mystery of the holy Oblation*) Jerusalem 1873 : *Tagharan* (*The Hymnbook*) Constantinople 1850, p. 177. The proper of the 3rd Sunday after Pentecost from *Jashotzgirk* (*The Lectionary*) Jerusalem 1873, vol. ii. p. 103 : *Sharacan* (*The Canticlebook*) Constantinople 1853, p. 409. See the Introduction.

1. THE LITURGIES OF S. BASIL AND OF S. CHRYSOSTOM

(IX TH. CENTURY)

ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

⟨ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ⟩

⟨PROTHESIS⟩

[3]**[Ἡ τελεία προσκομιδὴ ἐν τῇ ἀρχῇ γίνεται]**

εὐχὴ ἣν ποιεῖ ὁ ἱερεὺς ἐν τῷ σκευοφυλακίῳ ἀποτιθεμένου τοῦ ἄρτου ἐν τῷ δίσκῳ

Ὁ Θεὸς ὁ θεὸς ἡμῶν ὁ *τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ παντὸς κόσμου τὸν κύριον ἡμῶν καὶ θεὸν Ἰησοῦν Χριστὸν* ἐξαποστείλας σωτῆρα καὶ λυτρωτὴν *καὶ εὐεργέτην εὐλογοῦντα καὶ ἁγιάζοντα ἡμᾶς αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον· μνημόνευσον ὡς ἀγαθὸς καὶ φιλάνθρωπος τῶν προσενεγκάντων καὶ δι' οὓς προσήγαγον καὶ ἡμᾶς ἀκατα-*

Κύριε ὁ θεὸς ἡμῶν ὁ προθεὶς *ἑαυτὸν ἀμνὸν ἄμωμον ὑπὲρ* τῆς τοῦ κόσμου ζωῆς *ἔφιδε ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὸ ποτήριον τοῦτο καὶ ποίησον αὐτὸ ἄχραντόν σου σῶμα καὶ τίμιόν σου αἷμα εἰς μετάληψιν ψυχῶν καὶ σωμάτων*

S. Basil **S. Chrysostom**

κρίτους διαφύλαξον ἐν τῇ ἱερουργίᾳ τῶν θείων σου μυστηρίων

ἐκφω.

ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς ⟨καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩

[1][οὐ χρὴ σφραγῖδα ποιεῖν ἐν τῇ εὐχῇ τοῦ σκευαφυλακίου ἐπὶ τὸ ἅγιον ποτήριον].

⟨ENARXIS⟩

[3]['Ανακηρύττεται

Εὐλογημένη ἡ βασιλεία ⟨*τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*⟩

καὶ ἡ Συναπτὴ σὺν τῇ ἐκφωνήσει]

Εὐχὴ ἀντιφώνου α'

Κύριε ὁ θεὸς ἡμῶν οὗ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος, οὗ τὸ ἔλεος ἀμέτρητον καὶ ἡ φιλανθρωπία ἄφατος· αὐτὸς δέσποτα κατὰ τὴν εὐσπλαγχνίαν σου ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἅγιον οἶκον τοῦτον καὶ ποίησον μεθ' ἡμῶν καὶ τῶν συνευχομένων ἡμῖν πλούσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου

ἐκφω.

ὅτι πρέπει σοι πᾶσα δόξα τιμη καὶ προσκύνησις [a]*τῷ Πατρὶ*[a] *καὶ ⟨τῷ Υἱῷ καὶ τῷ ἁγίῳ*

[a] *τοῦ Πατρὸς* MS.

S. Basil

Πνεύματι νῦν καὶ ἀεὶ καὶ εἰc τοὺc αἰῶναc τῶν αἰώνων⟩

εὐχὴ ἀντιφώνου β΄

Κύριος ὁ θεὸς ἡμῶν cῶcον τὸν λαόν coy καὶ εὐλόγηcον τὴν κληρονομίαν coy, *τὸ πλήρωμα τῆς ἐκκλησίας σου ἐν εἰρήνῃ διαφύλαξον, ἁγίασον τοὺς* ἀγαπῶντας *τὴν* εὐπρέπειαν *τοῦ* οἴκoy coy· *σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει καὶ* μὴ ἐγκαταλίπῃc *ἡμᾶς ὁ Θεὸς* τοὺc ἐλπίζοντας ἐπὶ *σοί*

ἐκφω.

ὅτι σὸν τὸ κράτος καὶ coῦ ἐcτιν ἡ Βαcιλεία καὶ ἡ Δύναμιc καὶ ⟨ἡ δόξα *τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ* εἰc τοὺc αἰῶναc *τῶν αἰώνων*⟩

εὐχὴ ἀντιφώνου γ΄

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δύο *καὶ* τριcὶ cυμφωνοῦcιν ἐπὶ τῷ ὀνόματί *σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου* τὰ αἰτήματα πρὸc τὸ cυμφέρον πλήρωcον *χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι* τὴν ἐπίγνωcιν τῆc *σῆς*

S. Chrysostom

S. Basil

ἀληθείας καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος

ἐκφω.

ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ⟨ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

S. Chrysostom

⟨MASS OF THE CATECHUMENS⟩

⟨THE LITTLE ENTRANCE⟩

[1] [Ἡ ἐν τῷ ἱερατείῳ τοῦ ἀρχιερέως εἴσοδος ⟨καὶ⟩ ἡ τοῦ λαοῦ σὺν τῷ ἱεράρχῃ εἰς τὴν ἐκκλησίαν εἴσοδος]

εὐχὴ τῆς εἰσόδου

Δέσποτα Κύριε ὁ θεὸς ἡμῶν ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατιὰς ἀγγέλων καὶ ἀρχαγγέλων πρὸς λειτουργίαν τῆς σῆς δόξης, ποίησον σὺν τῇ εἰσόδῳ ἡμῶν εἴσοδον ἁγίων ἀγγέλων γενέσθαι συνλειτουργούντων ἡμῖν καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα

Εὐεργέτα καὶ τῆς κτίσεως πάσης δημιουργὲ πρόσδεξαι προσιοῦσαν τὴν ἐκκλησίαν καὶ ἑκάστου τὸ συμφέρον ἐκπλήρωσον καὶ ἄγαγε πάντας εἰς τελειότητα καὶ ἀξίους ἡμᾶς ἀπέργασαι τῆς βασιλείας σου

ἐκφω.

ὅτι πρέπει σοι ⟨πᾶσα δόξα τιμὴ καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ ⟨σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ

S. Basil

Ὁ Θεὸς ὁ ἅγιος ὁ ἐν ἁγίοις ἀναπαυόμενος ὁ τρισαγίᾳ φωνῇ ὑπὸ τῶν σεραφὶμ ἀνυμνούμενος καὶ ὑπὸ τῶν χερουβὶμ δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος, ὁ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα, ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν καὶ παντί σου χαρίσματι κατακοσμήσας καὶ διδοὺς αἰτοῦντι σοφίαν καὶ σύνεσιν καὶ μὴ παρορῶν ἁμαρτάνοντα ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ μετάνοιαν, ὁ καταξιώσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου καὶ ἐν τῇ ὥρᾳ ταύτῃ στῆναι κατενώπιον τῆς δόξης τοῦ ἁγίου σου θυσιαστηρίου καὶ τὴν ὀφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν· αὐτὸς δέσποτα ⟨πρόσδεξαι⟩ καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου, συγχώρησον ἡμῖν πᾶν πλημμέλημα ἑκούσιόν

S. Chrysostom

ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

Εὐχὴ τοῦ ΤΡΙΣΑΓΙΟΥ

Ἅγιε ἁγίων ὁ θεὸς ἡμῶν ὁ μόνος ἅγιος καὶ ἐν ἁγίοις ἀναπαυόμενος, ἅγιος ὑπάρχεις ὁ τὴν ἀνυπέρβλητον δόξαν ἐν αὐτῷ κεκτημένος· ἅγιος ὁ Θεὸς ὁ λόγῳ τὰ πάντα συστησάμενος· ἅγιος ὁ Θεὸς ὃν τὰ τετράμορφα ζῶα ἀκαταπαύστῳ φωνῇ δοξάζουσιν· ἅγιος ὁ Θεὸς ὁ ὑπὸ πλήθους ἁγίων ἀγγέλων καὶ ἀρχαγγέλων ἀορασίᾳ τρεμόντων προσκυνούμενος καὶ δοξολογούμενος· ἅγιος ὁ Θεὸς ὁ τοῖς πολυόμμασιν χερουβὶμ τῇ ἀσιγήτῳ φωνῇ τῷ ἀκοιμήτῳ ὄμματι ἐπιβλέπων καὶ ἐπικλίνων τὸ οὖς σου· ἅγιος ὁ Θεὸς ὁ τοῖς ἑξαπτερύγοις σεραφὶμ ἐποχούμενος καὶ κροτούντων τὰς ἑαυτῶν πτέρυγας καὶ τὸν ἐπινίκιον ὕμνον ὑμνούντων τὸ Ἅγιος ἅγιος ἅγιος Κύριος σαβαὼθ ὁ προσδεχόμενος· ἅγιος γὰρ εἶ ὁ θεὸς ἡμῶν ὃν ἀρχαὶ καὶ ἐξουσίαι ⟨καὶ⟩ κυριότητες ἐν οὐρανῷ προσκυνοῦσιν καὶ ἐπὶ γῆς ἄνθρωποι ἀνυμνοῦσιν καὶ σέβουσιν· αὐτὸς φιλάν-

S. Basil

τε καὶ ἀκούσιον, ἁγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν, *πρεσβείαις τῆς ἁγίας θεοτόκου καὶ πάντων* τῶν ἁγίων τῶν ἀπ' αἰῶνός *σοι εὐαρεστησάντων*

S. Chrysostom

θρωπε πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον προσφερόμενον παρ' ἡμῶν καὶ παρὰ παντὸς τοῦ λαοῦ σου καὶ κατάπεμψον ἡμῖν πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμούς σου, *πρεσβείαις τῆς ἁγίας θεοτόκου καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων*

ἐκφω.

ὅτι ἅγιος εἶ ὁ θεὸς ἡμῶν [a] *καὶ ἐν ἁγίοις ἐπαναπαύῃ* [a] *καὶ σοὶ τὴν δόξαν ἀναπέμπομεν ⟨τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.*

[1][Ἡ εἰς τὸν θρόνον τὸν ἱερατικὸν ἀνάβασις]

εὐχὴ τῆς ἄνω καθέδρας **εὐχὴ τῆς καθέδρας τοῦ θυσιαστηρίου**

Δέσποτα Κύριε θεὸς τῶν δυνάμεων σῶσον τὸν λαόν σου *καὶ εἰρήνευσον αὐτὸν τῇ* δυνάμει *τοῦ* ἁγίου *σου* πνεύματος *διὰ τοῦ τύπου τοῦ τιμίου* [b] *σταυροῦ τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ* εὐλογητὸς εἶ *εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*

⟨THE LECTIONS⟩

[1][ΤΑ ΘΕΙΑ ΑΝΑΓΝΩΣΜΑΤΑ

γίνεται ἔνδοθεν ἐκ τοῦ ἱερατείου κελεύσει τοῦ ἀρχιερέως ἑφ' ἑκάστῳ ἀναγνώσματι τῆς εἰρήνης ὑποφώνησις

ΤΑ ΘΕΙΑ ΑΣΜΑΤΑ

ΤΟ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Μετὰ τὴν θείαν τοῦ ἁγίου εὐαγγελίου ἀνάγνωσιν ὁ ἀρχιερεὺς κάτεισι τοῦ θρόνου].

⟨THE PRAYERS⟩

Εὐχὴ τῆς Ἐκτενῆς [c] **τοῦ Κύριε ἐλέησον** [c]

Κύριε ὁ θεὸς ἡμῶν τὴν ἐκτενῆ ταύτην ἱκεσίαν πρόσδεξαι

[a] —*καὶ . . . ἐπαναπαύει* Bas. [b] +*σου* Bas. [c] —**τοῦ Κύριε ἐλέησον** Chrys.

S. Basil **S. Chrysostom**

παρὰ τῶν σῶν δούλων καὶ ἐλέησον *ἡμᾶς* κατὰ τὸ πλῆθος τοῦ ἐλέους σου, *καὶ τοὺς οἰκτιρμούς σου κατάπεμψον ἐφ' ἡμᾶς καὶ ἐπὶ πάντα τὸν λαόν σου τὸν ἀπεκδεχόμενον τὸ παρά σου πλούσιον ἔλεος*

ἐκφω.

ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ⟨ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

⟨THE DISMISSALS⟩

Εὐχὴ κατηχουμένων

Κύριε ὁ θεὸς ἡμῶν ὁ ἐν οὐρανοῖς κατοικῶν *καὶ ἐπιβλέπων ἐπὶ πάντα τὰ ἔργα σου, ἐπίβλεψον καὶ ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους τοὺς κεκλικότας τοὺς ἑαυτῶν αὐχένας ἐνώπιόν σου· δὸς αὐτοῖς τὸν* ἐλαφρὸν ζυγόν, *ποίησον αὐτοὺς μέλη τῆς ἁγίας σου ἐκκλησίας καὶ καταξίωσον αὐτοὺς τοῦ* λουτροῦ *τῆς* παλιγγενεσίας, *τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας* εἰς ἐπίγνωσιν *σοῦ* τοῦ ἀληθινοῦ *θεοῦ ἡμῶν*

Εὐχὴ κατηχουμένων πρὸ τῆς ἁγίας ἀναφορᾶς, τοῦ Χρυσοστόμου

Κύριε ὁ θεὸς ἡμῶν ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, *ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων* ἐξαποστείλας *τὸν* μονογενῆ *σου* υἱὸν *καὶ θεὸν τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν· ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους τοὺς ὑποκεκλικότας σοι τὸν ἑαυτῶν αὐχένα καὶ καταξίωσον αὐτοὺς* ἐν καιρῷ εὐθέτῳ *τῆς τοῦ* λουτροῦ παλιγγενεσίας, *τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας· ἔνωσον αὐτοὺς τῇ ἁγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ καὶ συγκαταρίθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποίμνῃ*

S. Basil **S. Chrysostom**

ἐκφω.

ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσιν τὸ πάντιμον καὶ μεγαλοπρεπὲς ⟨ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩

[ἡ τῶν κατηχουμένων καὶ ἡ τῶν λοιπῶν τῶν ἀναξίων τῆς θείας τῶν δειχθησομένων μυστηρίων θεωρίας ἀπόλυσίς τε καὶ ἐκβολὴ διὰ τῶν λειτουργῶν γίνεται Ἡ κλεῖσις τῶν θυρῶν].

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS OF THE FAITHFUL⟩

Εὐχὴ πιστῶν α' μετὰ τὸ ἁπλωθῆναι τὸ εἱλητόν

Σὺ Κύριε κατέδειξας ἡμῖν τὸ μέγα *τοῦτο* τῆς *σωτηρίας* μυστήριον, *σὺ κατηξίωσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου γενέσθαι λειτουργοὺς τοῦ ἁγίου σου θυσιαστηρίου·* *σὺ* ἱκάνωσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου *σου* πνεύματος εἰς τὴν διακονίαν ταύτην *ἵνα ἀκατακρίτως* στάντες ἐνώπιον τῆς ἁγίας δόξης σου *προσάγωμέν σοι* θυσίαν αἰνέσεως· *σὺ γὰρ εἶ* ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν· *δὸς Κύριε καὶ* ὑπὲρ *τῶν ⟨ἡμετέρων⟩ ἁμαρτημάτων* καὶ τῶν τοῦ λαοῦ ἀγνοημάτων δεκτὴν γενέσθαι τὴν θυσίαν *ἡμῶν καὶ* εὐπρόσδεκτον *ἐνώπιόν σου*

Εὐχαριστοῦμέν σοι Κύριε ὁ θεὸς τῶν δυνάμεων *τῷ καταξιώσαντι ἡμᾶς παραστῆναι καὶ νῦν τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσπεσεῖν τοῖς οἰκτιρμοῖς σου* ὑπὲρ *τῶν ἡμετέρων ἁμαρτημάτων* καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· *πρόσδεξαι ὁ Θεὸς τὴν δέησιν ἡμῶν καὶ ποίησον ἡμᾶς ἀξίους γενέσθαι τοῦ* προσφέρειν *σοι* δεήσεις *καὶ ἱκεσίας καὶ θυσίας ἀναιμάκτους ὑπὲρ παντὸς τοῦ λαοῦ σου καὶ* ἱκάνωσον ἡμᾶς *οὓς* ἔθου εἰς τὴν διακονίαν *σου* ταύτην ἐν τῇ δυνάμει τοῦ πνεύματός *σου* τοῦ ἁγίου *ἀκαταγνώστως καὶ ἀπροσκόπως ἐν καθαρῷ* τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν ἐπικαλεῖσθαί *σε* ἐν παντὶ καιρῷ καὶ

S. Basil

S. Chrysostom

τόπῳ ἵνα εἰσακούων ἡμῶν ἵλεως ἡμῖν ἔσῃ ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος

ἐκφω.

ὅτι πρέπει σοι πᾶσα δόξα τιμὴ *καὶ προσκύνησις τῷ Πατρὶ* ⟨*καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

Εὐχὴ πιστῶν β'

Ὁ Θεὸς ὁ ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς *τὴν ταπείνωσιν ἡμῶν, ὁ* στήσας *ἡμᾶς τοὺς ταπεινοὺς καὶ ἁμαρτωλοὺς καὶ ἀναξίους δούλους σου* κατενώπιον τῆς ἁγίας δόξης *σου λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ· σὺ ἐνίσχυσον ἡμᾶς τῇ* δυνάμει *τοῦ ἁγίου σου* πνεύματος εἰς τὴν διακονίαν ταύτην *καὶ δὸς ἡμῖν* λόγον ἐν ἀνοίξει τοῦ στόματος *ἡμῶν εἰς τὸ ἐπικαλεῖσθαι τὴν χάριν τοῦ ἁγίου σου πνεύματος ἐπὶ τῶν μελλόντων προτίθεσθαι δώρων*

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν καὶ σοῦ δεόμεθα ἀγαθὲ καὶ φιλάνθρωπε ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν *ἡμῶν* καθαρίσῃς *ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα* ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος *καὶ δῷς ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου σου θυσιαστηρίου· χάρισαι δὲ ὁ Θεὸς καὶ τοῖς συνευχομένοις ἡμῖν προκοπὴν βίου καὶ πίστεως καὶ* συνέσεως πνευματικῆς· *δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεύοντάς σοι ἀνενόχως καὶ ἀκατακρίτως* μετέχειν τῶν ἁγίων *σου μυστηρίων καὶ* τῆς *ἐπουρανίου σου* βασιλείας ἀξιωθῆναι

ἐκφω.

ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι σοὶ δόξαν ἀναπέμπωμεν ⟨*τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*⟩.

S. Basil **S. Chrysostom**

(THE GREAT ENTRANCE)

Εὐχὴ ἣν ποιεῖ ὁ ἱερεὺς ὑπὲρ ἑαυτοῦ ΤΩΝ ΧΕΡΟΥΒΙΚΩΝ λεγομένων

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν σοι Βασιλεῖ τῆς δόξης· τὸ γὰρ διακονεῖν σοι μέγα καὶ φοβερὸν καὶ ταῖς ἐπουρανίαις δυνάμεσιν ἀπρόσιτον· ἀλλ' ὅμως διὰ τὴν σὴν ἄφατον φιλανθρωπίαν ἄτρεπτος καὶ ἀναλλοίωτος γέγονας ἄνθρωπος καὶ ἀρχιερεὺς ἡμῶν ἐχρημάτισας καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ὡς δεσπότης τῶν ἁπάντων· σὺ γὰρ δεσπόζεις τῶν ἐπουρανίων καὶ ἐπιγείων ὁ ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, ὁ τῶν σεραφεὶμ κύριος καὶ Βασιλεὺς τοῦ Ἰσραήλ, ὁ μόνος ἅγιος καὶ ἐν ἁγίοις ἀναπαόμενος· σὲ δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐήκοον ἐπίβλεψον ἐπ' ἐμὲ τὸν ἁμαρτωλὸν καὶ ἀχρεῖον δοῦλόν σου καὶ ἱκάνωσόν με τῇ δυνάμει τοῦ ἁγίου σου πνεύματος ἐνδεδυμένον τὴν τῆς ἱερατείας χάριν παραστῆναι τῇ ἁγίᾳ σου ταύτῃ τραπέζῃ καὶ ἱερουργῆσαι τὸ ἅγιόν σου σῶμα καὶ τὸ τίμιον αἷμα· σοὶ γὰρ κλίνω τὸν ἐμαυτοῦ αὐχένα καὶ δέομαί σου μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ μηδὲ ἀποδοκιμάσῃς με ἐκ ποδῶν σου ἀλλὰ ἀξίωσον προσενεχθῆναί σοι τὰ δῶρα ταῦτα ὑπ' ἐμοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου· σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ ἁγιάζων καὶ ἁγιαζόμενος Χριστὲ ὁ θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ ⟨καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

[1] [Η ΤΩΝ ΑΓΙΩΝ ΜΥΣΤΗΡΙΩΝ ΕΙΣΟΔΟΣ].

S. Basil

Εὐχὴ τῆς προσκομιδῆς τοῦ ἁγίου Βασιλείου μετὰ τὸ πληρῶσαι τὸν λαὸν τὸν μυστικὸν ὕμνον

Κύριε ὁ θεὸς ἡμῶν ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν· σὺ εἶ ὁ θέμενος *ἡμᾶς* εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ πνεύματός *σου* τοῦ ἁγίου· *εὐδόκησον δὴ Κύριε τοῦ γενέσθαι ἡμᾶς* διακόνους *τῆς* καινῆς *σου* διαθήκης, *λειτουργοὺς τῶν ἁγίων σου μυστηρίων· πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ* κατὰ τὸ πλῆθος τοῦ ἐλέους σου *ἵνα γενώμεθα ἄξιοι τοῦ* προσφέρειν *σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον θυσίαν* ὑπὲρ *τῶν ἡμετέρων ἁμαρτημάτων* καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· *ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον* εἰς ὀσμὴν εὐωδίας *ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου πνεύματος· ἐπίβλεψον ἐφ' ἡμᾶς ὁ Θεὸς καὶ ἔφιδε ἐπὶ τὴν λατρείαν ἡμῶν ταύτην καὶ πρόσδεξαι αὐτὴν ὡς*

S. Chrysostom

Εὐχὴ τῆς προσκομιδῆς τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου μετὰ τὸ ἀποτεθῆναι τὰ ἅγια δῶρα ἐν τῇ ἁγίᾳ τραπέζῃ καὶ πληρῶσαι τὸν λαὸν τὸν μυστικὸν ὕμνον

Κύριε ὁ Θεὸς ὁ παντοκράτωρ *ὁ μόνος ἅγιος ὁ δεχόμενος* θυσίαν αἰνέσεως *παρὰ τῶν ἐπικαλουμένων σε* ἐν ὅλῃ καρδίᾳ· πρόσδεξαι *καὶ ἡμῶν τῶν ἁμαρτωλῶν* τὴν δέησιν *καὶ προσάγαγε τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ ἱκάνωσον ἡμᾶς* προσενεγκεῖν *σοι* δῶρα καὶ θυσίας πνευματικὰς ὑπὲρ *τῶν ἡμετέρων ἁμαρτημάτων καὶ* τῶν τοῦ λαοῦ ἀγνοημάτων *καὶ καταξίωσον ἡμᾶς* εὑρεῖν χάριν *ἐνώπιόν σου τοῦ* γενέσθαι εὐπρόσδεκτον τὴν θυσίαν *ἡμῶν καὶ ἐπισκηνῶσαι* τὸ πνεῦμα τῆς χάριτός σου τὸ ἀγαθὸν *ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν σου*

S. Basil

προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἀβραὰμ τὰς ὁλοκαρπώσεις, Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικάς· ὡς προσεδέξω ἐκ τῶν ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν οὕτως καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι τὰ δῶρα ταῦτα ἐν τῇ χρηστότητί σου Κύριε ἵνα καταξιωθέντες λειτουργεῖν ἀμέμπτως τῷ ἁγίῳ σου θυσιαστηρίῳ εὕρωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων ἐν τῇ ἡμέρᾳ τῆς ἀνταποδόσεώς σου τῆς δικαίας

S. Chrysostom

ἐκφω.

διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι ⟨νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩

ὁ λαός

Ἀμήν.

⟨THE KISS OF PEACE⟩

Καὶ μετὰ τὸ Ἀμὴν ὁ ἱερεύς

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Ἀγαπήσωμεν ἀλλήλους

[1][ὁ πᾶσι προσφωνούμενος πνευματικὸς ἀσπασμός].

S. Basil	S. Chrysostom
⟨THE CREED⟩	
Καὶ μετὰ τὸ δοθῆναι τὴν ἀγάπην λέγει ὁ διάκονος	
Τὰς θύρας· τὰς θύρας	
Πρόσχωμεν	
ὁ λαὸς τό	
Πιστεύω [a]⟨*εἰς ἕνα Θεὸν Πατέρα παντοκράτορα κτλ*⟩.	
⟨ANAPHORA⟩	
Καὶ μετὰ τὸ Πιστεύω λέγει ὁ διάκονος	Λέγει ὁ διάκονος
Στῶμεν καλῶς	
ὁ λαός	
Ἔλεος εἰρήνη	
⟨THE THANKSGIVING⟩	
Ὁ ἱερεύς [a]	
Ἡ χάρις τοῦ κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ *καὶ Πατρὸς* καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος *εἴη* μετὰ πάντων ὑμῶν	
ὁ λαός	
Καὶ μετὰ τοῦ πνεύματος σου	
ὁ ἱερεύς	
Ἄνω σχῶμεν τὰς καρδίας	
ὁ λαός	
Ἔχομεν πρὸς *τὸν Κύριον*	
ὁ ἱερεύς	
Εὐχαριστήσωμεν *τῷ* Κυρίῳ	
ὁ λαός	
Ἄξιον καὶ δίκαιον	
[b]καὶ [b]ὁ ἱερεὺς ἀπάρχεται τῆς ἁγίας ἀναφορᾶς	
Ὁ ὢν δέσποτα Κύριε Θεὲ *Πατὴρ παντοκράτωρ προσκυ-*	*Ἄξιον καὶ δίκαιον σὲ ὑμνεῖν σοὶ εὐχαριστεῖν σε προσκυνεῖν*

[a] + λέγει Chrys. [b] — καὶ Chrys.

S. Basil

νητὲ ἄξιον ὡς ἀληθῶς καὶ δίκαιον καὶ πρέπον τῇ μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου *σὲ αἰνεῖν σὲ* ὑμνεῖν *σὲ εὐλογεῖν σὲ προσκυνεῖν σοὶ εὐχαριστεῖν σὲ δοξάζειν* τὸν μόνον *ὄντως ὄντα* Θεὸν *καὶ σοὶ προσφέρειν* ἐν καρδίᾳ συντετριμμένῃ καὶ πνεύματι ταπεινώσεως *τὴν λογικὴν ταύτην* λατρείαν *ἡμῶν· ὅτι σὺ εἶ ὁ χαρισάμενος ἡμῖν* τὴν ἐπίγνωσιν τῆς *σῆς* ἀληθείας *καὶ* τίς *ἱκανὸς* λαλῆσαι τὰς δυναστείας *σου*, ἀκουστὰς ποιῆσαι πάσας τὰς αἰνέσεις *σου ἢ* διηγήσασθαι πάντα τὰ θαυμάσιά σου ἐν παντὶ καιρῷ; *δέσποτα* δέσποτα *τῶν* ⟨ἁπάντων⟩, κύριε οὐρανοῦ καὶ γῆς *καὶ* πάσης κτίσεως *ὁρωμένης τε καὶ οὐχ ὁρωμένης*, ὁ καθήμενος ἐπὶ θρόνου δόξης *καὶ* ἐπιβλέπων ἀβύσσους, *ἄναρχε ἀόρατε ἀκατάληπτε ἀπερίγραπτε ἀναλλοίωτε*, ὁ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ μεγάλου θεοῦ καὶ σωτῆρος τῆς ἐλπίδος ἡμῶν *ὅς ἐστιν* εἰκὼν τῆς *σῆς* ἀγαθότητος, *σφραγὶς ἰσότυπος ἐν ἑαυτῷ* δεικνὺς *σὲ* τὸν Πατέρα, Λόγος ζῶν, Θεὸς ἀληθινός, *ἡ*

S. Chrysostom

ἐν παντὶ τόπῳ τῆς δεσποτείας *σου· σὺ γὰρ εἶ Θεὸς ἀνέκφραστος ἀπερινόητος ἀόρατος ἀκατάληπτος, ἀεὶ ὤν, ὡσαύτως ὤν, σὺ καὶ ὁ μονογενής σου υἱὸς καὶ τὸ πνεῦμά σου τὸ ἅγιον· σὺ ἐκ τοῦ μὴ ὄντος* εἰς τὸ εἶναι *ἡμᾶς παρήγαγες καὶ παραπεσόντας ἀνέστησας πάλιν καὶ οὐκ ἀπέστης πάντα ποιῶν ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἁπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενεῖ σου υἱῷ καὶ τῷ πνεύματί σου τῷ ἁγίῳ ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσιῶν σου τῶν εἰς ἡμᾶς γεγενημένων· εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς λειτουργίας ταύτης ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι καταξίωσον καίτοι σοὶ* παρεστήκεισαν χιλιάδες *ἀρχαγγέλων* καὶ μυριάδες ἀγγέλων, *τὰ χερουβεὶμ καὶ τὰ* σεραφεὶμ *ἑξαπτέρυγα πολυόμματα μετάρσια πτερωτά*

S. Basil **S. Chrysostom**

πρὸ αἰώνων σοφία ζωὴ ἁγιασμός
δύναμις, τὸ φῶς τὸ ἀληθινὸν
παρ' οὗ τὸ Πνεῦμα τὸ ἅγιον
ἐξεφάνη, τὸ τῆς ἀληθείας πνεῦ-
μα, *τὸ τῆς* υἱοθεσίας *χάρισμα*, ὁ
ἀρραβὼν τῆς *μελλούσης* κληρο-
νομίας, ἡ ἀπαρχὴ *τῶν αἰωνίων*
ἀγαθῶν, *ἡ ζωοποιὸς δύναμις*, *ἡ*
πηγὴ τοῦ ἁγιασμοῦ παρ' οὗ
πᾶσα κτίσις λογική τε καὶ νοερὰ
δυναμουμένη σοὶ λατρεύει καὶ
σοὶ τὴν ἀΐδιον ἀναπέμπει δοξο-
λογίαν ὅτι τὰ σύμπαντα δοῦλά
σά· *σὲ γὰρ αἰνοῦσιν* ἄγγελοι
ἀρχάγγελοι θρόνοι κυριότητες
ἀρχαὶ ἐξουσίαι δυνάμεις *καὶ τὰ*
πολυόμματα χερουβείμ, σοὶ πα-
ρίστανται κύκλῳ *τὰ* σεραφείμ, ἓξ
πτέρυγες τῷ ἑνὶ καὶ ἓξ πτέρυγες
τῷ ἑνὶ καὶ ταῖς μὲν δυσὶ κατα-
καλύπτουσιν τὰ πρόσωπα *ἑαυτῶν*
καὶ ταῖς δυσὶ τοὺς πόδας καὶ ταῖς
δυσὶ πετόμενα κέκραγεν ἕτερον
πρὸς τὸ ἕτερον *ἀκαταπαύστοις*
στόμασιν, *ἀσιγήτοις θεολογίαις*

ἐκφω.

τὸν ἐπινίκιον ὕμνον ᾄδοντα [a] *βοῶντα κεκραγότα καὶ* λέγοντα

ὁ λαός

Ἅγιος [a] ⟨ἅγιος ἅγιος Κύριος σαβαώθ
πλήρης ὁ *οὐρανὸς καὶ* ‘ γῆ τῆς δόξης *σου*

[a] —*βοῶντα* . . Ἅγιος Chrys.

S. Basil **S. Chrysostom**

ὡcαννὰ ἐν τοῖς ὑψίστοις
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου
ὡcαννὰ ἐν τοῖc ὑψίcτοιc)

ὁ ἱερεὺς μυστικῶς λέγει

Μετὰ τούτων τῶν μακαρίων δυνάμεων δέσποτα φιλάνθρωπε καὶ ἡμεῖς οἱ ἁμαρτωλοὶ βοῶμεν καὶ λέγομεν Ἅγιος εἶ ὡς ἀληθῶς *καὶ πανάγιος καὶ οὐκ ἔστιν μέτρον* τῆς μεγαλοπρεπείας τῆς ἁγιωσύνης *σου καὶ* ὅσιος ἐν πᾶσιν τοῖς ἔργοις *σου* ὅτι ἐν *δικαιοσύνῃ καὶ* κρίσει ἀληθινῇ πάντα ἐπήγαγες ἡμῖν· πλάσας *γὰρ* τὸν ἄνθρωπον χοῦν λαβὼν ἀπὸ τῆς γῆς *καὶ εἰκόνι τῇ σῇ* ὁ *Θεὸς τιμήσας αὐτὸν τέθεικας αὐτὸν* ἐν παραδείσῳ τῆς τρυφῆς *ἀθανασίαν ζωῆς καὶ ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ τηρήσει τῶν ἐντολῶν σου ἐπαγγειλάμενος αὐτῷ· ἀλλὰ παρακούσαντα σοῦ τοῦ ἀληθινοῦ Θεοῦ τοῦ κτίσαντος αὐτὸν καὶ τῇ ἀπάτῃ τοῦ ὄφεως ὑπαχθέντα νεκρωθέντα τε αὐτὸν τοῖς οἰκείοις αὐτοῦ παραπτώμασιν ἐξώρισας αὐτὸν ἐν τῇ δικαιοκρισίᾳ σου ὁ Θεὸς ἐκ τοῦ παραδείσου εἰς τὸν κόσμον τοῦτον καὶ ἀπέστρεψας αὐτὸν*

ὁ ἱερεὺς μυστικῶς

Μετὰ τούτων καὶ ἡμεῖς τῶν δυνάμεων δέσποτα φιλάνθρωπε βοῶμεν καὶ λέγομεν Ἅγιος εἶ *καὶ πανάγιος καὶ ὁ μονογενής σου υἱὸς καὶ τὸ πνεῦμά σου τὸ ἅγιον· ἅγιος εἶ καὶ πανάγιος καὶ* μεγαλοπρεπὴς ἡ δόξα *σου* ὃς τὸν κόσμον *σου* οὕτως ἠγάπησας ὥστε τὸν υἱόν *σου* τὸν μονογενῆ δοῦναι ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον

S. Basil

εἰς τὴν γῆν ἐξ ἧς ἐλήφθη *οἰκονομῶν αὐτῷ τὴν ἐκ παλιν-γενεσίας σωτηρίαν τὴν ἐν αὐτῷ τῷ χριστῷ σου· οὐ γὰρ ἀπε-στράφης τὸ πλάσμα σου* εἰς τέλος ὃ *ἐποίησας ἀγαθὲ οὐδὲ* ἐπελάθου ἔργων χειρῶν σου ἀλλ᾽ ἐπεσκέψω πολυτρόπως διὰ σπλάγχνα ἐλέους *σου*, προφήτας ἐξαπέστειλας, *ἐποίησας δυνάμεις διὰ τῶν ἁγίων σου τῶν* καθ᾽ *ἑκάστην* γενεὰν καὶ γενεὰν εὐαρεστησάντων *σοι*, ἐλάλησας *ἡμῖν* διὰ στόματος τῶν δούλων *σου* τῶν προφητῶν προκατα-γγέλλων *ἡμῖν τὴν μέλλουσαν ἔσεσθαι σωτηρίαν*, νόμον ἔδω-κας εἰς βοήθειαν, *ἀγγέλους ἐπέστησας φύλακας*· ὅτε δὲ ἦλθεν τὸ πλήρωμα τῶν καιρῶν ἐλάλησας ἡμῖν ἐν *αὐτῷ τῷ υἱῷ σου* δι᾽ οὗ καὶ τοὺς αἰῶνας ἐποίησας, ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑπο-στάσεώς *σου* φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα *σοὶ τῷ Θεῷ καὶ Πατρὶ ἀλλὰ Θεὸς ὢν προαιώνιος* ἐπὶ τῆς γῆς ὤφθη καὶ τοῖς ἀν-θρώποις συναναστράφη *καὶ ἐκ*

S. Chrysostom

S. Basil

παρθένου ἁγίας σαρκωθεὶς ἐκέ-
νωσεν ἑαυτὸν μορφὴν δούλου
λαβών, *σύνμορφος γενόμενος*
τῷ σώματι τῆς ταπεινώσεως
ἡμῶν *ἵνα καὶ ἡμᾶς* συνμόρφους
ποιήσῃ τῆς εἰκόνος τῆς δόξης
αὐτοῦ· *ἐπειδὴ γὰρ* δι' ἀνθρώ-
που ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν
κόσμον καὶ διὰ τῆς ἁμαρτίας
ὁ θάνατος, *ηὐδόκησεν* ὁ μονο-
γενής *σου* υἱὸς ὁ ὢν *ἐν* τοῖς
κόλποις *σοῦ* τοῦ *Θεοῦ καὶ*
Πατρός, γενόμενος ἐκ γυναικὸς
τῆς ἁγίας θεοτόκου καὶ ἀειπαρ-
θένου Μαρίας, γενόμενος ὑπὸ
νόμον, κατακρῖναι τὴν ἁμαρτίαν
ἐν τῇ σαρκὶ *αὐτοῦ ἵνα οἱ* ἐν τῷ
Ἀδὰμ ἀποθνήσκοντες ζωοποιη-
θῶσιν ἐν *αὐτῷ* τῷ χριστῷ *σου· καὶ*
ἐμπολιτευσάμενος τῷ κόσμῳ
τούτῳ, δοὺς προστάγματα σω-
τηρίας, ἀποστήσας ἡμᾶς τῆς
πλάνης τῶν εἰδώλων προσή-
γαγεν ἡμᾶς τῇ ἐπιγνώσει σοῦ
τοῦ ἀληθινοῦ Θεοῦ *καὶ Πατρὸς*
κτησάμενος ἡμᾶς ἑαυτῷ λαὸν
περιούσιον, βασίλειον ἱεράτευμα,
ἔθνος ἅγιον, *καὶ* καθαρίσας *ἡμᾶς*
ἐν ὕδατι *καὶ* ἁγιάσας *τῷ* Πνεύ-
ματι *τῷ* ἁγίῳ ἔδωκεν ἑαυτὸν
ἀντάλλαγμα *τῷ θανάτῳ* ἐν ᾧ

S. Chrysostom

S. Basil	S. Chrysostom
κατειχόμεθα πεπραμένοι ὑπὸ τῆς ἁμαρτίας *καὶ κατελθὼν διὰ τοῦ σταυροῦ εἰς τὸν ᾅδην* ἵνα πληρώσῃ ἑαυτῷ τὰ πάντα ἔλυσεν τὰς ὠδῖνας τοῦ θανάτου *καὶ ἀναστὰς* τῇ τρίτῃ ἡμέρᾳ *καὶ ὁδοποιήσας πάσῃ σαρκὶ τὴν ἐκ νεκρῶν ἀνάστασιν* καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι ὑπὸ *τῆς φθορᾶς* τὸν ἀρχηγὸν τῆς ζωῆς *ἐγένετο* ἀπαρχὴ τῶν κεκοιμημένων, πρωτότοκος ἐκ τῶν νεκρῶν ἵνα *ᾖ* αὐτὸς *τὰ πάντα* ἐν πᾶσιν πρωτεύων *καὶ ἀνελθὼν εἰς τοὺς οὐρανοὺς* ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς *ὃς καὶ* ἥξει ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· *κατέλιπεν δὲ ἡμῖν ὑπομνήματα τοῦ σωτηρίου αὐτοῦ πάθους ταῦτα ἃ προτεθείκαμ*[a]*[εν κατὰ τὰς αὐτοῦ ἐντολάς· μέλλων γὰρ ἐξιέναι ἐπὶ τὸν ἑκούσιον καὶ ἀοίδιμον καὶ ζωοποιὸν αὐτοῦ θάνατον ἐν* τῇ νυκτὶ ᾗ παρεδίδου ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς λαβὼν ἄρτον *ἐπὶ τῶν ἁγίων αὐτοῦ καὶ ἀχράντων χειρῶν καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρί*, εὐ-	*ὃς ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας*, τῇ νυκτὶ ᾗ παρεδίδου ἑαυτὸν λαβὼν ἄρτον *ἐν ταῖς ἁγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις* χερσὶν εὐχαριστήσας *καὶ* εὐ-

[a] [P. 327. 22-336. 12] from *Grottaferrat. MS.* Γ β vii.

S. Basil

χαριστήσας εὐλογήσας *ἁγιάσας* κλάσας ἔδωκεν τοῖς *ἁγίοις αὐτοῦ* μαθηταῖς *καὶ ἀποστόλοις* εἰπών

Λάβετε φάγετε· τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν *κλώμενον εἰς ἄφεσιν ἁμαρτιῶν*

Ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου *λαβὼν κεράσας* εὐχαριστήσας *εὐλογήσας ἁγιάσας* ἔδωκεν *τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις* εἰπών

Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶν τὸ αἷμα τὸ ὑπὲρ ὑμῶν *καὶ* πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε τὸν *ἐμὸν* θάνατον καταγγέλλετε, *τὴν ἐμὴν ἀνάστασιν* ὁμολογεῖτε.

S. Chrysostom

λογήσας ἔκλασεν *καὶ* ἔδωκεν τοῖς *ἁγίοις αὐτοῦ* μαθηταῖς *καὶ ἀποστόλοις* εἰπών

ἐκφω.

Λάβετε φάγετε· τοῦτ᾽ ἐστὶν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν

Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων

ἐκφω.

Πίετε ἐξ αὐτοῦ πάντες· τοῦτ᾽ ἐστὶν τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν *καὶ* πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν

ὁ λαός

Ἀμήν.

(THE INVOCATION)

Μεμνημένοι οὖν δέσποτα καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς

ὁ ἱερεὺς μυστικῶς

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριημέρου ἀναστάσεως,

S. Basil

οὐρανοὺς ἀνόδου, τῆς ἐκ δεξιῶν σοῦ τοῦ Θεοῦ καὶ Πατρὸς καθέδρας καὶ τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ παρουσίας

S. Chrysostom

τῆς εἰς οὐρανοὺς ἀναβάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρουσίας

ἐκφω.

τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέροντες κατὰ πάντα καὶ διὰ πάντα

ὁ λαός

Σὲ ὑμνοῦμεν ⟨σὲ εὐλογοῦμεν σοὶ εὐχαριστοῦμεν Κύριε καὶ δεόμεθά σου ὁ θεὸς ἡμῶν⟩

ὁ ἱερεὺς μυστικῶς λέγει

Διὰ τοῦτο δέσποτα πανάγιε καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν· οὐ γὰρ ἐποιήσαμέν τι ἀγαθὸν ἐπὶ τῆς γῆς· ἀλλὰ διὰ τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς θαρροῦντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν ἅγιε ἁγίων εὐδοκίᾳ τῆς σῆς ἀγαθότητος ἐλθεῖν τὸ Πνεῦμά σου τὸ Πανάγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ εὐλογῆσαι αὐτὰ καὶ ἁγιάσαι καὶ ἀναδεῖξαι

Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν καὶ παρακαλοῦμεν καὶ δεόμεθα καὶ ἱκετεύομεν κατάπεμψον τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα

S. Basil

καὶ σφραγίζει τὰ ἅγια δῶρα γ' λέγων

τὸν μὲν ἄρτον τοῦτον αὐτὸ τὸ τίμιον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. ἀμήν

τὸ δὲ ποτήριον τοῦτο αὐτὸ τὸ τίμιον αἷμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. ἀμήν. τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς. ἀμήν

εὐχή

ἡμᾶς δὲ πάντας *τοὺς ἐκ τοῦ ἑνὸς ἄρτου καὶ τοῦ ποτηρίου* μετέχοντας *ἑνῶσαι ἀλλήλοις εἰς ἑνὸς* Πνεύματος ἁγίου κοινωνίαν *καὶ μηδένα ἡμῶν εἰς* κρίμα *ἢ εἰς κατάκριμα ποιῆσαι μετασχεῖν τοῦ ἁγίου σώματος καὶ* αἵματος *τοῦ χριστοῦ σου ἀλλ' ἵνα εὕρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων προπατόρων πατέρων πατριαρχῶν προφητῶν ἀποστόλων κηρύκων εὐαγγελιστῶν μαρτύρων ὁμολογητῶν διδασκάλων καὶ παντὸς* πνεύματος δικαίου *ἐν πίστει* τετελειωμένων

ἐκφω.

Ἐξαιρέτως τῆς παναγίας ἀχράντου ὑπερευλογημένης δε-

S. Chrysostom

καὶ ἀνιστάμενος σφραγίζει λέγων μυστικῶς

καὶ ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ χριστοῦ σου μεταβαλὼν τῷ πνεύματί σου τῷ ἁγίῳ. ἀμήν

τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ τίμιον αἷμα τοῦ χριστοῦ σου μεταβαλὼν τῷ πνεύματί σου τῷ ἁγίῳ. ἀμήν

ὁ ἱερεὺς μυστικῶς

ὥστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν *τοῦ ἁγίου σου* πνεύματος, *εἰς βασιλείας πλήρωμα, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς* κρίμα *ἢ εἰς κατάκριμα.*

S. Basil

σποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας

καὶ λεγομένων ΤΩΝ ΔΙΠΤΥΧΩΝ παρὰ τοῦ διακόνου λέγει ὁ ἱερεὺς τὴν εὐχήν

Τοῦ ἁγίου Ἰωάννου τοῦ προδρόμου καὶ βαπτιστοῦ, τοῦ ἁγίου τοῦ δεῖνος *οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων τῶν ἁγίων σου ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός.*

S. Chrysostom

(THE INTERCESSION)

Ἔτι προσφέρομέν σοι ΤΗΝ ΛΟΓΙΚΗΝ *ταύτην* ΛΑΤΡΕΙΑΝ *ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων πατέρων πατριαρχῶν προφητῶν ἀποστόλων κηρύκων εὐαγγελιστῶν μαρτύρων ὁμολογητῶν ἐγκρατευτῶν καὶ παντὸς* ΔΙΚΑΙΟΥ *ἐν πίστει* ΤΕΤΕΛΕΙΩΜΕΝΟΥ

ἐκφω.

Ἐξαιρέτως τῆς παναγίας ἀχράντου ὑπερενδόξου εὐλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας

Τοῦ ἁγίου Ἰωάννου τοῦ προδρόμου καὶ βαπτιστοῦ καὶ τῶν ἁγίων καὶ πανευφήμων ἀποστόλων καὶ τοῦ ἁγίου τοῦδε *οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ*

S. Basil

S. Chrysostom

πάντων τῶν ἁγίων σου ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός

Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐν ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου καὶ ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου

Ἔτι σοῦ δεόμεθα μνήσθητι Κύριε τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ *περάτων* ἕως περάτων τῆς οἰκουμένης *καὶ εἰρήνευσον αὐτὴν* ἣν περιεποιήσω τῷ τιμίῳ αἵματι *τοῦ* χριστοῦ *σου καὶ τὸν ἅγιον οἶκον τοῦτον στερέωσον μέχρι* τῆς συντελείας τοῦ αἰῶνος

Ἔτι παρακαλοῦμέν σε μνήσθητι Κύριε πάσης ἐπισκοπῆς ὀρθοδόξων τῶν ὀρθοτομούντων τὸν λόγον τῆς *σῆς* ἀληθείας, *παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος*

Μνήσθητι Κύριε τῶν τὰ δῶρα ταῦτα προσκομισάντων καὶ ὑπὲρ ὧν καὶ δι' ὧν καὶ ἐφ' οἷς αὐτὰ προσεκόμισαν

Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων· ἄμειψαι αὐτοὺς τοῖς πλουσίοις σου καὶ ἐπουρανίοις χαρίσμασι· χάρισαι αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ ἐπουράνια, *ἀντὶ τῶν* προσκαίρων τὰ αἰώνια, *ἀντὶ τῶν* φθαρτῶν τὰ ἄφθαρτα

Μνήσθητι Κύριε τῶν ἐν ἐρημίαις καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς

Ἔτι προσφέρομέν σοι τὴν λογικὴν *ταύτην* λατρείαν *ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, ὑπὲρ τῶν ἐν ἁγνείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων, ὑπὲρ τῶν* ἐν ὄρεσιν καὶ σπηλαίοις

S. Basil

Μνήσθητι Κύριε τῶν ἐν παρθενείᾳ καὶ εὐλαβείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων

Μνήσθητι Κύριε τοῦ εὐσεβεστάτου καὶ πιστοτάτου ἡμῶν βασιλέως ὃν ἐδικαίωσας ΒΑΣΙΛΕΥΕΙΝ ἐπὶ ΤΗΣ ΓΗΣ· ΟΠΛΩ ἀΛΗΘΕΙΑΣ, ΟΠΛΩ ΕΥΔΟΚΙΑΣ ΣΤΕΦΑΝΩΣΟΝ *αὐτόν· ἐπίσκιασον ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐν ἡμέρᾳ πολέμου· ἐνίσχυσον αὐτοῦ τὸν βραχίονα· ὕψωσον αὐτοῦ τὴν δεξιάν· κράτυνον αὐτοῦ τὴν βασιλείαν· ὑπόταξον αὐτῷ πάντα τὰ βάρβαρα ἔθνη τὰ τοὺς πολέμους θέλοντα· χάρισαι αὐτῷ βοήθειαν καὶ ἀναφαίρετον εἰρήνην·* ΛΑΛΗΣΟΝ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ *αὐτοῦ ἀγαθὰ ὑπὲρ τῆς ἐκκλησίας σου καὶ παντὸς τοῦ λαοῦ σου ἵνα ἐν τῇ γαλήνῃ αὐτοῦ ἥρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ* ΣΕΜΝΟΤΗΤΙ

Μνήσθητι Κύριε πάσης ἀρχῆς καὶ ἐξουσίας καὶ τῶν ἐν παλατίῳ ἀδελφῶν ἡμῶν καὶ παντὸς τοῦ στρατοπέδου· τοὺς ἀγαθοὺς ἐν τῇ ἀγαθότητι διατήρησον, τοὺς πονηροὺς ἀγα-

S. Chrysostom

ΚΑΙ ΤΑΙΣ ὈΠΑΙΣ ΤΗΣ ΓΗΣ, *ὑπὲρ τῶν πιστοτάτων βασιλέων, τῆς φιλοχρίστου βασιλίσσης, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν· δὸς αὐτοῖς Κύριε εἰρηνικὸν τὸ βασίλειον ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἥρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ* ΣΕΜΝΟΤΗΤΙ

S. Basil

θοὺς ποίησον ἐν τῇ χρηστότητί σου

Μνήσθητι Κύριε τοῦ περιεστῶτος λαοῦ καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέντων καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς κατὰ τὸ πλῆθος τοῦ ἐλέους σου· τὰ ταμιεῖα *αὐτῶν* ἔμπλησον παντὸς ἀγαθοῦ, *τὰς συζυγίας αὐτῶν ἐν εἰρήνῃ καὶ ὁμονοίᾳ διατήρησον· τὰ νήπια ἔκθρεψον, τὴν νεότητα παιδαγώγησον, τὸ γῆρας περικράτησον·* τοὺς ὀλιγοψύχους παραμύθησον, *τοὺς ἐσκορπισμένους* ἐπισυνάγαγε, *τοὺς πεπλανημένους ἐπανάγαγε καὶ σύναψον τῇ ἁγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ,* τοὺς ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἐλευθέρωσον· *τοῖς πλέουσι σύμπλευσον, τοῖς ὁδοιποροῦσι συνόδευσον· χηρῶν πρόστηθι, ὀρφανῶν ὑπεράσπισαι· αἰχμαλώτους ῥῦσαι, νοσοῦντας ἴασαι, τῶν ἐν βήμασι καὶ ἐν μετάλλοις καὶ ἐξορίαις καὶ πικραῖς δουλείαις καὶ πάσῃ θλίψει καὶ ἀνάγκῃ καὶ περιστάσει ὄντων μνημόνευσον ὁ Θεὸς καὶ πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαγχνίας*

S. Chrysostom

S. Basil

καὶ τῶν ἀγαπώντων ἡμᾶς καὶ τῶν μισούντων καὶ τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὔχεσθαι ὑπὲρ αὐτῶν

Καὶ παντὸς τοῦ λαοῦ σου μνήσθητι Κύριε ὁ θεὸς ἡμῶν καὶ ἐπὶ πάντας ἔκχεον τὸ πλούσιόν σου ἔλεος καὶ πᾶσι παρέχων τὰ πρὸς σωτηρίαν αἰτήματα· καὶ ὧν ἡμεῖς οὐκ ἐμνημονεύσαμεν δι᾽ ἄγνοιαν ἢ λήθην ἢ πλῆθος ὀνομάτων αὐτὸς μνημόνευσον ὁ Θεὸς ὁ εἰδὼς ἑκάστου τὴν ἡλικίαν καὶ τὴν προσηγορίαν, ὁ εἰδὼς ἕκαστον ἐκ κοιλίας μητρὸς αὐτοῦ· σὺ γὰρ εἶ Κύριε ἡ βοήθεια τῶν ἀβοηθήτων, ἡ ἐλπὶς τῶν ἀπηλπισμένων, ὁ τῶν χειμαζομένων σωτήρ, ὁ τῶν πλεόντων λιμήν, ὁ τῶν νοσούντων ἰατρός· αὐτὸς τοῖς πᾶσιν τὰ πάντα γενοῦ ὁ εἰδὼς ἕκαστον καὶ τὸ αἴτημα αὐτοῦ, οἶκον καὶ τὴν χρείαν αὐτοῦ.

Καὶ ῥῦσαι Κύριε τὴν ποίμνην ταύτην καὶ πᾶσαν πόλιν καὶ χώραν ἀπὸ λιμοῦ λοιμοῦ σεισμοῦ καταποντισμοῦ πυρὸς μαχαίρας καὶ ἐπιδρομῆς ἀλλοφύλων καὶ ἐμφυλίου πολέμου

S. Chrysostom

Μνήσθητι Κύριε τῆς πόλεως ἐν ᾗ παροικοῦμεν καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πίστει κατοικούντων ἐν αὐτοῖς

S. Basil

Ἐν πρώτοις μνήσθητι Κύριε τοῦ πατρὸς καὶ ἐπισκόπου ἡμῶν τοῦ δεῖνος *ὃν χάρισαι ταῖς ἁγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σῶον ἔντιμον ὑγιῆ μακροημερεύοντα ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας*

ΤΑ ΔΙΠΤΥΧΑ ΤΩΝ ΖΩΝΤΩΝ

Μνήσθητι Κύριε πάσης ἐπισκοπῆς ὀρθοδόξων τῶν ὀρθοτο]μούντων τὸν λόγον τῆς σῆς ἀληθείας

Μνήσθητι Κύριε κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου *καὶ τῆς ἐμῆς ἀναξιότητος· συγχώρησόν μοι πᾶν πλημμέλημα ἑκούσιόν τε καὶ ἀκούσιον καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσῃς τὴν χάριν τοῦ ἁγίου σου πνεύματος ἀπὸ τῶν προκειμένων δώρων*

Μνήσθητι Κύριε τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος καὶ μηδένα ἡμῶν καταισχύνῃς τῶν κυκλούντων τὸ *ἅγιόν* σου θυσιαστήριον

Ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου *Κύριε, ἐπιφάνηθι ἡμῖν τοῖς πλουσίοις σου οἰκτιρ-*

S. Chrysostom

ἐκφω.

Ἐν πρώτοις μνήσθητι Κύριε τοῦ ἀρχιεπισκόπου ἡμῶν τοῦδε

Μνήσθητι Κύριε πλεόντων ὁδοιπορούντων νοσούντων καμνόντων αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν

Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον

S. Basil

μοῖς· εὐκράτους καὶ ἐπωφελεῖς τοὺς ἀέρας ἡμῖν χάρισαι, ὄμβρους εἰρηνικοὺς τῇ γῇ πρὸς καρποφορίαν δώρησαι, εὐλόγησον τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου *Κύριε· παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν, σβέσον τὰ* φρυάγματα *τῶν ἐθνῶν, τὰς τῶν αἱρέσεων ἐπαναστάσεις ταχέως κατάλυσον* ἐν τῇ δυνάμει τοῦ ἁγίου *σου* πνεύματος· *πάντας ἡμᾶς πρόσδεξαι εἰς τὴν βασιλείαν σου* υἱοὺς φωτὸς καὶ υἱοὺς ἡμέρας, *ἀναδείξας ἡμῖν τὴν σὴν* εἰρήνην, *καὶ τὴν σὴν ἀγάπην χάρισαι* ἡμῖν Κύριε ὁ θεὸς ἡμῶν, πάντα γὰρ ἀπέδωκας ἡμῖν

S. Chrysostom

ἐκφω.

Καὶ δὸς ἡμῖν ἐν ἑνὶ στόματι *καὶ* μιᾷ καρδίᾳ δοξάζειν *καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν ⟨καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩*

ὁ λαός

Ἀμήν.

⟨THE BLESSING⟩

Ὁ ἱερεύς

Καὶ ἔσται *τὰ* ἐλέη τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ *πάντων* ὑμῶν

ὁ λαός

Καὶ μετὰ τοῦ πνεύματος σου

S. Basil	S. Chrysostom

〈THE LORD'S PRAYER〉

Καὶ τοῦ διακόνου ποιοῦντος τὴν μέσην εὐχήν

5

ἐπεύχεται ὁ ἱερεύς

Ὁ θεὸς ἡμῶν ὁ θεὸς τοῦ σώζειν, *σὺ ἡμᾶς δίδαξον εὐχα-*
10 *ριστεῖν σοι ἀξίως τῶν εὐεργε-*
σιῶν σου ὧν ἐποίησας καὶ
ποιεῖς μεθ' ἡμῶν. σὺ εἶ ὁ θεὸς
ἡμῶν ὁ προσδεξάμενος τὰ δῶρα
ταῦτα· καθάρισον *ἡμᾶς* ἀπὸ
15 παντὸς μολυσμοῦ σαρκὸς καὶ
πνεύματος *καὶ δίδαξον ἡμᾶς*
ἐπιτελεῖν ἁγιωσύνην ἐν φόβῳ
σου ἵνα ἐν καθαρῷ τῷ μαρτυρίῳ
τῆς συνειδήσεως *ἡμῶν ὑποδε-*
20 *χόμενοι τὴν μερίδα τῶν ἁγιασ-*
μάτων σου ἑνωθῶμεν τῷ ἁγίῳ
σώματι καὶ αἵματι τοῦ *χριστοῦ*
σου καὶ ὑποδεξάμενοι αὐτὰ
ἀξίως σχῶμεν τὸν Χριστὸν κα-
25 τοικοῦντα ἐν ταῖς καρδίαις *ἡμῶν*
καὶ γενώμεθα ναὸς τοῦ ἁγίου
σου πνεύματος. ναὶ ὁ θεὸς
ἡμῶν καὶ μηδένα ἡμῶν ἔνοχον
ποιήσῃς τῶν φρικτῶν σου τού-
30 *των καὶ ἐπουρανίων μυστηρίων*
μηδὲ ἀσθενῇ *ψυχῇ καὶ σώματι*

Ὁ διάκονος

Πάντων τῶν ἁγίων 〈μνημονεύ-
σαντες ἔτι καὶ ἔτι ἐν
εἰρήνῃ κτλ〉

ὁ ἱερεὺς μυστικῶς

Σοὶ παρακατατιθέμεθα τὴν
ζωὴν ἡμῶν ἅπασαν καὶ τὴν
ἐλπίδα δέσποτα φιλάνθρωπε
καὶ παρακαλοῦμέν σε καὶ δεό-
μεθα καὶ ἱκετεύομεν καταξίω-
σον ἡμᾶς μεταλαβεῖν τῶν
ἐπουρανίων σου καὶ φρικτῶν
μυστηρίων ταύτης τῆς ἱερᾶς καὶ
πνευματικῆς τραπέζης μετὰ
καθαροῦ συνειδότος εἰς ἄφεσιν
ἁμαρτιῶν, εἰς συνχώρησιν πλημ-
μελημάτων, εἰς Πνεύματος ἁγί-
ου κοινωνίαν, *εἰς βασιλείας*
οὐρανῶν κληρονομίαν, εἰς παρ-
ρησίαν τὴν πρὸς σέ, μὴ εἰς
κρίμα μηδὲ εἰς κατάκριμα

S. Basil

ἐκ τοῦ ἀναξίως αὐτῶν μεταλαμβάνειν ἀλλὰ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς ἀξίως ὑποδέχεσθαι τὴν ἐλπίδα τῶν ἁγιασμάτων σου εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ χριστοῦ σου ὅπως ἂν καὶ ἡμεῖς μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰώνων σοι εὐαρεστησάντων γενώμεθα μέτοχοι τῶν αἰωνίων σου ἀγαθῶν ὧν ἡτοίμασας τοῖς ἀγαπῶσίν σε *Κύριε*

S. Chrysostom

ὁ διάκονος

Ἀντιλαβοῦ ⟨σῶσον ἐλέησον κτλ⟩

Τὴν ἡμέραν πᾶσαν ⟨κτλ⟩

ἐκφω. ὁ ἱερεύς

καὶ καταξίωσον ἡμᾶς δέσποτα μετὰ παρρησίας ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐπουράνιον θεὸν Πατέρα καὶ λέγειν

ὁ λαὸς τό ὁ λαός

Πάτερ ἡμῶν ⟨ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ⟩

ὁ ἱερεὺς ἐκφω.

ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ *Πατρὸς*

S. Basil S. Chrysostom

⟨καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας *τῶν αἰώνων⟩*

ὁ λαός

Ἀμήν.

⟨THE INCLINATION⟩

Καὶ μετὰ τὸ Ἀμὴν λέγει ὁ ἱερεύς Ὁ ἱερεύς

Εἰρήνη πᾶσιν

⟨ὁ λαός

Καὶ τῷ πνεύματι σοῦ⟩

καὶ τοῦ διακόνου λέγοντος ὁ διάκονος

Τὰς κεφαλὰς ἡμῶν ⟨τῷ Κυρίῳ κλίνωμεν⟩

ἐπεύχεται ὁ ἱερεύς ὁ ἱερεὺς μυστικῶς

Δέσποτα Κύριε ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως *τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς εὐλόγησον ἁγίασον φρούρησον ὀχύρωσον ἐνδυνάμωσον,* ἀπὸ παντὸς ἔργου πονηροῦ *ἀπόστησον,* παντὶ δὲ ἔργῳ ἀγαθῷ *σύναψον καὶ καταξίωσον ἀκατακρίτως μετασχεῖν τῶν ἀχράντων τούτων καὶ ζωοποιῶν μυστηρίων* εἰς ἄφεσιν ἁμαρτιῶν, *εἰς* Πνεύματος ἁγίου κοινωνίαν

Εὐχαριστοῦμέν σοι Βασιλεῦ *ἀόρατε ὁ τῇ ἀμετρήτῳ σου δυνάμει δημιουργήσας τὰ πάντα καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα· αὐτὸς δέσποτα οὐρανόθεν ἔφιδε ἐπὶ τοὺς κεκλικότας σοι τὰς ἑαυτῶν κεφαλάς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ· σὺ οὖν δέσποτα τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλισον κατὰ τὴν ἑκάστου ἰδίαν χρείαν· τοῖς πλέουσιν σύμπλευσον, τοῖς ὁδοιποροῦσιν συνόδευσον· τοὺς νοσοῦντας ἴασαι ὁ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν*

S. Basil **S. Chrysostom**

ἐκφω.

χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ ⟨μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

⟨THE MANUAL ACTS⟩

Εὐχὴ τῆς ὑψώσεως τοῦ ἄρτου **Ὁ ἱερεύς**

Πρόσχες Κύριε *Ἰησοῦ Χριστὲ* ὁ θεὸς ἡμῶν ἐξ *ἁγίου* κατοικητηρίου σου καὶ ἐλθὲ εἰς τὸ *ἁγιάσαι* ἡμᾶς ὁ *ἄνω τῷ Πατρὶ συνκαθεζόμενος καὶ ὧδε ἡμῖν ἀοράτως* [a] *παρών· καὶ καταξίωσον* [a] τῇ κραταιᾷ σου χειρὶ *μεταδοῦναι ἡμῖν καὶ δι' ἡμῶν παντὶ τῷ λαῷ σου*

καὶ μετὰ τὸ εἰπεῖν τὸν διάκονον **ὁ διάκονος**

Πρόσχωμεν

ὁ ἱερεὺς ὑψοῖ τὸν ἅγιον ἄρτον καὶ λέγει **ὁ ἱερεύς**

Τὰ ἅγια τοῖς ἁγίοις [b]

καὶ μετὰ τὸ εἰπεῖν τὸν λαὸν τό

Εἷς ἅγιος, εἷς κύριος Ἰησοῦς Χριστὸς
εἰς δόξαν Θεοῦ Πατρός

λαμβάνει ἐκ τοῦ ἁγίου σώματος μερίδας καὶ βάλλει εἰς τὰ ἅγια ποτήρια καὶ λέγει

Εἰς πλήρωμα Πνεύματος ἁγίου

[4] [οὐ χρὴ ἄνευ θερμοῦ λειτουργῆσαι πρεσβύτερον εἰ μὴ κατὰ πολλὴν περίστασιν καὶ εἰ οὐδαμῶς εὑρίσκεται θερμόν].

⟨THE COMMUNION⟩

[3] [**Ἡ ἐκφώνησις τῆς μεταλήψεως**

Μετὰ *φόβου Θεοῦ καὶ* πίστεως καὶ ἀγάπης ⟨προσέλθετε⟩]

[2] [ψάλλεται τὸ **ΚΟΙΝΩΝΙΚΟΝ**]

[3] [**Η ΜΕΤΑΛΗΨΙΣ.**

Μετὰ τὴν μετάληψιν

Σῶσον ὁ *Θεὸς* τὸν λαόν σου ⟨καὶ εὐλόγησον τὴν κληρονομίαν σου⟩

καὶ ἐπιχαράττει τὸ θεῖον σημεῖον τοῦ τιμίου σταυροῦ].

[a] *συνών· καταξίωσον* Chrys. [b] + **ὁ λαὸς** *Εἷς ἅγιος* Chrys.

S. Basil **S. Chrysostom**

[2][Μετὰ τὸ μεταλαβεῖν πάντας τῶν ἁγίων μυστηρίων ἐν τῷ μέλλειν τοὺς κληρικοὺς ἐπὶ τὸ σκευοφυλάκιον ἀποκαθιστᾷν τὰ τίμια ῥιπίδια δισκάρια καὶ ποτήρια καὶ ἄλλα ἱερὰ σκεύη, μετὰ τὸ ἐκ τῶν παρατραπεζίων ⟨μετὰ⟩ τὴν διάδοσιν ἀποτεθῆναι πάντα εἰς τὴν ἁγίαν τράπεζαν καὶ ψαλθῆναι τὸν τελευταῖον στίχον τοῦ κοινωνικοῦ, λέγεται καὶ τοῦτο τὸ τροπάριον

Πληρωθήτω τὸ στόμα ἡμῶν αἰνέσεως *Κύριε* ὅπως ἀνυμνήσωμεν τὴν δόξαν σου *ὅτι ἠξίωσας ἡμᾶς τῶν ἁγίων σου μετασχεῖν μυστηρίων· τήρησον ἡμᾶς ἐν τῷ σῷ ἁγιασμῷ* ὅλην τὴν ἡμέραν *μελετῶντας* τὴν *δικαιοσύνην* σου. *ἀλληλούϊα*]

[3][καὶ ἡ ἀποκαθίστασις τῶν δώρων ἐν τῇ πρόθεσει καὶ αἱ κλείσεις τῶν θείων πυλῶν].

⟨THANKSGIVING⟩

Καὶ μετὰ τὸ πάντας μεταλαβεῖν λέγοντος τοῦ διακόνου τὴν εὐχήν

⟨*Ὀρθοὶ μεταλαβόντες κτλ*⟩

ἐπεύχεται ὁ ἱερεύς[a]

Εὐχαριστοῦμέν σοι Κύριε ὁ θεὸς *ἡμῶν ἐπὶ τῇ μεταλήψει τῶν ἁγίων ἀχράντων ἀθανάτων καὶ ἐπουρανίων σου μυστηρίων ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ καὶ ἁγιασμῷ καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σωμάτων· αὐτὸς δέσποτα τῶν ἁπάντων δὸς γενέσθαι ἡμῖν τὴν* κοινωνίαν τοῦ *ἁγίου* σώματος *καὶ* αἵματος τοῦ χριστοῦ *σου εἰς πίστιν ἀκαταίσχυντον, εἰς* ἀγάπην ἀνυπόκριτον, *εἰς* πλησμονὴν σοφίας, *εἰς* ἴασιν ψυχῆς *καὶ σώματος, εἰς ἀποτροπὴν*

Εὐχαριστοῦμέν σοι δέσποτα φιλάνθρωπε εὐεργέτα τῶν ψυχῶν ἡμῶν ὁ καὶ τῇ παρούσῃ ἡμέρᾳ καταξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων μυστηρίων· ὀρθοτόμησον *ἡμῶν* τὴν ὁδόν, *σῶσον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρούρησον ἡμῶν τὴν ζωήν, ἀσφάλισαι ἡμῶν τὰ διαβήματα, εὐχαῖς καὶ ἱκεσίαις τῆς ἁγίας ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν ἁγίων σου τῶν ἀπ' αἰώνων σοι εὐαρεστησάντων*

[a] +μυστικῶς Chrys.

S. Basil

παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ χριστοῦ σου

S. Chrysostom

ἐκφω.

ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

(THE DISMISSAL)

Ὁ διάκονος

Ἐν εἰρήνῃ *προέλθωμεν*

ὁ λαός

Ἐν ὀνόματι Κυρίου.

Εὐχὴ ὀπισθάμβωνος

Κύριε ὁ θεὸς ἡμῶν CΩCON ΤΟΝ ΛΑΟΝ CΟΥ ΚΑΙ ΕΥΛΟΓΗCΟΝ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ CΟΥ· *τὸ πλήρωμα τῆς ἐκκλησίας σου ἐν εἰρήνῃ διαφύλαξον· ἁγίασον τοὺς* ΑΓΑΠΩΝΤΑC *τὴν* ΕΥΠΡΕΠΕΙΑΝ *τοῦ* ΟΙΚΟΥ CΟΥ· *σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει καὶ* ΜΗ ΕΓΚΑΤΑΛΙΠΗC *ἡμᾶς ὁ* ΘΕΟC ΤΟΥC ΕΛΠΙΖΟΝΤΑC *ἐπί* CΟΙ· *εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν καὶ παντὶ τῷ λαῷ σου· ὅτι* ΑΓΙΟC *ὁ* ΝΑΟC CΟΥ, ΘΑΥΜΑCΤΟC ΕΝ ΔΙΚΑΙΟCΥΝΗ, *καὶ σοὶ τὴν δόξαν*

Εὐχὴ ὀπισθάμβωνος τοῦ Χρυσοστόμου

Ποῖον αἶνον ἢ ποῖον ὕμνον ἢ ποίαν εὐχαριστίαν ἀμοιβὴν ἀνταποδώσομέν σοι τῷ φιλανθρώπῳ θεῷ ἡμῶν ὅτι καὶ θανάτῳ καταδεδικασμένοις ἡμῖν καὶ ταῖς ἁμαρτίαις βεβυθισμένοις ἡμῖν ἐλευθερίαν ἐδωρήσω καὶ μετέδωκας ἡμῖν τῆς ἀθανάτου καὶ ἐπουρανίου τρυφῆς τοῦ ἁγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου· διὸ δεόμεθά σου ἀκατακρίτους ποίησον ἡμᾶς τε καὶ τοὺς δούλους σου τοὺς διακόνους· ἐν τιμῇ καὶ σεμνῇ πολιτείᾳ σὺν ἡμῖν διατήρησον καὶ τὸν περιεστῶτα λαόν· μετέχειν

S. Basil

ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

S. Chrysostom

τῆς τοιαύτης μυστικῆς σου τραπέζης καταξίωσον μέχρις ἐσχάτης ἡμῶν ἀναπνοῆς εἰς ἁγιασμὸν ψυχῆς καὶ σώματος, εἰς τήρησιν τῶν σῶν ἐντολῶν, ἵνα καταξιωθῶμεν καὶ τῆς ἐπουρανίου σου Βασιλείας μετὰ πάντων τῶν εὐαρεστησάντων σοι· εὐχαῖς καὶ πρεσβείαις τῆς παναγίας ἀχράντου θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν ἁγίων σου

ἐκφω.

ὅτι ἅγιος καὶ φιλάνθρωπος θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ ⟨καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν⟩.

⟨IN THE SACRISTY⟩

Εὐχὴ τοῦ σκευοφυλακίου

Ἤνυσται καὶ τετέλεσται ὅσον εἰς τὴν ἡμετέραν δύναμιν πάντα ἅπερ ἔθου ἡμῖν τὰ τῆς ἀφθαρσίας μυστήρια· ἠῤῥαμεν τοῦ θανάτου σου τὴν μνήμην, εἴδαμεν τῆς ἀναστάσεώς σου τὸν τύπον, ἐνεπλήσθημεν τῆς ἀκενώτου σου τρυφῆς, ἀπηλαύσαμεν τῆς ἀτελευτήτου σου ζωῆς ἧς καὶ ἐν τῷ μέλλοντι πάντας ἡμᾶς τυχεῖν καταξίωσον Χριστὲ ὁ θεὸς ἡμῶν· ὅτι πρέπει σοι πᾶσα εὐχαριστία σὺν τῷ ἀνάρχῳ σου πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Εὐχὴ εἰς τὸ καταστεῖλαι τὰ ἅγια δῶρα

Τὸ πλήρωμα τοῦ νόμου καὶ τῶν προφητῶν αὐτὸς ὑπάρχων Χριστὲ ὁ θεὸς ἡμῶν πλήρωσον ἡμᾶς πλήρεις Πνεύματος ἁγίου νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

2. THE LITURGY OF THE PRESANCTIFIED

(IXTH CENTURY)

〈PREPARATION OF THE CELEBRANT〉

[1][Ὁ ἱερεὺς τὴν ἱερατικὴν ἐνδυόμενος στολήν, τὸ Τρισάγιον ὁλοκλήρως φθεγγόμενος καὶ τὸ τῆς ἡμέρας Τροπάριον σὺν τῷ Ἱλάσθητί μοι ὁ Θεὸς τῷ ἁμαρτωλῷ ἐπιλέγων τρίτον καὶ τὴν εὐχὴν τοῦ θυμιάματος λέγων, ἐνώπιον τῆς θείας τραπέζης ἐφίσταται

〈ENARXIS AND PROTHESIS〉

Καὶ σταυροειδῶς θυμιῶν ἐκφωνεῖ

Εὐλογητὸς ὁ θεὸς 〈*ἡμῶν νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν*〉

τὸ δὲ προφητικὸν ἐκεῖνο προοίμιον 〈Ψαλμὸς ργ′

Εὐλογεῖ ἡ ψυχή μου τὸν Κύριον〉

καὶ ὁ ἱερεὺς τὰς εὐχὰς ἐπιλέγει τοῦ Λυχνικοῦ.

παρὰ τῶν ἀδελφῶν κηρύττεται.

Τέλος δὲ κἀκείνων καὶ τούτων λαβόντων τὴν Συναπτὴν σὺν τῇ ἐκφωνήσει ἐπιλέγει.

Καὶ ἑτοίμως ὁ ἀναγνώστης τὸν τῶν Ἀναβαθμῶν κανόνα ἐνάρχεται

〈Ψαλμ. *cxix–cxxiii*
Ψαλμ. *cxxiv–cxxviii*
Ψαλμ. *cxxix–cxxxiii*〉.

Ὁ θεῖος οὗτος μυσταγωγὸς τὸν ν′

〈Ἐλέησόν με ὁ Θεὸς κατὰ τὸ μέγα ἔλεός σου〉

ἀνὰ στόμα διεξιὼν τὸν προηγιασθέντα ἄρτον ἐν τῇ προθέσει διακοσμεῖ ἀνελλιπῶς.

Εὐθὺς δὲ εἰς ἕν ἕκαστον ἀντίφωνον τῶν ἀναβαθμῶν μικρὰν αἴτησιν ἐκφωνεῖ.

⟨MASS OF THE CATECHUMENS⟩

⟨THE CENSING⟩

Τοῦ δέ γε ψαλμοῦ

⟨Κύριε ἐκέκραξα πρός σε καὶ Φωνή μου πρὸς Κύριον ἐκέκραξα⟩

παρὰ τοῦ ψάλτου ἠχουμένου τὸ ἱερατεῖον ὅλον σὺν τῷ ναῷ ἐπιθυμιᾷ.

⟨THE LITTLE ENTRANCE⟩

Καὶ τῶν Τροπαρίων ψαλλομένων μετὰ τὴν Δόξαν ἡ Εἴσοδος χωρὶς τοῦ εὐαγγελίου μετὰ θυμιατοῦ].

⟨THE LECTIONS⟩

ΤΑ ΑΝΑΓΝΩΣΜΑΤΑ

[1][**καὶ τῶν ἀναγνωσμάτων ἀναγινωσκομένων οἱ ἀδελφοὶ ἐφιζάνουσι.**

Μετὰ δὲ τὴν τούτων συμπλήρωσιν τό]

Κατευθυνθήτω ⟨ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου, ἔπαρσις τῶν χειρῶν μου θυσία ἑσπερινή⟩

[1][**ὁ ἱερεὺς ᾄδει μετὰ τῶν συνηνωμένων αὐτῷ στίχων, τῶν ἀδελφῶν τὸ γόνυ κλινομένων ὃ καὶ ἐν ταῖς εὐχαῖς τοῦτο γίνεται**].

⟨THE PRAYERS⟩

Τὸ ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

⟨THE DISMISSALS⟩

Ἐν δὲ τῷ Λυχνικῷ μετὰ τὰ ἀναγνώσματα καὶ τὸ Κατευθυνθήτω **καὶ τὸ** Κύριε ἐλέησον **γίνεται εὐχὴ κατηχουμένων ἐπὶ τῶν προηγιασμένων**

Ὁ Θεὸς ὁ θεὸς ἡμῶν ὁ *κτίστης καὶ δημιουργὸς τῶν ἁπάντων, ὁ πάντας θέλων σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους καὶ λύτρωσαι αὐτοὺς τῆς παλαιᾶς πλάνης καὶ τῆς μεθοδείας τοῦ ἀντικειμένου καὶ προσκάλεσαι αὐτοὺς εἰς τὴν ζωὴν τὴν αἰώνιον φωτίζων αὐτῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ συγκαταριθμῶν*

αὐτοὺς τῇ λογικῇ σου ποίμνῃ ἐφ' ἣν τὸ ὄνομά σου τὸ ἅγιον ἐπικέκληται

ἐκφω.

ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσιν τὸ ⟨πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

Εὐχὴ εἰς τοὺς πρὸς τὸ ἅγιον φώτισμα εὐτρεπιζομένους

Ἐπίφανον *δέσποτα* τὸ πρόσωπόν σου ἐπὶ *τοὺς πρὸς τὸ ἅγιον φώτισμα εὐτρεπιζομένους καὶ ἐπιποθοῦντας τὸν τῆς ἁμαρτίας μολυσμὸν ἀποτινάξασθαι· καταύγασον αὐτῶν τὴν διάνοιαν, βεβαίωσον αὐτοὺς ἐν τῇ πίστει, στήριξον ἐν ἐλπίδι,* τελείωσον ἐν ἀγάπῃ, μέλη *τίμια* τοῦ χριστοῦ *σου ἀνάδειξον* τοῦ δόντος ἑαυτὸν ἀντίλυτρον ὑπὲρ *τῶν ψυχῶν ἡμῶν*

ἐκφω.

ὅτι σὺ εἶ ὁ φωτισμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν ⟨τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS OF THE FAITHFUL⟩

Εὐχὴ πιστῶν α'

Ὁ Θεὸς ὁ μέγας καὶ αἰνετὸς ὁ *τῷ ζωοποιῷ τοῦ χριστοῦ σου θανάτῳ εἰς ἀφθαρσίαν ἡμᾶς* ἐκ φθορᾶς *μεταστήσας, σὺ πάσας ἡμῶν τὰς αἰσθήσεις τῆς ἐνπαθοῦς νεκρώσεως ἐλευθέρωσον ἀγαθὸν ταύταις ἡγεμόνα τὸν ἔνδοθεν λογισμὸν ἐπιστήσας· καὶ ὀφθαλμὸς μὲν ἀμέτοχος ἔστω παντὸς πονηροῦ βλέμματος, ἀκοὴ δὲ λόγοις ἀργοῖς ἀνεπίβατος, ἡ δὲ γλῶσσα καθαρευέτω ῥημάτων ἀπρεπῶν· ἅγνισον δὲ ἡμῶν καὶ τὰ χείλη τὰ αἰνοῦντά σε Κύριε, τὰς δὲ χεῖρας ἡμῶν ποίησον τῶν μὲν φαύλων ἀπέχεσθαι πράξεων, ἐνεργεῖν δὲ μόνα τὰ σοὶ εὐάρεστα, πάντα ἡμῶν τὰ μέλη καὶ τὴν διάνοιαν τῇ σῇ κατασφαλιζόμενος χάριτι*

ἐκφω.

ὅτι πρέπει σοι *πᾶσα* δόξα τιμὴ *καὶ προσκύνησις ⟨τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

Εὐχὴ πιστῶν β'

Δέσποτα ἅγιε ὑπεράγαθε δυσωποῦμέν σε τὸν ἐν ἐλέει πλούσιον *ἵλεων γενέσθαι ἡμῖν τοῖς ἁμαρτωλοῖς καὶ ἀξίους ἡμᾶς ποίησον τῆς ὑποδοχῆς τοῦ μονογενοῦς σου υἱοῦ καὶ θεοῦ ἡμῶν τοῦ* βασιλέως τῆς δόξης· *ἰδοὺ γὰρ τὸ ἄχραντον αὐτοῦ σῶμα καὶ ζωοποιὸν αἷμα κατὰ τὴν παροῦσαν ὥραν εἰσπορευόμενα τῇ μυστικῇ ταύτῃ* προτίθεσθαι *μέλλει* τραπέζῃ *ὑπὸ* πλήθους στρατιᾶς οὐρανίου *ἀοράτως δορυφορούμενα, ὧν τὴν μετάληψιν ἀκατάκριτον ἡμῖν δώρησαι ἵνα δι' αὐτῶν τὸ τῆς διανοίας ὄμμα καταυγαζόμενοι* γίοὶ φωτὸς καὶ ἡμέρας *γενώμεθα*

ἐκφω.

κατὰ τὴν δωρεὰν τοῦ χριστοῦ σου μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ ⟨καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

⟨THE GREAT ENTRANCE⟩

[2][Εὐθέως ἄρχεται ὁ λαός

Νῦν αἱ δυνάμεις τῶν οὐρανῶν σὺν ἡμῖν ἀοράτως λατρεύουσιν· ἰδοὺ γὰρ εἰσπορεύεται ὁ βασιλεὺς τῆς δόξης· *ἰδοὺ θυσία μυστικὴ τετελειωμένη δορυφορεῖται· πίστει καὶ φόβῳ προσέλθωμεν ἵνα μέτοχοι ζωῆς αἰωνίου γινώμεθα. ἀλληλούϊα*].

[2][Εἰσάγεται τὰ προκείμενα δῶρα εἰς τὸ θυσιαστήριον ἀπὸ τοῦ σκευοφυλακίου].

[1][Μετὰ τὴν τῶν θείων δώρων εἰσόδευσιν ἑτοίμως αἱ θύραι κατακλείσκονται· ὁ δὲ ἱερεὺς τῷ ἀνωτάτῳ πέπλῳ, ὃ καὶ ἀέρα οἶδεν ὁ λόγος καλεῖν, τὰ δῶρα ἐπικαλύπτει].

⟨THE LORD'S PRAYER⟩

Καὶ μετὰ τὸ πληρωθῆναι Αἱ *δυνάμεις τῶν οὐρανῶν* ὁ ἱερεὺς ἐπεύχεται

Ὁ τῶν ἀρρήτων καὶ ἀθεάτων μυστηρίων θεὸς παρ' ᾧ οἱ

θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι, *ὁ τὴν διακονίαν τῆς λειτουργίας ταύτης ἀποκαλύψας ἡμῖν καὶ θέμενος ἡμᾶς τοὺς ἁμαρτωλοὺς διὰ πολλήν σου φιλανθρωπίαν* εἰς τὸ προσφέρειν *σοι* δῶρά τε καὶ θυσίας ὑπὲρ *τῶν ἡμετέρων ἁμαρτημάτων* καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· *αὐτὸς* ἀόρατε βασιλεῦ ὁ ποιῶν μεγάλα καὶ ἀνεξιχνίαστα ἔνδοξά τε καὶ ἐξαίσια ὧν οὐκ ἔστιν ἀριθμός, *ἔφιδε ἐφ' ἡμᾶς τοὺς ἀναξίους δούλους σου τοὺς τῷ ἁγίῳ τούτῳ θυσιαστηρίῳ ὡς τῷ χερουβικῷ σου παρισταμένους θρόνῳ ἐφ' ᾧ ὁ μονογενής σου υἱὸς καὶ θεὸς ἡμῶν διὰ τῶν προκειμένων φρικτῶν ἐπαναπαύεται μυστηρίων·* [a] *καὶ πάσης* [a] *ἡμᾶς καὶ τὸν πιστόν σου λαὸν ἐλευθερεύσας ἀκαθαρσίας ἁγίασον πάντων ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἁγιασμῷ ἀναφαιρέτῳ ἵνα ἐν καθαρῷ συνειδότι, ἀνεπαισχύντῳ προσώπῳ, πεφωτισμένῃ καρδίᾳ τῶν θείων τούτων μεταλαμβάνοντες ἁγιασμάτων καὶ ὑπ' αὐτῶν ζωοποιούμενοι ἑνωθῶμεν αὐτῷ τῷ χριστῷ σου τῷ ἀληθινῷ ἡμῶν θεῷ τῷ εἰπόντι* Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ· *ὅπως* ἐνοικοῦντος ἐν *ἡμῖν* καὶ ἐμπεριπατοῦντος τοῦ λόγου *σου Κύριε γενώμεθα* ναὸς *τοῦ* ἁγίου *καὶ προσκυνητοῦ σου* πνεύματος λελυτρωμένοι *πάσης διαβολικῆς μεθοδείας ἐν πράξει ἢ λόγῳ ἢ κατὰ διάνοιαν ἐνεργουμένης καὶ τύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν πᾶσιν τοῖς ἁγίοις τοῖς ἀπ' αἰῶνός σοι εὐαρεστήσασιν*

ἐκφω.

καὶ καταξίωσον ἡμᾶς δέσποτα ⟨μετὰ παρρησίας *ἀκατακρίτως τολμᾶν* ἐπικαλεῖσθαί *σε τὸν ἐπουράνιον Θεὸν* Πατέρα *καὶ* λέγειν⟩

ὁ λαός

Πάτερ ἡμῶν ⟨ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς

[a] MS. *σκεπάσης*.

ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ⟩

ὁ ἱερεὺς ἐκφω.

ὅτι σοῦ ἐστιν ἡ βασιλεία ⟨καὶ ἡ δύναμις καὶ ἡ δόξα *τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας *τῶν αἰώνων*⟩

ὁ λαός

Ἀμήν.

⟨THE INCLINATION⟩

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Τὰς κεφαλὰς ἡμῶν ⟨τῷ Κυρίῳ κλίνωμεν⟩

ὁ ἱερεὺς ἐπεύχεται

Ὁ Θεὸς ὁ μόνος ἀγαθὸς καὶ εὔσπλαγχνος ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, ἔφιδε εὐσπλάγχνῳ ὄμματι ἐπὶ πάντα τὸν λαόν σου καὶ φύλαξον αὐτὸν καὶ ἀξίωσον πάντας ἡμᾶς ἀκατακρίτως μετασχεῖν τῶν ζωοποιῶν σου τούτων μυστηρίων· σοὶ γὰρ τὰς ἑαυτῶν ὑπεκλίναμεν κεφαλὰς ἀπεκδεχόμενοι τὸ παρὰ σοῦ πλούσιον ἔλεος

ἐκφω.

χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν ⟨καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩

ὁ λαός

Ἀμήν.

⟨THE ELEVATION, CONSIGNATION AND COMMIXTURE⟩

Ὁ διάκονος

Πρόσχωμεν

[1][ἐν δέ γε τῇ τῆς ὑψώσεως ὥρᾳ οὐ μέν τοι αἴρει τὸ πέπλον ἀλλ' ἀπὸ κάτωθεν τούτου τὸν ἄρτον ὑψῶν λέγει] **ὁ ἱερεύς**

Τὰ προηγιασμένα ἅγια τοῖς ἁγίοις

ὁ λαός

Εἷς ἅγιος, εἷς κύριος Ἰησοῦς Χριστὸς
⟨εἰς δόξαν Θεοῦ Πατρός⟩

[1][εἶθ' οὕτως ὁ ἀὴρ αἴρεται· ἔκ τε τῶν τοιούτων καὶ ἑτέρων ὑποδειγμάτων μυστικὴ θυσία ἀνακηρύττεται καὶ ἄρτι τετελειωμένη ὡσαύτως καὶ προηγιασμένη τελετὴ ἔκ τε τῆς ἐπιφοιτήσεως τοῦ σταυροῦ καὶ τοῦ ἁγίου αἵματος ἡνωμένη].

⟨THE COMMUNION⟩

Εὐχὴ μετὰ τὴν μετάληψιν

Εὐχαριστοῦμέν σοι τῷ σωτῆρι τῶν ὅλων Θεῷ ἐπὶ πᾶσιν οἷς παρέσχου ἡμῖν ἀγαθοῖς καὶ ἐπὶ τῇ μεταλήψει τοῦ ἁγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου· καὶ δεόμεθά σου δέσποτα φιλάνθρωπε φύλαξον *ἡμᾶς ὑπὸ τὴν* σκέπην τῶν πτερύγων σου *καὶ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς ἐπαξίως μετέχειν τῶν ἁγιασμάτων σου εἰς φωτισμὸν ψυχῆς καὶ σώματος, εἰς βασιλείας οὐρανῶν κληρονομίαν*

ἐκφω.

ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

[1][μετὰ τὴν ἰδίαν μετάληψιν ταύτην ἐπιτελεῖ ὁ τὴν ἱερουργίαν ποιῶν· οὕτω σοι κἀγὼ τέκνον ἐπιστάμενος προσφέρω καθώσπερ οὖν ἄρα καὶ τοὺς εἰς ἄκρον ἐπισταμένους ἑώρακα.

Εἶτα ἡ ἐκφώνησις τῆς μεταλήψεως τῶν ἀδελφῶν προσκαλουμένων μεταλαβεῖν

Μετὰ *φόβου Θεοῦ καὶ* πίστεως καὶ ἀγάπης ⟨*προσέλθετε*⟩.

Μετὰ τὴν τῶν ἀδελφῶν μετάληψιν λέγεται

Σῶσον ὁ Θεὸς τὸν λαόν σου ⟨καὶ εὐλόγησον τὴν κληρονομίαν σου⟩

καὶ ἐπιχαράττει τὸ θεῖον σημεῖον τοῦ τιμίου σταυροῦ.

Τὰ θεῖα δῶρα οὐδαμῶς ἐπὶ τῇ θείᾳ τραπέζῃ ὑποτίθεται ἀλλὰ ἑτοίμως ἡ ἀποκαθίστασις τῶν δώρων ἐν τῇ προθέσει καὶ αἱ κλείσεις τῶν θείων πυλῶν].

⟨THE DISMISSAL⟩

Ὁ διάκονος

Ἐν εἰρήνῃ *προέλθωμεν*

ὁ λαός

Ἐν ὀνόματι Κυρίου.

Εὐχὴ ὀπισθάμβωνος εἰς τὰ προηγιασμένα

Δέσποτα ὁ Θεὸς ὁ παντοκράτωρ ὁ τὴν κτίσιν ἐν σοφίᾳ δημιουργήσας, ὁ διὰ τὴν ἄφατόν σου πρόνοιαν καὶ αὐθαιρέτῳ βουλήσει ἀγαγὼν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας ταύτας πρὸς καθαρισμὸν ψυχῶν, πρὸς ἐνκράτειαν ἀναστάσεως· ὁ διὰ τῶν τεσσαράκοντα ἡμερῶν πλάκας χειρίσας τὰ θεοχάρακτα γράμματα Μωσῇ· παράσχου καὶ ἡμῖν δέσποτα ἀγαθὲ τὸν ἀγῶνα τὸν καλὸν ἀγωνίσασθαι, τὸν δρόμον τῆς νηστείας ἐκτελέσαι, τὴν πίστιν ἀδιαίρετον τηρῆσαι, τὰς κεφαλὰς τῶν ἀοράτων δρακόντων συνθλάσαι, νικηταὶ τῆς ἁμαρτίας [a]*ἀναφανῆναι*[a] *καὶ ἀκατακρίτως φθάσαι τὴν ἁγίαν σου ἀνάστασιν· ὅτι ἅγιον ὑπάρχει τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν ⟨καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν⟩.*

[a] MS. *ἀναφανῶμεν.*

3. THE LITURGY OF S. CHRYSOSTOM

ACCORDING TO THE PRESENT USE

OF THE

GREEK ORTHODOX CHURCH

(THE PREPARATION OF THE MINISTERS)

Μέλλων ὁ ἱερεὺς τὴν θείαν ἐπιτελεῖν μυσταγωγίαν ὀφείλει προηγουμένως μὲν κατηλλαγμένος εἶναι μετὰ πάντων καὶ μὴ ἔχειν τι κατά τινος καὶ τὴν καρδίαν δὲ ὅση δύναμις ἀπὸ πονηρῶν τηρῆσαι λογισμῶν ἐγκρατεύεσθαί τε μικρὸν ἀφ' ἑσπέρας καὶ ἐγρηγορηκὼς διάγειν μέχρι τοῦ τῆς ἱερουργίας καιροῦ.

Τούτου δὲ ἐπιστάντος μετὰ τὸ ποιῆσαι τὴν συνήθη τῷ προεστῶτι μετάνοιαν εἰσέρχεται ἐν τῷ ναῷ καὶ συνάμα τῷ διακόνῳ ποιοῦσι προσκυνήματα τρία

εἶτα λέγει ὁ διάκονος

Εὐλόγησον δέσποτα

καὶ ποιήσαντος τοῦ ἱερέως εὐλογητόν

Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

ἄρχεται λέγειν ὁ διάκονος τό

Βασιλεῦ οὐράνιε παράκλητε τὸ ΠΝΕΥΜΑ ΤΗΣ ΑΛΗΘΕΙΑΣ, *ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός, ἐλθὲ καὶ σκήνωσον ἐν ἡμῖν καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλῖδος καὶ σῶσον ἀγαθὲ τὰς ψυχὰς ἡμῶν*

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος ἐλέησον ἡμᾶς

τρίς

Δόξα. Καὶ νῦν

Παναγία τριὰς ἐλέησον ἡμᾶς· ΚΥΡΙΕ ΙΛΑΣΘΗΤΙ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΗΜΩΝ· *δέσποτα συγχώρησον τὰς ἀνομίας ἡμῖν· ἅγιε ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν* ΕΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΣΟΥ

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον

Πάτερ ΗΜΩΝ

μετὰ δὲ τὸ Πάτερ ἡμῶν ὁ ἱερεύς

ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

εἶτα λέγουσι τό

Ἐλέησον ἡμᾶς, Κύριε ἐλέησον ἡμᾶς· πάσης γὰρ ἀπολογίας ἀποροῦντες ταύτην σοι τὴν ἱκεσίαν ὡς δεσπότῃ οἱ ἁμαρτωλοὶ προσφέρομεν· ἐλέησον ἡμᾶς

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι

Κύριε ἐλέησον ἡμᾶς, ἐπὶ σοὶ γὰρ πεποίθαμεν· μὴ ὀργισθῇς ἡμῖν σφόδρα μηδὲ μνησθῇς τῶν ἀνομιῶν ἡμῶν ἀλλ' ἐπίβλεψον καὶ νῦν ὡς εὔσπλαγχνος καὶ λύτρωσαι ἡμᾶς ἐκ τῶν ἐχθρῶν ἡμῶν· σὺ γὰρ εἶ θεὸς ἡμῶν καὶ ἡμεῖς λαός σου, πάντες ἔργα χειρῶν σου καὶ τὸ ὄνομα σου ἐπικεκλήμεθα

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

Τῆς εὐσπλαγχνίας τὴν πύλην ἄνοιξον ἡμῖν εὐλογημένη θεοτόκε· ἐλπίζοντες εἰς σὲ μὴ ἀστοχήσαιμεν· ῥυσθείημεν διὰ σοῦ τῶν περιστάσεων· σὺ γὰρ εἶ ἡ σωτηρία τοῦ γένους τῶν χριστιανῶν.

Ἔπειτα ἀπέρχονται εἰς τὴν εἰκόνα τοῦ Χριστοῦ λέγοντες

Τὴν ἄχραντον εἰκόνα σου προσκυνοῦμεν ἀγαθὲ αἰτούμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν Χριστὲ ὁ Θεός, βουλήσει γὰρ ηὐδόκησας σαρκὶ ἀνελθεῖν ἐν τῷ σταυρῷ ἵνα ῥύσῃ οὓς ἔπλασας ἐκ τῆς δουλείας τοῦ ἐχθροῦ· ὅθεν εὐχαρίστως βοῶμέν σοι· χαρᾶς ἐπλήρωσας τὰ πάντα ὁ σωτὴρ ἡμῶν παραγενόμενος εἰς τὸ σῶσαι τὸν κόσμον

εἶτα ἀσπάζονται καὶ τὴν εἰκόνα τῆς θεοτόκου λέγοντες τὸ τροπάριον

Εὐσπλαγχνίας ὑπάρχουσα πηγὴ συμπαθείας ἀξίωσον ἡμᾶς θεοτόκε· βλέψον εἰς λαὸν τὸν ἁμαρτήσαντα, δεῖξον ὡς ἀεὶ τὴν δυναστείαν σου· εἰς σὲ γὰρ ἐλπίζοντες τὸ Χαῖρε βοῶμέν σοι ὡς ποτὲ ὁ Γαβριὴλ ὁ τῶν ἀσωμάτων ἀρχιστράτηγος.

Εἶτα κλίνουσι τὴν κεφαλὴν καὶ λέγει ὁ ἱερεὺς ταύτην τὴν εὐχήν

Κύριε ἐξαπόστειλον τὴν χεῖρά σου ἐξ ὕψους κατοικητηρίου σου καὶ ἐνίσχυσόν με εἰς τὴν προκειμένην διακονίαν σου ἵνα ἀκατακρίτως παραστὰς τῷ φοβερῷ σου βήματι τὴν ἀναίμακτον ἱερουργίαν ἐπιτελέσω· ὅτι σοῦ ἐστιν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

〈THE VESTING〉

Ἔπειτα ποιοῦσι καὶ εἰς τοὺς χοροὺς προσκυνήματα ἀνὰ ἓν καὶ οὕτως ἀπέρχονται εἰς τὸ Θυσιαστήριον λέγοντες τό

Εἰσελεύσομαι εἰς τὸν οἶκόν σου

〈ἕως τέλους ψαλμ. ε'〉

ἐλθόντες δὲ εἰς τὸ ἱερατεῖον ποιοῦσι προσκυνήματα τρία ἔμπροσθεν τῆς Ἁγίας Τραπέζης καὶ ἀσπάζονται τὸ ἅγιον εὐαγγέλιον καὶ τὴν ἁγίαν τράπεζαν.

Εἶτα λαμβάνουσιν ἐν ταῖς χερσὶν αὐτῶν ἑκάτερος τὸ στοιχάριον αὐτοῦ καὶ ποιοῦσι προσκυνήματα τρία πρὸς ἀνατολὰς λέγοντες καθ' ἑαυτὸν ἑκάτερος τό

Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ

εἶτα προσέρχεται τῷ ἱερεῖ ὁ διάκονος κρατῶν ἐν τῇ δεξιᾷ χειρὶ τὸ στοιχάριον σὺν τῷ ὡραρίῳ καὶ ὑποκλίνας τὴν ἑαυτοῦ κεφαλὴν λέγει

Εὐλόγησον δέσποτα τὸ στοιχάριον σὺν τῷ ὡραρίῳ

ὁ δὲ ἱερεὺς λέγει

Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

εἶτα ὑποχωρεῖ καθ' ἑαυτὸν ὁ διάκονος εἰς ἓν μέρος τοῦ ἱερατείου καὶ ἐνδύεται τὸ Στοιχάριον εὐχόμενος οὕτως

Ἀγαλλιάσεται ἡ ψυχή μου ἐπὶ τῷ Κυρίῳ· ἐνέδυσε γάρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης *περιέβαλέ με*, ὡς νυμφίῳ περιέθηκέ μοι μίτραν καὶ ὡς νύμφην κατεκόσμησέ με κόσμῳ

καὶ τὸ μὲν Ὡράριον ἀσπασάμενος ἐπιτίθησι τῷ ἀριστερῷ ὤμῳ

τὰ δὲ Ἐπιμανίκια ἐπιθέμενος ταῖς χερσίν, ἐν μὲν τῇ δεξιᾷ λέγει

Ἡ δεξιά σου χεὶρ Κύριε δεδόξασται ἐν ἰσχύι, ἡ δεξιά σου χεὶρ Κύριε ἔθραυσεν ἐχθροὺς καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους

ἐν δὲ τῇ ἀριστερᾷ λέγει

Αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με· σύνεσόν με καὶ μαθήσομαι τὰς ἐντολάς σου

εἶτα ἀπελθὼν ἐν τῇ προθέσει εὐτρεπίζει τὰ ἱερὰ τὸν μὲν ἅγιον Δίσκον τιθεὶς ἐν τῷ μέρει τῷ ἀριστερῷ, τὸ δὲ Ποτήριον ἐν τῷ δεξιῷ καὶ τὰ ἄλλα σὺν αὐτοῖς.

Καὶ ὁ ἱερεὺς δὲ οὕτως ἐνδύεται· λαβὼν τὸ Στοιχάριον ἐν τῇ ἀριστερᾷ χειρὶ καὶ προσκυνήσας τρίτον κατὰ ἀνατολὰς ὡς εἴρηται σφραγίζων αὐτὸ λέγει

Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

εἶτα ἐνδύεται αὐτὸ λέγων

Ἀγαλλιάσεται ἡ ψυχή μου

ἕως τέλους ὡς ἀνωτέρω

εἶτα λαβὼν τὸ Ἐπιτραχήλιον καὶ σφραγίσας περιτίθεται αὐτὸ λέγων

Εὐλογητὸς ὁ Θεὸς ὁ ἐκχέων τὴν χάριν αὐτοῦ ἐπὶ τοὺς ἱερεῖς αὐτοῦ ὡς μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον ἐπὶ πώγωνα, τὸν πώγωνα τὸν Ἀαρών, τὸ καταβαῖνον ἐπὶ τὴν ὥαν τοῦ ἐνδύματος αὐτοῦ

εἶτα λαβὼν τὴν Ζώνην λέγει περιζωννύμενος

Εὐλογητὸς ὁ Θεὸς ὁ περιζωννύων με δύναμιν καὶ ἔθετο ἄμωμον τὴν ὁδόν μου *πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

τὰ δὲ Ἐπιμανίκια ὡς ἄνωθεν εἴρηται

εἶτα λαβὼν τὸ Ὑπογονάτιον, εἰ ἔστι πρωτοσύγκελλος τῆς μεγάλης ἐκκλησίας ἢ ἄλλος τις ἔχων ἀξίωμα, καὶ εὐλογήσας αὐτὸ καὶ ἀσπασάμενος λέγει

Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου δυνατέ· τῇ ὡραιότητί σου καὶ τῷ κάλλει σου καὶ ἔντεινε καὶ κατευοδοῦ καὶ βασίλευε ἕνεκεν ἀληθείας καὶ πραότητος καὶ δικαιοσύνης καὶ ὁδηγήσει σε θαυμαστῶς ἡ δεξιά σου *πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν*

εἶτα λαβὼν τὸ Φελόνιον καὶ εὐλογήσας ἀσπάζεται λέγων οὕτως

Οἱ ἱερεῖς σου Κύριε ἐνδύσονται δικαιοσύνην καὶ οἱ ὅσιοί σου *ἀγαλλιάσει* ἀγαλλιάσονται *πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*

⟨THE LAVATORY⟩

Εἶτα ἀπελθόντες εἰς τὸ Χωνευτήριον νίπτουσι τὰς χεῖρας λέγοντες ἑκάτερος καθ' ἑαυτόν

Νίψομαι ἐν ἀθώοις τὰς χεῖράς μου καὶ κυκλώσω τὸ θυσιαστήριόν σου Κύριε τοῦ ἀκοῦσαί *με* φωνῆς αἰνέσεώς σου καὶ διηγήσασθαι πάντα τὰ θαυμάσιά σου. Κύριε ἠγάπησα εὐπρέπειαν οἴκου σου καὶ τόπον σκηνώματος δόξης σου. μὴ συναπολέσῃς μετὰ ἀσεβῶν τὴν ψυχήν μου καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωήν μου ὧν ἐν χερσὶν αἱ ἀνομίαι, ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων. ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθην· λύτρωσαί με Κύριε καὶ ἐλέησόν με. ὁ ποὺς μου ἔστη ἐν εὐθύτητι, ἐν ἐκκλησίαις εὐλογήσω σε Κύριε.

⟨THE PROTHESIS⟩

Καὶ οὕτως ἀπέρχονται ἐν τῇ Προθέσει. εἶτα προσκυνήματα τρία ἔμπροσθεν τῆς Προθέσεως ποιήσαντες λέγουσιν ἑκάτερος τό

Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ *καὶ ἐλέησόν με*

εἶτα ὁ ἱερεὺς τό

Ἐξηγόρασας ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου *τῷ τιμίῳ σου αἵματι· τῷ σταυρῷ προσηλωθεὶς καὶ τῇ λόγχῃ κεντηθεὶς τὴν ἀθανασίαν ἐπήγασας ἀνθρώποις· σωτὴρ ἡμῶν δόξα σοι*

εἶτα λέγει ὁ διάκονος

Εὐλόγησον *δέσποτα*

καὶ ποιεῖ ὁ ἱερεὺς εὐλογητόν

Εὐλογητὸς *ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*

Εἶτα λαμβάνει ὁ ἱερεὺς ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὴν Προσφοράν, ἐν δὲ τῇ δεξιᾷ τὴν ἁγίαν Λόγχην καὶ σφραγίζων μετ' αὐτῆς τρίτον ἐπάνω τῆς σφραγῖδος τῆς προσφορᾶς λέγει

Εἰς ἀνάμνησιν τοῦ *κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν* Ἰησοῦ Χριστοῦ

ἐκ τρίτου καὶ εὐθὺς πήγνυσι τὴν λόγχην ἐν τῷ δεξιῷ μέρει τῆς σφραγῖδος καὶ λέγει ἀνατέμνων

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη

ἐν δὲ τῷ ἀριστερῷ

καὶ ὡς ἀμνὸς ἄμωμος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος οὐκ ἀνοίγει τὸ στόμα αὐτοῦ

ἐν δὲ τῷ ἄνω μέρει τῆς σφραγῖδος

ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη

ἐν δὲ τῷ κάτω

ΤΗΝ ΔΕ ΓΕΝΕΑΝ ΑΥΤΟΥ ΤΙΣ ΔΙΗΓΗΣΕΤΑΙ;

ὁ δὲ διάκονος ἐνορῶν εὐλαβῶς τῇ τοιαύτῃ τελετῇ λέγει κατὰ μίαν ἑκάστην ἀνατομήν

Τοῦ Κυρίου δεηθῶμεν

κρατῶν καὶ τὸ ὡράριον ἐν τῇ χειρί

μετὰ ταῦτα λέγει ὁ διάκονος

Ἔπαρον δέσποτα

καὶ ὁ ἱερεὺς ἐμβαλὼν τὴν ἁγίαν λόγχην ἐκ πλαγίου τοῦ δεξιοῦ μέρους τῆς προσφορᾶς ἐπαίρει τὸν ἅγιον ἄρτον λέγων οὕτως

ΟΤΙ ΑΙΡΕΤΑΙ ΑΠΟ ΤΗΣ ΓΗΣ Η ΖΩΗ ΑΥΤΟΥ

καὶ θεὶς αὐτὸν ὕπτιον ἐν τῷ ἁγίῳ δίσκῳ εἰπόντος τοῦ διακόνου

Θῦσον δέσποτα

θύει αὐτὸν σταυροειδῶς οὕτω λέγων

ΘΥΕΤΑΙ Ὁ ΑΜΝΟΣ ΤΟΥ ΘΕΟΥ Ὁ ΑΙΡΩΝ ΤΗΝ ΑΜΑΡΤΙΑΝ ΤΟΥ ΚΟΣΜΟΥ ΥΠΕΡ ΤΗΣ ΤΟΥ ΚΟΣΜΟΥ ΖΩΗΣ καὶ *σωτηρίας.*

Καὶ στρέφει τὸ ἕτερον μέρος ἐπάνω τὸ ἔχον τὸν σταυρόν, νύττων δὲ αὐτὸν ἐν τῷ δεξιῷ μέρει μετὰ τῆς λόγχης ἀμέσως ὑπὸ τὸ ὄνομα Ἰησοῦς ἐπιλέγει

ΕΙΣ ΤΩΝ ΣΤΡΑΤΙΩΤΩΝ ΛΟΓΧΗ ΤΗΝ ΠΛΕΥΡΑΝ ΑΥΤΟΥ ΕΝΥΞΕ ΚΑΙ ΕΥΘΕΩΣ ΕΞΗΛΘΕΝ ΑΙΜΑ ΚΑΙ ΥΔΩΡ ΚΑΙ Ὁ ΕΩΡΑΚΩΣ ΜΕΜΑΡΤΥΡΗΚΕ ΚΑΙ ΑΛΗΘΙΝΗ ΕΣΤΙΝ Η ΜΑΡΤΥΡΙΑ ΑΥΤΟΥ

ὁ δὲ διάκονος ἐγχέει τῷ ἁγίῳ ποτηρίῳ ἐκ τοῦ νάματος ὁμοῦ καὶ τοῦ ὕδατος εἰπὼν πρότερον πρὸς τὸν ἱερέα

Εὐλόγησον *δέσποτα τὴν ἁγίαν ἕνωσιν*

ὃς καὶ εὐλογεῖ αὐτὰ λέγων

Εὐλογημένη *ἡ ἕνωσις τῶν ἁγίων σου πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*

Καὶ λαβὼν ὁ αὐτὸς ἐν ταῖς χερσὶ τὴν πρώτην σφραγῖδα λέγει

Εἰς *τιμὴν καὶ μνήμην τῆς ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας ἧς ταῖς πρεσβείαις πρόσδεξαι Κύριε τὴν θυσίαν ταύτην εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον*

καὶ αἴρων μερίδα τίθησιν αὐτὴν ἐν τῷ δεξιῷ μέρει τοῦ ἁγίου ἄρτου πλησίον τῆς μέσης αὐτοῦ λέγων

ΠΑΡΕΣΤΗ Η ΒΑΣΙΛΙΣΣΑ ΕΚ ΔΕΞΙΩΝ ΣΟΥ ΕΝ ΙΜΑΤΙΣΜΩ ΔΙΑΧΡΥΣΩ ΠΕΡΙΒΕΒΛΗΜΕΝΗ ΠΕΠΟΙΚΙΛΜΕΝΗ.

Εἶτα λαβὼν δευτέραν σφραγῖδα καὶ αἴρων μερίδα μίαν ἐξ αὐτῆς τίθησιν αὐτὴν ἐν τῷ ἀριστερῷ μέρει τοῦ ἁγίου ἄρτου πλησίον αὐτοῦ ἀπέναντι τῆς μερίδος τῆς θεοτόκου καὶ ποιῶν ἀρχὴν τῆς πρώτης τάξεως λέγει

Εἰς *τιμὴν καὶ μνήμην τῶν παμμεγίστων ταξιαρχῶν Μιχαὴλ καὶ Γαβριὴλ καὶ πασῶν τῶν ἐπουρανίων δυνάμεων ἀσωμάτων*

εἶτα αἴρων δευτέραν μερίδα λέγει

Τοῦ τιμίου καὶ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ Ἰωάννου, τῶν ἁγίων ἐνδόξων προφητῶν Μωσέως καὶ Ἀαρών, Ἠλιοῦ, Ἐλισσαίου, Δαυὶδ καὶ Ἰεσσαί, τῶν ἁγίων τριῶν παίδων καὶ Δανιὴλ τοῦ προφήτου καὶ πάντων τῶν ἁγίων προφητῶν

καὶ τίθησιν αὐτὴν ὑποκάτω τῆς πρώτης εὐτάκτως

εἶτ' αὖθις λέγει

Τῶν ἁγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων Πέτρου καὶ Παύλου, τῶν δώδεκα καὶ ἑβδομήκοντα καὶ πάντων τῶν ἁγίων ἀποστόλων

καὶ οὕτω τίθησι τὴν τρίτην μερίδα ὑποκάτω τῆς δευτέρας τελειῶν τὴν πρώτην τάξιν

εἶτα λέγει

Τῶν ἐν ἁγίοις πατέρων ἡμῶν μεγάλων ἱεραρχῶν καὶ οἰκουμενικῶν διδασκάλων Βασιλείου τοῦ μεγάλου, Γρηγορίου τοῦ θεολόγου καὶ Ἰωάννου τοῦ χρυσοστόμου, Ἀθανασίου καὶ Κυρίλλου, Νικολάου τοῦ ἐν Μύροις καὶ πάντων τῶν ἁγίων ἱεραρχῶν

καὶ αἴρων τετάρτην μερίδα τίθησιν αὐτὴν πλησίον τῆς πρώτης μερίδος ποιῶν δευτέραν ἀρχήν

εἶτα πάλιν λέγει

Τοῦ ἁγίου πρωτομάρτυρος καὶ ἀρχιδιακόνου Στεφάνου, τῶν ἁγίων μεγάλων μαρτύρων Δημητρίου Γεωργίου Θεοδώρου καὶ πάντων καὶ πασῶν τῶν ἁγίων μαρτύρων

καὶ αἴρων πέμπτην μερίδα τίθησιν αὐτὴν ὑποκάτω τῆς πρώτης τῆς οὔσης ἀρχῆς τῆς δευτέρας τάξεως

ἔπειτα λέγει

Τῶν ὁσίων καὶ θεοφόρων πατέρων ἡμῶν Ἀντωνίου Εὐθυμίου Σάββα Ὀνουφρίου Ἀθανασίου τοῦ ἐν τῷ Ἄθῳ καὶ πάντων καὶ πασῶν τῶν ὁσίων

καὶ οὕτως αἴρων ἕκτην μερίδα τίθησιν αὐτὴν ὑποκάτω τῆς δευτέρας μερίδος εἰς ἀναπλήρωσιν τῆς δευτέρας τάξεως

μετὰ δὲ ταῦτα λέγει

Τῶν ἁγίων καὶ θαυματουργῶν ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ, Κύρου καὶ Ἰωάννου, Παντελεήμονος καὶ Ἑρμολάου καὶ πάντων τῶν ἁγίων ἀναργύρων

καὶ αἴρων ἑβδόμην μερίδα τίθησιν αὐτὴν ἄνω ποιῶν τρίτην ἀρχὴν κατὰ τάξιν

εἶτ' αὖθις λέγει

Τῶν ἁγίων καὶ δικαίων θεοπατόρων Ἰωακεὶμ καὶ Ἄννης, τοῦ ἁγίου τῆς ἡμέρας καὶ πάντων τῶν ἁγίων ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός

καὶ τίθησιν ὀγδόην μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως

ἔτι δὲ πρὸς τούτοις λέγει

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ χρυσοστόμου

εἴπερ λέγεται ἡ λειτουργία αὐτοῦ· εἰ δὲ λέγεται τοῦ μεγάλου Βασιλείου, τούτου μνημονεύει· καὶ οὕτως αἴρων καὶ τὴν ἐννάτην μερίδα τίθησιν αὐτὴν ἐν τῷ τέλει τῆς τρίτης τάξεως εἰς ἀναπλήρωσιν.

Εἶτα λαβὼν τρίτην σφραγῖδα λέγει

Μνήσθητι δέσποτα φιλάνθρωπε πάσης ἐπισκοπῆς ὀρθοδόξων, τοῦ ἐπισκόπου ἢ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος, τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος, τοῦ δεῖνος καθηγουμένου, τῶν ἀδελφῶν καὶ συλλειτουργῶν ἡμῶν πρεσβυτέρων διακόνων καὶ πάντων τῶν ἀδελφῶν ἡμῶν οὓς προσεκαλέσω εἰς τὴν σὴν κοινωνίαν διὰ τῆς σῆς εὐσπλαγχνίας πανάγαθε δέσποτα

καὶ αἴρων μερίδα τίθησιν αὐτὴν ὑποκάτω τοῦ ἁγίου ἄρτου

εἶτα μνημονεύει καὶ ὧν ἔχει ζώντων κατ' ὄνομα καὶ οὕτως αἴρων τὰς μερίδας τίθησιν αὐτὰς ὑποκάτω.

Ἔπειτα λαβὼν ἑτέραν σφραγῖδα λέγει

Ὑπὲρ μνήμης καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν μακαρίων κτιτόρων τῆς ἁγίας μονῆς ταύτης ἢ τοῦ ἁγίου οἴκου τούτου

εἶτα μνημονεύει τοῦ χειροτονήσαντος αὐτὸν ἀρχιερέως καὶ ἑτέρων ὧν θέλει κεκοιμημένων κατ' ὄνομα καὶ τελευταῖον ἐπιλέγει οὕτω

Καὶ πάντων τῶν ἐν ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου τῶν τῇ σῇ κοινωνίᾳ κεκοιμημένων ὀρθοδόξων πατέρων καὶ ἀδελφῶν ἡμῶν φιλάνθρωπε Κύριε

καὶ αἴρει μερίδα.

Μνημονεύει δὲ καὶ ὁ διάκονος ὧν βούλεται ζώντων καὶ τεθνεώτων αἴροντος τοῦ ἱερέως μερίδας ὑπὲρ αὐτῶν καὶ τελευταῖον λέγει ὁ ἱερεύς

Μνήσθητι Κύριε καὶ τῆς ἐμῆς ἀναξιότητος καὶ συγχώρησόν μοι πᾶν πλημμέλημα ἑκούσιόν τε καὶ ἀκούσιον.

Καὶ λαβὼν τὴν Μοῦσαν συστέλλει τὰς ἐν τῷ δίσκῳ μερίδας ὑποκάτω τοῦ ἁγίου ἄρτου ὥστε εἶναι ἐν ἀσφαλείᾳ καὶ μὴ ἐκπεσεῖν τι.

Εἶτα ὁ διάκονος λαβὼν τὸ Θυμιατήριον καὶ θυμίαμα βαλὼν ἐν αὐτῷ λέγει πρὸς τὸν ἱερέα

Εὐλόγησον δέσποτα τὸ θυμίαμα

καὶ εὐθὺς ὁ αὐτός

Τοῦ Κυρίου δεηθῶμεν.

καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ θυμιάματος

Θυμίαμά σοι προσφέρομεν Χριστὲ ὁ θεὸς ἡμῶν εἰς ὀσμὴν εὐωδίας πνευματικῆς ὁ προσδεξάμενος εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου πνεύματος

ὁ διάκονος

Τοῦ Κυρίου δεηθῶμεν

καὶ ὁ ἱερεὺς θυμιάσας τὸν Ἀστερίσκον τίθησιν ἐπάνω τοῦ ἁγίου ἄρτου λέγων

Καὶ ἐλθὼν ὁ ἀστὴρ ἔστη ἐπάνω οὗ ἦν τὸ παιδίον

ὁ διάκονος

Τοῦ Κυρίου δεηθῶμεν

ὁ ἱερεὺς θυμιῶν τὸ Πρῶτον Κάλυμμα σκεπάζει τὸν ἅγιον ἄρτον σὺν τῷ δίσκῳ λέγων

Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο, ἐνεδύσατο ὁ Κύριος δύναμιν καὶ περιεζώσατο· καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην ἥτις οὐ σαλευθήσεται. τῷ οἴκῳ σου πρέπει ἁγίασμα Κύριε εἰς μακρότητα ἡμερῶν *πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν*

ὁ διάκονος

Τοῦ Κυρίου δεηθῶμεν. Κάλυψον δέσποτα

καὶ ὁ ἱερεὺς θυμιῶν τὸ Δεύτερον Κάλυμμα σκεπάζει τὸ ἅγιον ποτήριον λέγων

Ἐκάλυψεν οὐρανοὺς ἡ ἀρετή *σου Χριστὲ* καὶ *τῆς* αἰνέσεώς *σου* πλήρης ἡ γῆ *πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν*

ὁ διάκονος

Τοῦ Κυρίου δεηθῶμεν. Σκέπασον δέσποτα

ὁ ἱερεὺς θυμιῶν τὸ τρίτον κάλυμμα ἤτοι τὸν Ἀέρα καὶ σκεπάζων ἀμφότερα λέγει

Σκέπασον *ἡμᾶς* ἐν *τῇ* σκέπῃ τῶν πτερύγων σου, *ἀποδίωξον ἀφ' ἡμῶν πάντα* ἐχθρὸν καὶ πολέμιον, *εἰρήνευσον ἡμῶν τὴν ζωήν· Κύριε ἐλέησον ἡμᾶς καὶ τὸν κόσμον σου καὶ σῶσον τὰς ψυχὰς ἡμῶν ὡς ἀγαθὸς καὶ φιλάνθρωπος.*

Εἶτα λαβὼν ὁ ἱερεὺς τὸν θυμιατὸν θυμιᾷ τὴν Πρόθεσιν λέγων ἐκ τρίτου τό

Εὐλογητὸς ὁ θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας, δόξα σοι

ὁ δὲ διάκονος ἐν ἑκάστῃ λέγει

πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

καὶ προσκυνοῦσιν εὐλαβῶς ἀμφότεροι ἐκ τρίτου

ἔπειτα λαβὼν ὁ διάκονος τὸν θυμιατὸν λέγει ἐπὶ τῇ προθέσει τῶν τιμίων δώρων

Τοῦ Κυρίου δεηθῶμεν

καὶ ὁ ἱερεὺς τὴν εὐχὴν τῆς προθέσεως

Ὁ Θεὸς ὁ θεὸς ἡμῶν ὁ *τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ παντὸς κόσμου τὸν κύριον ἡμῶν καὶ θεὸν Ἰησοῦν Χριστὸν* ἐξαποστείλας σωτῆρα καὶ λυτρωτὴν *καὶ εὐεργέτην* εὐλογοῦντα *καὶ ἁγιάζοντα ἡμᾶς· αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον· μνημόνευσον ὡς ἀγαθὸς καὶ φιλάνθρωπος τῶν προσενεγκάντων καὶ δι' οὓς*

προσήγαγον καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ ἱερουργίᾳ τῶν θείων σου μυστηρίων· ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Καὶ μετὰ τοῦτο ποιεῖ ἀπόλυσιν ἐκεῖσε λέγων οὕτω

Δόξα σοι Χριστὲ ὁ Θεὸς ἡ ἐλπὶς ἡμῶν, δόξα σοι

ὁ διάκονος

Δόξα. Καὶ νῦν. Κύριε ἐλέησον τρίς

Δέσποτα εὐλόγησον

καὶ ποιεῖ τὴν ἀπόλυσιν ὁ ἱερεὺς οὕτω λέγων

{Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμενος διὰ τὴν ἡμῶν σωτηρίαν} Χριστὸς ὁ ἀληθινὸς θεὸς ἡμῶν ταῖς πρεσβείαις τῆς παναχράντου αὐτοῦ μητρός, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν [a]Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ χρυσοστόμου[a] καὶ πάντων τῶν ἁγίων ἐλεήσαι καὶ σώσαι ἡμᾶς ὡς ἀγαθὸς καὶ φιλάνθρωπος

ὁ διάκονος

Ἀμήν.

(THE CENSING)

Μετὰ δὲ τὴν ἀπόλυσιν θυμιᾷ ὁ διάκονος τὴν ἁγίαν πρόθεσιν· εἶτα ἀπέρχεται καὶ θυμιᾷ τὴν ἁγίαν τράπεζαν κύκλῳ σταυροειδῶς λέγων καθ' ἑαυτόν

Ἐν τάφῳ σωματικῶς, ἐν ᾅδου δὲ μετὰ ψυχῆς ὡς Θεός, ἐν παραδείσῳ δὲ μετὰ λῃστοῦ καὶ ἐν θρόνῳ ὑπῆρχες Χριστὲ μετὰ Πατρὸς καὶ Πνεύματος πάντα πληρῶν ὁ ἀπερίγραπτος

καὶ τὸν πεντηκοστόν

Ἐλέησόν με ὁ Θεός

ἐν ᾧ θυμιάσας τό τε ἱερατεῖον καὶ τὸν ναὸν ὅλον εἰσέρχεται αὖθις εἰς τὸ ἅγιον βῆμα καὶ θυμιάσας τὴν ἁγίαν τράπεζαν αὖθις καὶ τὸν ἱερέα τὸν μὲν θυμιατὸν ἀποτίθησιν ἐν τῷ ἰδίῳ τόπῳ.

Αὐτὸς δὲ προσέρχεται τῷ ἱερεῖ καὶ στάντες ὁμοῦ πρὸ τῆς ἁγίας τραπέζης προσκυνοῦσιν ἐκ τρίτου καθ' ἑαυτοὺς εὐχόμενοι καὶ λέγοντες

Βασιλεῦ οὐράνιε

Δόξα ἐν ὑψίστοις Θεῷ **τρίς**

Κύριε τὰ χείλη μου ἀνοίξεις **δίς**

[a] **εἰ δὲ τελεῖται ἡ λειτουργία τοῦ μεγάλου Βασιλείου λέγει**

Βασιλείου Καισαρείας Καππαδοκίας τοῦ μεγάλου

εἶτα ἀσπάζονται ὁ μὲν ἱερεὺς τὸ ἅγιον εὐαγγέλιον, ὁ δὲ διάκονος τὴν ἁγίαν τράπεζαν· καὶ μετὰ τοῦτο ὑποκλίνας ὁ διάκονος τὴν ἑαυτοῦ κεφαλὴν τῷ ἱερεῖ κρατῶν καὶ τὸ ὡράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρὸς λέγει

Καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ. *δέσποτα ἅγιε εὐλόγησον*

καὶ ὁ ἱερεὺς σφραγίζων αὐτὸν λέγει

Εὐλογητὸς ὁ Θεὸς ἡμῶν *πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν*

εἶτα ὁ διάκονος

Εὔξαι ὑπὲρ ἐμοῦ *δέσποτα ἅγιε*

ὁ δὲ ἱερεύς

Κατευθύναι Κύριος τὰ διαβήματά σου εἰς πᾶν ἔργον ἀγαθόν

καὶ πάλιν ὁ διάκονος

Μνήσθητί μου δέσποτα ἅγιε

ὁ δὲ ἱερεύς

Μνησθείη σου Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ *πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.*

⟨ENARXIS⟩

Καὶ ὁ διάκονος εἰπὼν τὸ *Ἀμὴν* **καὶ προσκυνήσας ἐξέρχεται καὶ στὰς ἐν τῷ συνήθει τόπῳ κατέναντι τῶν ἁγίων θυρῶν προσκυνεῖ μετ' εὐλαβείας τρίτον λέγων καθ' ἑαυτὸν τό**

Κύριε τὰ χείλη μου ἀνοίξεις

καὶ μετὰ τοῦτο λέγει ὁ διάκονος

Εὐλόγησον δέσποτα

ὁ ἱερεὺς ἐκφώνως

Εὐλογημένη ἡ βασιλεία *τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ὁ χορός

Ἀμήν

Ὁ διάκονος

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

ὁ χορός

Κύριε ἐλέησον

Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν καὶ τῆς τῶν πάντων ἑνώσεως τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τοῦ ἁγίου οἴκου τούτου καὶ τῶν μετὰ πίστεως εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος, τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῆς ἁγίας μονῆς ἢ πόλεως ταύτης, πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρηνικῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ πλεόντων ὁδοιπορούντων νοσούντων καμνόντων αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κινδύνου καὶ ἀνάγκης τοῦ Κυρίου δεηθῶμεν

Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι

Τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας μετὰ πάντων τῶν ἁγίων μνημονεύσαντες ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

ὁ χορός

Σοὶ Κύριε

ὁ ἱερεὺς ἐκφώνως

Ὅτι πρέπει σοι πᾶσα δόξα τιμὴ καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ χορός

Ἀμήν.

καὶ ψάλλεται τὸ πρῶτον ἀντίφωνον παρὰ τῶν ψαλτῶν· καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ ἀντιφώνου· ὁ δὲ διάκονος προσκυνήσας μεθίσταται ἐκ τοῦ τόπου αὐτοῦ καὶ ἀπελθὼν ἵσταται ἐνώπιον τῆς εἰκόνος τῆς θεοτόκου βλέπων πρὸς τὴν εἰκόνα τοῦ Χριστοῦ κρατῶν καὶ τὸ ὡράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρός

Ἀντίφωνον α'· ἦχος β'

{Ἐν ἐξόδῳ Ἰσραὴλ ἐξ Αἰγύπτου
οἴκου Ἰακὼβ ἐκ λαοῦ βαρβάρου}
Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς

{Ἐγενήθη Ἰουδαία ἁγίασμα αὐτοῦ
Ἰσραὴλ ἐξουσία αὐτοῦ}
Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς

{Ἡ θάλασσα εἶδε καὶ ἔφυγεν
ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω}
Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς

{Τί σοι ἐστὶ θάλασσα ὅτι ἔφυγες
καὶ σὺ Ἰορδάνη ὅτι ἐστράφης εἰς τὰ ὀπίσω;}
Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι
Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς

εὐχὴ ἀντιφώνου α' μυστικῶς

Κύριε ὁ θεὸς ἡμῶν οὗ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος, οὗ τὸ ἔλεος ἀμέτρητον καὶ ἡ φιλανθρωπία ἄφατος· αὐτὸς δέσποτα κατὰ τὴν εὐσπλαγχνίαν σου ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἅγιον οἶκον τοῦτον καὶ ποίησον μεθ' ἡμῶν καὶ τῶν συνευχομένων ἡμῖν πλούσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου.

Μετὰ δὲ τὴν συμπλήρωσιν τοῦ ἀντιφώνου ἐλθὼν ὁ διάκονος καὶ στὰς ἐν τῷ συνήθει τόπῳ καὶ προσκυνήσας λέγει

Ἔτι καὶ ἔτι *ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν*

ὁ χορός

Κύριε ἐλέησον

Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι

Τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας μετὰ πάντων τῶν ἁγίων μνημονεύσαντες ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν 5
τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

ὁ χορός

Σοὶ Κύριε

ὁ ἱερεὺς ἐκφώνως

Ὅτι σὸν τὸ κράτος καὶ COῦ ἐCTIN ἡ BACIΛEÍA KAÌ Ἡ ΔΎNAMIC KAÌ 10
ἡ δόξα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ EÌC TOỲC AἸÔNAC *τῶν αἰώνων*

καὶ ψάλλεται ὁμοίως παρὰ τῶν ψαλτῶν τὸ β′ ἀντίφωνον, ὁ δὲ διάκονος ὁμοίως ποιεῖ ὡς καὶ ἐν τῇ προτέρᾳ εὐχῇ

Ἀντίφωνον β′· ἦχος β′ 15

{Ἠγάπησα ὅτι εἰσακούσεται Κύριος
τῆς φωνῆς τῆς δεήσεώς μου}
Σῶσον ἡμᾶς υἱὲ Θεοῦ {ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθεὶς} ψάλλοντάς σοι ἀλληλούϊα

{Ὅτι ἔκλινε τὸ οὖς αὐτοῦ ἐμοί 20
καὶ ἐν ταῖς ἡμέραις μου ἐπικαλέσομαι}
Σῶσον ἡμᾶς υἱὲ Θεοῦ κτλ

{Περιέσχον με ὠδῖνες θανάτου
κίνδυνοι ᾅδου εὗροσάν με}
Σῶσον ἡμᾶς υἱὲ Θεοῦ κτλ 25

{Ἐλεήμων ὁ Κύριος καὶ δίκαιος
καὶ ὁ θεὸς ἡμῶν ἐλεεῖ}
Σῶσον ἡμᾶς υἱὲ Θεοῦ κτλ

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι
Σῶσον ἡμᾶς υἱὲ Θεοῦ κτλ 30

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

ἦχος πλ. β′

Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ

ἀθάνατος ὑπάρχων
καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν
σαρκωθῆναι
ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας
ἀτρέπτως ἐνανθρωπήσας
σταυρωθείς τε Χριστὲ ὁ Θεὸς θανάτῳ θάνατον πατήσας
εἷς ὢν τῆς ἁγίας τριάδος
συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι
σῶσον ἡμᾶς

εὐχὴ ἀντιφώνου β' μυστικῶς

Κύριε ὁ θεὸς ἡμῶν σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου· *τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον, ἁγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει καὶ* μὴ ἐγκαταλίπῃς *ἡμᾶς* τοὺς ἐλπίζοντας ἐπὶ σέ.

Ὁ διάκονος

Ἔτι καὶ ἔτι *ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν*

ὁ χορός

Κύριε ἐλέησον

Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεός κτλ

Τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου κτλ

ὁ χορός

Σοὶ Κύριε

ἐκφώνησις

Ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

Ἀντίφωνον γ'· ἦχος α'

Ἐξομολογεῖσθε τῷ Κυρίῳ ὅτι ἀγαθός
ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε ἡ τῆς τριάδος ἐφανερώθη προσκύνησις· τοῦ γὰρ γεννήτορος ἡ φωνὴ προσεμαρ-

τύρει σοι ἀγαπητόν σε γιὸν ὀνομάζουσα καὶ τὸ Πνεῦμα ἐν εἴδει περιστερᾶς ἐβεβαίου τοῦ λόγου τὸ ἀσφαλές. ὁ ἐπιφανεὶς Χριστὲ ὁ Θεὸς καὶ τὸν κόσμον φωτίσας δόξα σοι

Εἰπάτω δὴ οἶκος Ἰσραὴλ ὅτι ἀγαθός
ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
Ἐν Ἰορδάνῃ βαπτιζομένου σου κτλ

Εἰπάτω δὴ οἶκος Ἀαρὼν ὅτι ἀγαθός
ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
Ἐν Ἰορδάνῃ βαπτιζομένου σου κτλ

Εἰπάτωσαν δὴ πάντες οἱ φοβούμενοι τὸν Κύριον ὅτι ἀγαθός
ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ
Ἐν Ἰορδάνῃ βαπτιζομένου σου κτλ}

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι
{*Ἐν Ἰορδάνῃ βαπτιζομένου σου κτλ*}

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
{*Ἐν Ἰορδάνῃ βαπτιζομένου σου κτλ*}

εὐχὴ ἀντιφώνου γ' μυστικῶς

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δυσὶ *καὶ* τρισὶ συμφωνοῦσιν *ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.*

⟨MASS OF THE CATECHUMENS⟩

⟨THE LITTLE ENTRANCE⟩

Ψαλλομένου δὲ τοῦ τρίτου ἀντιφώνου παρὰ τῶν ψαλτῶν, ἢ τῶν μακαρισμῶν ἐὰν ᾖ κυριακή, ὅταν ἔλθωσιν εἰς τὸ *Δόξα* ὁ ἱερεὺς καὶ ὁ διάκονος στάντες ἔμπροσθεν τῆς ἁγίας τραπέζης ποιοῦσι προσκυνήματα τρία· εἶτα λαβὼν ὁ ἱερεὺς τὸ ἅγιον εὐαγγέλιον δίδωσι τῷ διακόνῳ καὶ οὕτως ἐξελθόντες διὰ τοῦ βορείου μέρους προπορευομένων αὐτῶν λαμπάδων ποιοῦσι τὴν Μικρὰν Εἴσοδον.

Καὶ στάντες ἐν τῷ συνήθει τόπῳ κλίνουσιν ἀμφότεροι τὰς κεφαλὰς καὶ τοῦ διακόνου εἰπόντος ἡρέμα

Τοῦ Κυρίου δεηθῶμεν

λέγει ὁ ἱερεὺς τὴν εὐχὴν τῆς εἰσόδου μυστικῶς

εὐχὴ τῆς εἰσόδου τοῦ εὐαγγελίου μυστικῶς

Δέσποτα Κύριε ὁ θεὸς ἡμῶν ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατιὰς ἀγγέλων καὶ ἀρχαγγέλων εἰς λειτουργίαν τῆς σῆς δόξης· ποίησον σὺν τῇ εἰσόδῳ ἡμῶν εἴσοδον ἁγίων ἀγγέλων γενέσθαι συλλειτουργούντων ἡμῖν καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα· ὅτι πρέπει σοι *πᾶσα* δόξα τιμὴ *καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας τῶν αἰώνων

τῆς εὐχῆς δὲ τελεσθείσης λέγει ὁ διάκονος πρὸς τὸν ἱερέα δεικνύων πρὸς ἀνατολὰς τῇ δεξιᾷ κρατῶν ἅμα καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις

Εὐλόγησον δέσποτα τὴν ἁγίαν εἴσοδον

καὶ ὁ ἱερεὺς εὐλογῶν λέγει

Εὐλογημένη ἡ εἴσοδος τῶν ἁγίων σου *πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

εἶθ' οὕτως ἀπέρχεται πρὸς τὸν ἡγούμενον ὁ διάκονος καὶ ἀσπάζεται τὸ εὐαγγέλιον εἰ πάρεστιν· εἰ δὲ μή, ἀσπάζεται τοῦτο ὁ ἱερεύς.

Πληρωθέντος δὲ τοῦ τελευταίου τροπαρίου ἔρχεται ὁ διάκονος εἰς τὸ μέσον καὶ στὰς ἔμπροσθεν τοῦ ἱερέως ἀνυψοῖ μικρὸν τὰς χεῖρας καὶ δεικνύων τὸ ἅγιον εὐαγγέλιον λέγει μεγαλοφώνως

Σοφία· ὀρθοί

εἶτα προσκυνήσας αὐτός τε καὶ ὁ ἱερεὺς κατόπισθεν αὐτοῦ εἰσέρχονται εἰς τὸ ἅγιον βῆμα καὶ ὁ μὲν διάκονος ἀποτίθησι τὸ ἅγιον εὐαγγέλιον ἐν τῇ ἁγίᾳ τραπέζῃ

οἱ δὲ ψάλται λέγουσι τὰ συνήθη τροπάρια

Εἰσοδικόν

{Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου
Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν

Σῶσον ἡμᾶς υἱὲ Θεοῦ ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθεὶς ψάλλοντάς σοι ἀλληλούϊα}

Ἀπολυτίκιον· ἦχος α'

{*Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε ἡ τῆς τριάδος κτλ*}

ἀπὸ γ' ὠδῆς ἡ Ὑπακοή· ἦχος β'

{*Ὅτε τῇ ἐπιφανείᾳ σου ἐφώτισας τὰ σύμπαντα, τότε ἡ ἁλμυρὰ τῆς ἁμαρτίας θάλασσα ἔφυγε καὶ Ἰορδάνης κάτω ῥέων ἐστράφη, πρὸς οὐρανὸν ἀνυψῶν ἡμᾶς· ἀλλὰ τῷ ὕψει τῶν θείων ἐντολῶν σου συντήρησον Χριστὲ ὁ Θεὸς πρεσβείαις τῆς θεοτόκου καὶ σῶσον ἡμᾶς*}

ἀφ' ἕκτης Κοντάκιον· ἦχος δ' αὐτόμελον

{*Ἐπεφάνης σήμερον τῇ οἰκουμένῃ καὶ τὸ φῶς σου Κύριε ἐσημειώθη ἐφ' ἡμᾶς ἐν ἐπιγνώσει ὑμνοῦντάς σε Ἦλθες ἐφάνης τὸ φῶς τὸ ἀπρόσιτον*}

καὶ ὅταν εἴπωσι τὸ ὕστερον λέγει ὁ διάκονος·

Τοῦ Κυρίου δεηθῶμεν

ὁ ἱερεὺς ἐκφώνως

Ὅτι ἅγιος εἶ ὁ θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεί

ὁ διάκονος

καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ χορός

Ἀμήν.

Ἀντὶ τοῦ Τρισαγίου

ὁ πρῶτος χορός

{Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε ἀλληλούϊα}

ὁ δεύτερος χορός

{Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε ἀλληλούϊα}

ὁ πρῶτος χορός

{Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε ἀλληλούϊα}

ὁ δεύτερος χορός

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι

Ψαλλομένου δὲ τοῦ Τρισαγίου λέγει ὁ ἱερεὺς τὴν εὐχὴν ταύτην μυστικῶς

εὐχὴ τοῦ τρισαγίου ὕμνου

Ὁ Θεὸς ὁ ἅγιος ὁ ἐν ἁγίοις ἀναπαόμενος ὁ τρισαγίῳ φωνῇ ὑπὸ τῶν σεραφὶμ ἀνυμνούμενος καὶ ὑπὸ τῶν χερουβὶμ δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος, ὁ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα, ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν καὶ παντί σου χαρίσματι κατακοσμήσας, ὁ διδοὺς αἰτοῦντι σοφίαν καὶ σύνεσιν καὶ μὴ παρορῶν ἁμαρτάνοντα ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ μετάνοιαν, ὁ καταξιώσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου καὶ ἐν τῇ ὥρᾳ ταύτῃ στῆναι κατενώπιον τῆς δόξης τοῦ ἁγίου σου θυσιαστηρίου καὶ τὴν ὀφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν·

ὁ πρῶτος χορός

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

Χριστὸν ἐνεδύσασθε
ἀλληλούϊα}

ὁ διάκονος

Δύναμις

ὁ πρῶτος χορὸς γεγωνοτέρᾳ φωνῇ

{Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε
Χριστὸν ἐνεδύσασθε
ἀλληλούϊα}.

αὐτὸς δέσποτα πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου· *συγχώρησον ἡμῖν πᾶν πλημμέλημα ἑκούσιόν τε καὶ ἀκούσιον, ἁγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα* καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν *σοι* πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· *πρεσβείαις τῆς ἁγίας θεοτόκου καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων· ὅτι ἅγιος εἶ ὁ θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ταύτης δὲ τελεσθείσης λέγουσι καὶ αὐτοὶ ὅ τε ἱερεὺς καὶ ὁ διάκονος τὸ τρισάγιον ποιοῦντες ὁμοῦ καὶ προσκυνήματα τρία ἔμπροσθεν τῆς ἁγίας τραπέζης.

Εἶτα λέγει ὁ διάκονος πρὸς τὸν ἱερέα

Κέλευσον δέσποτα

καὶ ἀπέρχονται ἐν τῇ καθέδρᾳ καὶ ὁ ἱερεὺς λέγει ἀπερχόμενος

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου

ὁ δὲ διάκονος

Εὐλόγησον δέσποτα τὴν ἄνω καθέδραν

καὶ ὁ ἱερεύς

Εὐλογημένος εἶ ὁ ἐπὶ θρόνου δόξης τῆς βασιλείας σου ὁ καθήμενος ἐπὶ τῶν χερουβὶμ *πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.*

(THE LECTIONS)

Καὶ μετὰ τὴν συμπλήρωσιν τοῦ τρισαγίου ὁ διάκονος ἐλθὼν ἔμπροσθεν τῶν ἁγίων θυρῶν λέγει

Πρόσχωμεν.

καὶ ὁ ἀναγνώστης Ψαλμὸς τῷ Δαυΐδ

καὶ ὁ διάκονος αὖθις

Σοφία

καὶ ὁ ἀναγνώστης

τὸ Προκείμενον τοῦ Ἀποστόλου· ἦχος δ'

{Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου
Στ. Ἐξομολογεῖσθε τῷ Κυρίῳ ὅτι ἀγαθός}.

Καὶ αὖθις ὁ διάκονος

Πρόσχωμεν

ὁ ἀναγνώστης

{*Πρὸς Τίτον ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα*
Τέκνον Τίτε ἐπεφάνη ἡ χάρις τοῦ Θεοῦ . . . . κατ' ἐλπίδα ζωῆς
αἰωνίου *Tit. ii. 11–iii. 7*}

καὶ τοῦ ἀποστόλου πληρωθέντος λέγει ὁ ἱερεύς

Εἰρήνη σοι τῷ ἀναγινώσκοντι.

Καὶ ὁ ἀναγνώστης

Ἀλληλούϊα

Ψαλμὸς τῷ Δαυΐδ

ἦχος α'

{Ἐνέγκατε τῷ Κυρίῳ υἱοὶ Θεοῦ
ἐνέγκατε τῷ Κυρίῳ
υἱοὺς κριῶν

Στ. Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων
Ἐνέγκατε τῷ Κυρίῳ υἱοὶ Θεοῦ
ἐνέγκατε τῷ Κυρίῳ
υἱοὺς κριῶν}

ἀλληλούϊα

Τοῦ δὲ ἀλληλούϊα ψαλλομένου λαβὼν ὁ διάκονος τὸ θυμιατήριον καὶ τὸ θυμίαμα πρόσεισι τῷ ἱερεῖ καὶ λαβὼν εὐλογίαν παρ' αὐτοῦ θυμιᾷ τὴν ἁγίαν τράπεζαν γύρωθεν καὶ τὸ ἱερατεῖον ὅλον καὶ τὸν ἱερέα

καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην μυστικῶς

εὐχὴ πρὸ τοῦ εὐαγγελίου

Ἔλλαμψον ἐν ταῖς καρδίαις ἡμῶν φιλάνθρωπε δέσποτα τὸ τῆς σῆς θεογνωσίας ἀκήρατον φῶς καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν· ἔνθες ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν πάντα τὰ πρὸς εὐαρέστησιν τὴν σὴν καὶ φρονοῦντες καὶ πράττοντες· σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν Χριστὲ ὁ Θεὸς καὶ σοὶ τὴν δόξαν ἀναπέμπομεν σὺν τῷ ἀνάρχῳ σου πατρὶ καὶ τῷ παναγίῳ καὶ

ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ δὲ διάκονος τὸ θυμιατήριον ἀποθέμενος ἔρχεται πρὸς τὸν ἱερέα καὶ ὑποκλίνας αὐτῷ τὴν κεφαλὴν κρατῶν τὸ ὠράριον σὺν τῷ ἁγίῳ εὐαγγελίῳ τοῖς ἄκροις δακτύλοις, δηλονότι ἐν ἐκείνῳ τῷ τόπῳ τῆς ἁγίας τραπέζης, λέγει

Εὐλόγησον *δέσποτα τὸν εὐαγγελιστὴν τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ* {Ματθαίου}

ὁ δὲ ἱερεὺς σφραγίζων αὐτὸν λέγει

Ὁ Θεὸς *διὰ πρεσβειῶν τοῦ ἁγίου ἐνδόξου ἀποστόλου καὶ εὐαγγελιστοῦ* {Ματθαίου} *δῴη σοι ῥῆμα τῷ εὐαγγελιζομένῳ* δυνάμει *πολλῇ εἰς ἐκπλήρωσιν τοῦ εὐαγγελίου τοῦ ἀγαπητοῦ υἱοῦ αὐτοῦ* κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ

ὁ δὲ διάκονος εἰπὼν τὸ *Ἀμὴν* **καὶ προσκυνήσας μετ' εὐλαβείας τὸ ἅγιον εὐαγγέλιον αἴρει αὐτὸ καὶ ἐξελθὼν διὰ τῶν ἁγίων θυρῶν, προπορευομένων αὐτῷ λαμπάδων, ἔρχεται καὶ ἵσταται ἐν τῷ ἄμβωνι ἢ ἐν τῷ τεταγμένῳ τόπῳ**

ὁ δὲ ἱερεὺς ἱστάμενος ἔμπροσθεν τῆς ἁγίας τραπέζης καὶ βλέπων πρὸς δυσμὰς ἐκφωνεῖ

Σοφία· ὀρθοί

Ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου

Εἰρήνη πᾶσι

καὶ ὁ διάκονος

Ἐκ τοῦ κατὰ {Ματθαῖον} *ἁγίου εὐαγγελίου τὸ ἀνάγνωσμα*

ὁ ἱερεύς

Πρόσχωμεν

ὁ διάκονος

Τῷ καιρῷ ἐκείνῳ {παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας . . . ἐν ᾧ εὐδόκησα. *S. Matt. iii.* 13–17}

καὶ πληρωθέντος τοῦ εὐαγγελίου λέγει πρὸς τὸν διάκονον ὁ ἱερεύς

Εἰρήνη σοι τῷ εὐαγγελιζομένῳ

καὶ ὁ διάκονος ἐλθὼν ἕως τῶν ἁγίων θυρῶν ἀποδίδωσι τὸ ἅγιον εὐαγγέλιον τῷ ἱερεῖ.

⟨THE PRAYERS⟩

Καὶ ⟨ὁ διάκονος⟩ στὰς ἐν τῷ συνήθει τόπῳ ἄρχεται οὕτως

Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς διανοίας εἴπωμεν

ὁ χορός

Κύριε ἐλέησον

γ′

Κύριε παντοκράτορ ὁ θεὸς τῶν πατέρων ἡμῶν *δεόμεθά σου* ἐπάκουσον *καὶ ἐλέησον*

Εὐχὴ τῆς ἐκτενοῦς ἱκεσίας μυστικῶς

Κύριε ὁ θεὸς ἡμῶν τὴν ἐκτενῆ ταύτην ἱκεσίαν πρόσδεξαι παρὰ τῶν σῶν δούλων καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλῆθος τοῦ ἐλέους σου, *καὶ τοὺς οἰκτιρμούς σου κατάπεμψον ἐφ' ἡμᾶς καὶ ἐπὶ πάντα τὸν λαόν σου τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ πλούσιον ἔλεος*

Ἐλέησον *ἡμᾶς* ὁ Θεὸς κατὰ τὸ μέγα ἔλεός σου, *δεόμεθά σου ἐπάκουσον καὶ ἐλέησον*

Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν

Ἔτι δεόμεθα ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος

Ἔτι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν τῶν ἱερέων ἱερομονάχων ἱεροδιακόνων καὶ μοναχῶν καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος

Ἔτι δεόμεθα ὑπὲρ τῶν μακαρίων καὶ ἀειμνήστων κτιτόρων τῆς ἁγίας μονῆς ταύτης ἢ τοῦ ἁγίου οἴκου τούτου καὶ ὑπὲρ πάντων τῶν προαναπαυσαμένων πατέρων καὶ ἀδελφῶν ἡμῶν τῶν ἐνθάδε κειμένων καὶ ἀπανταχοῦ ὀρθοδόξων

Ἔτι δεόμεθα ὑπὲρ ἐλέους ζωῆς εἰρήνης ὑγείας σωτηρίας ἐπισκέψεως συγχωρήσεως καὶ ἀφέσεως ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ τῶν ἀδελφῶν τῆς ἁγίας μονῆς ταύτης ἢ τοῦ ἁγίου οἴκου τούτου

Ἔτι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ ναῷ τούτῳ κοπιώντων ψαλλόντων

καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ τοῦ ἀπεκδεχομένου τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος

ἐκφώνησις ὑπὸ τοῦ ἱερέως

ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ χορός

Ἀμήν.

⟨THE DISMISSALS⟩

Ὁ διάκονος

Εὔξασθε οἱ κατηχούμενοι τῷ Κυρίῳ

ὁ χορός

Κύριε ἐλέησον

Οἱ πιστοὶ ὑπὲρ τῶν κατηχουμένων δεηθῶμεν

Ἵνα ὁ Κύριος αὐτοὺς ἐλεήσῃ

Κατηχήσῃ αὐτοὺς τῷ λόγῳ τῆς ἀληθείας

Ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης

Ἑνώσῃ αὐτοὺς τῇ ἁγίᾳ αὐτοῦ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ

Σῶσον ἐλέησον ἀντιλαβοῦ καὶ διαφύλαξον αὐτοὺς ὁ Θεὸς τῇ σῇ χάριτι

Οἱ κατηχούμενοι τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε

ὁ χορός

Σοὶ Κύριε

Εὐχὴ ὑπὲρ κατηχουμένων μυστικῶς λεγομένη παρὰ τοῦ ἱερέως πρὸ τῆς ἁγίας ἀναφορᾶς

Κύριε ὁ θεὸς ἡμῶν ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων ἐξαποστείλας τὸν μονογενῆ σου υἱὸν καὶ θεὸν τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν· ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους τοὺς ὑποκεκλικότας σοι τὸν ἑαυτῶν αὐχένα καὶ καταξίωσον αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας· ἕνωσον αὐτοὺς τῇ ἁγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ καὶ συγκαταρίθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποίμνῃ

ἐκφώνως

ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ χορός

Ἀμήν

καὶ ἐξαπλοῖ τὸ Εἱλητὸν ὁ ἱερεύς

καὶ ὁ διάκονος

Ὅσοι κατηχούμενοι προέλθετε· οἱ κατηχούμενοι προέλθετε· ὅσοι κατηχούμενοι προέλθετε· μήτις τῶν κατηχουμένων.

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS OF THE FAITHFUL⟩

⟨Ὁ διάκονος⟩

Ὅσοι πιστοὶ ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

ὁ χορός

Κύριε ἐλέησον

Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι

ὁ χορός

Κύριε ἐλέησον

ὁ διάκονος

Σοφία

Εὐχὴ πιστῶν α' μετὰ τὸ ἀπωλθῆναι τὸ εἱλητόν, μυστικῶς

Εὐχαριστοῦμέν σοι Κύριε ὁ θεὸς τῶν δυνάμεων *τῷ καταξιώσαντι ἡμᾶς παραστῆναι καὶ νῦν τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσπεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων* καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· *πρόσδεξαι ὁ Θεὸς τὴν δέησιν ἡμῶν, ποίησον ἡμᾶς ἀξίους γενέσθαι τοῦ* προσφέρειν *σοι* δεήσεις *καὶ ἱκεσίας καὶ θυσίας ἀναιμάκτους ὑπὲρ παντὸς τοῦ λαοῦ σου καὶ* ἱκάνωσον ἡμᾶς *οὓς ἔθου εἰς τὴν διακονίαν σου ταύτην ἐν τῇ δυνάμει τοῦ* πνεύματός *σου τοῦ ἁγίου ἀκατα-* *γνώστως καὶ ἀπροσκόπως ἐν*

καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν ἐπικαλεῖσθαί σε ἐν παντὶ καιρῷ καὶ τόπῳ *ἵνα εἰσακούων ἡμῶν ἵλεως ἡμῖν εἴης ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος*

ἐκφώνησις ὑπὸ τοῦ ἱερέως

ὅτι πρέπει σοι *πᾶσα* δόξα τιμὴ *καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ χορός

Ἀμήν.

Ὁ διάκονος

Ἔτι καὶ ἔτι *ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν*

ὁ χορός

Κύριε ἐλέησον

Ἀντιλαβοῦ σῶσον ἐλέησον κτλ

ὁ χορός

Κύριε ἐλέησον

ὁ διάκονος

Σοφία

καὶ εἰσέρχεται εἰς τὸ ἱερόν

Εὐχὴ πιστῶν β′ μυστικῶς

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν καὶ σοῦ δεόμεθα ἀγαθὲ καὶ φιλάνθρωπε ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν *ἡμῶν* καθαρίσῃς *ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα* ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος *καὶ δῴης ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου σου θυσιαστηρίου· χάρισαι δὲ ὁ Θεὸς τοῖς συνευχομένοις ἡμῖν προκοπὴν βίου καὶ πίστεως καὶ* συνέσεως πνευματικῆς· *δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεύειν σοι ἀνενόχως, καὶ ἀκατακρίτως* μετέχειν τῶν ἁγίων *σου μυστηρίων, καὶ* τῆς *ἐπουρανίου σου* Βασιλείας ἀξιωθῆναι

ἐκφώνησις ὑπὸ τοῦ ἱερέως

ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι σοὶ δόξαν ἀναπέμπωμεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ χορός

Ἀμήν.

〈THE GREAT ENTRANCE〉

Ὁ Χερουβικὸς Ὕμνος

Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες καὶ τῇ ζωοποιῷ τριάδι τὸν τρισάγιον ὕμνον προσάδοντες πᾶσαν τὴν Βιωτικὴν *ἀποθώμεθα* Μέριμναν

Εὐχὴ ἣν λέγει ὁ ἱερεὺς μυστικῶς τοῦ χερουβικοῦ ᾄδομένου

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν σοι Βασιλεῖ τῆς Δόξης· τὸ γὰρ διακονεῖν σοι μέγα καὶ φοβερὸν καὶ αὐταῖς ταῖς ἐπουρανίαις δυνάμεσιν· ἀλλ' ὅμως διὰ τὴν ἄφατον καὶ ἀμέτρητόν σου φιλανθρωπίαν ἀτρέπτως καὶ ἀναλλοιώτως γέγονας ἄνθρωπος καὶ ἀρχιερεὺς ἡμῶν ἐχρημάτισας καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ἡμῖν ὡς Δεσπότης τῶν ἁπάντων· σὺ γὰρ μόνος Κύριε ὁ θεὸς ἡμῶν Δεσπόζεις τῶν ἐπουρανίων καὶ τῶν ἐπιγείων ὁ ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, ὁ τῶν σεραφὶμ κύριος καὶ Βασιλεὺς τοῦ Ἰσραήλ, ὁ μόνος ἅγιος καὶ ἐν ἁγίοις ἀναπαυόμενος. σὲ τοίνυν δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐήκοον ἐπίβλεψον ἐπ' ἐμὲ τὸν ἁμαρτωλὸν καὶ ἀχρεῖον Δοῦλόν σου καὶ καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς καὶ ἱκάνωσόν με τῇ Δυνάμει τοῦ ἁγίου σου πνεύματος ἐνδεδυμένον τὴν τῆς ἱερατείας χάριν παραστῆναι τῇ ἁγίᾳ σου ταύτῃ τραπέζῃ καὶ ἱερουργῆσαι τὸ ἅγιον καὶ ἄχραντόν σου σῶμα καὶ τὸ τίμιον αἷμα· σοὶ γὰρ προσέρχομαι κλίνας τὸν ἐμαυτοῦ αὐχένα καὶ δέομαί σου μὴ ἀποστέρῃς τὸ

πρόσωπόν σου ἀπ' ἐμοῦ μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων σου ἀλλ' ἀξίωσον προσενεχθῆναί σοι ὑπ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου τὰ δῶρα ταῦτα· σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ προσδεχόμενος καὶ διαδιδόμενος Χριστὲ ὁ θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν σὺν τῷ ἀνάρχῳ σου πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

πληρωθείσης δὲ τῆς εὐχῆς λέγουσι καὶ αὐτοὶ τὸν χερουβικὸν ὕμνον.

Εἶτα λαβὼν ὁ ἱερεὺς τὸν θυμιατὸν θυμιᾷ τὴν ἁγίαν τράπεζαν γύρωθεν καὶ τὸ ἱερατεῖον ὅλον ὕστερον δὲ καὶ τὰς δεσποτικὰς εἰκόνας καὶ τὸν λαὸν μικρὸν προελθὼν τῶν βημοθύρων· λέγει δὲ καθ' ἑαυτὸν καὶ τὸν πεντηκοστὸν καὶ τροπάρια κατανυκτικὰ ὅσα καὶ βούλεται. Καὶ ἀπέρχονται ἐν τῇ προθέσει ὅ τε ἱερεὺς καὶ ὁ διάκονος προπορευομένου τοῦ διακόνου, αὐτὸς δὲ θυμιάσας τὰ ἅγια καθ' ἑαυτὸν εὐχόμενος τό

Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ

λέγει πρὸς τὸν ἱερέα

Ἔπαρον δέσποτα

καὶ ὁ ἱερεὺς ἄρας τὸν ἀέρα ἐπιτίθησιν ἐπὶ τῶν ὤμων αὐτοῦ λέγων

Ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια καὶ εὐλογεῖτε τὸν Κύριον

εἶτα τὸν ἅγιον δίσκον λαβὼν ἐπιβάλλει τῇ τοῦ διακόνου κεφαλῇ μετὰ πάσης προσοχῆς καὶ εὐλαβείας, κρατοῦντος ἅμα τοῦ διακόνου καὶ τὸν θυμιατὸν ἐνὶ τῶν δακτύλων· αὐτὸς δὲ τὸ ἅγιον ποτήριον ἀνὰ χεῖρας λαβὼν ἐξέρχονται διὰ τοῦ βορείου μέρους προπορευομένων αὐτοῖς λαμπάδων καὶ περιέρχονται τὸν ναὸν εὐχόμενοι ἀμφότεροι ὑπὲρ πάντων καὶ λέγοντες

Πάντων ἡμῶν μνησθείη Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χερουβικὸς ὕμνος

Ὡς τὸν βασιλέα τῶν ὅλων
ὑποδεξόμενοι
ταῖς ἀγγελικαῖς
ἀοράτως δορυφορούμενον
τάξεσιν
ἀλληλούϊα ἀλληλούϊα
ἀλληλούϊα.

Εἰσελθὼν δὲ ὁ διάκονος ἔνδον τῶν ἁγίων θυρῶν ἵσταται ἐν τοῖς δεξιοῖς καὶ μέλλοντος τοῦ ἱερέως εἰσελθεῖν λέγει πρὸς αὐτὸν ὁ διάκονος

Μνησθείη Κύριος ὁ Θεὸς τῆς ἱερωσύνης σου ἐν τῇ βασιλείᾳ αὐτοῦ κτλ

καὶ ὁ ἱερεὺς πρὸς αὐτόν

Μνησθείη Κύριος ὁ Θεὸς τῆς ἱεροδιακονίας σου ἐν τῇ βασιλείᾳ αὐτοῦ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

καὶ ἀποτίθησι μὲν ὁ ἱερεὺς τὸ ἅγιον ποτήριον ἐν τῇ ἁγίᾳ τραπέζῃ λαβὼν δὲ καὶ τὸν ἅγιον δίσκον ἀπὸ τῆς τοῦ διακόνου κεφαλῆς ἀποτίθησι καὶ αὐτὸν τῇ ἁγίᾳ τραπέζῃ λέγων

Ὁ εὐσχήμων Ἰωσὴφ ἀπὸ τοῦ ξύλου καθελὼν τὸ ἄχραντόν σου σῶμα σινδόνι καθαρᾷ εἱλήσας καὶ ἀρώμασιν ἐν μνήματι καινῷ κηδεύσας ἀπέθετο

Ἐν τάφῳ σωματικῶς κτλ ⟨p. 361⟩

Ὡς ζωηφόρος, ὡς παραδείσου ὡραιότερος ὄντως καὶ παστάδος πάσης βασιλικῆς ἀναδέδεικται λαμπρότερος Χριστὲ ὁ τάφος σου ἡ πηγὴ τῆς ἡμῶν ἀναστάσεως

εἶτα τὰ μὲν καλύμματα ἄρας ἀπό τε τοῦ ἱεροῦ δίσκου καὶ τοῦ ἁγίου ποτηρίου τίθησιν ἐν ἑνὶ μέρει τῆς ἁγίας τραπέζης, τὸν δὲ ἀέρα ἀπὸ τῶν τοῦ διακόνου ὤμων λαβὼν καὶ θυμιάσας σκεπάζει δι' αὐτοῦ τὰ ἅγια λέγων

Ὁ εὐσχήμων Ἰωσὴφ ἀπὸ τοῦ κτλ

καὶ λαβὼν τὸν θυμιατὸν ἐκ τῶν τοῦ διακόνου χειρῶν θυμιᾷ τὰ ἅγια τρὶς ὅτε ὁ μὲν διάκονος λέγει

Ἀγάθυνον δέσποτα

ὁ δὲ ἱερεύς

Τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

Καὶ ἀποδοὺς τὸν θυμιατὸν καὶ χαλά-

σας τὸ φελόνιον κλίνας τε τὴν κεφαλὴν λέγει πρὸς τὸν διάκονον

Μνήσθητί μου ἀδελφὲ καὶ συλλειτουργέ

καὶ ὁ διάκονος πρὸς αὐτόν

Μνησθείη Κύριος ὁ Θεὸς τῆς ἱερωσύνης σου ἐν τῇ βασιλείᾳ αὐτοῦ

εἶτα ὁ διάκονος ὑποκλίνας καὶ αὐτὸς τὴν κεφαλὴν κρατῶν ἅμα καὶ τὸ ὡράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς λέγει πρὸς τὸν ἱερέα

Εὔξαι ὑπὲρ ἐμοῦ δέσποτα ἅγιε

καὶ ὁ ἱερεύς

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ Δύναμις ὑψίστου ἐπισκιάσει σοι

καὶ ὁ διάκονος

Αὐτὸ τὸ Πνεῦμα συλλειτουργήσει ἡμῖν πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν

καὶ αὖθις ὁ αὐτός

Μνήσθητί μου δέσποτα ἅγιε

καὶ ὁ ἱερεύς

Μνησθείη σου Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ ὁ διάκονος ἐπειπὼν τὸ Ἀμὴν καὶ ἀσπασάμενος τὴν τοῦ ἱερέως δεξιὰν ἐξέρχεται καὶ στὰς ἐν τῷ συνήθει τόπῳ λέγει

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ

ὁ χορός

Κύριε ἐλέησον

Ὑπὲρ τῶν προτεθέντων τιμίων δώρων τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τοῦ ἁγίου οἴκου τούτου καὶ τῶν μετὰ πίστεως εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων

Εὐχὴ τῆς προσκομιδῆς μετὰ τὴν ἐν τῇ ἁγίᾳ τραπέζῃ τῶν θείων δώρων ἀπόθεσιν μυστικῶς

Κύριε ὁ Θεὸς παντοκράτωρ ὁ *μόνος ἅγιος ὁ δεχόμενος* θυσίαν αἰνέσεως *παρὰ τῶν ἐπικαλουμένων σε* ἐν ὅλῃ καρδίᾳ, πρόσδεξαι *καὶ ἡμῶν τῶν ἁμαρτωλῶν* τὴν δέησιν *καὶ προσάγαγε τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ ἱκάνωσον ἡμᾶς* προσενεγκεῖν *σοι* δῶρά τε καὶ θυσίας

των ἐν αὐτῷ τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κινδύνου καὶ ἀνάγκης τοῦ Κυρίου δεηθῶμεν

Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι

Τὴν ἡμέραν πᾶσαν τελείαν ἁγίαν εἰρηνικὴν καὶ ἀναμάρτητον παρὰ τοῦ Κυρίου αἰτησώμεθα

ὁ χορός

Παράσχου Κύριε

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν καὶ εἰρήνην τῷ κόσμῳ παρὰ τοῦ Κυρίου αἰτησώμεθα

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι παρὰ τοῦ Κυρίου αἰτησώμεθα

πνευματικὰς ὑπὲρ *τῶν ἡμετέρων ἁμαρτημάτων* καὶ τῶν τοῦ λαοῦ ἀγνοημάτων *καὶ καταξίωσον ἡμᾶς* εὑρεῖν χάριν *ἐνώπιόν σου τοῦ* γενέσθαι *σοι* εὐπρόσδεκτον τὴν θυσίαν *ἡμῶν καὶ ἐπισκηνῶσαι* τὸ πνεῦμα *τῆς* χάριτός σου τὸ ἀγαθὸν *ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν σου*

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνώδυνα ἀνεπαίσχυντα εἰρηνικὰ καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ αἰτησώμεθα

Τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου κτλ

ὁ χορός

Σοὶ Κύριε

ὁ ἱερεὺς ἐκφώνως

διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ χορός

Ἀμήν.

(THE KISS OF PEACE)

Ὁ ἱερεύς

Εἰρήνη πᾶσι

ὁ διάκονος

Ἀγαπήσωμεν ἀλλήλους ἵνα ἐν ὁμονοίᾳ ὁμολογήσωμεν

ὁ χορός

Πατέρα Υἱὸν καὶ ἅγιον Πνεῦμα τριάδα ὁμοούσιον καὶ ἀχώριστον

καὶ ὁ μὲν ἱερεὺς προσκυνήσας τρὶς ἀσπάζεται τὰ ἅγια οὕτως ὡς εἰσὶ κεκαλυμμένα λέγων μυστικῶς

Ἀγαπήσω σε Κύριε ἡ ἰσχύς μου· Κύριος στερέωμά μου καὶ καταφυγή μου καὶ ῥύστης μου

ἐκ τρίτου

ὁμοίως καὶ ὁ διάκονος συμπροσκυνεῖ ἐν ᾧ ἵσταται τόπῳ, ἀσπάζεται δὲ καὶ τὸ ὡράριον αὐτοῦ ἔνθα ἐστὶ σταυροῦ τύπος.

⟨THE CREED⟩

Καὶ οὕτως ἐκφωνεῖ

Τὰς θύρας, τὰς θύρας
Ἐν σοφίᾳ πρόσχωμεν

ὁ δὲ ἱερεὺς ἄρας τὸν ἀέρα ἐπάνω τῶν δώρων κινεῖ αὐτὸν ἀνοικτόν

ὁ λαὸς τό

Πιστεύω εἰς ἕνα Θεὸν Πατέρα παντοκράτορα ποιητὴν οὐρανοῦ καὶ γῆς ὁρατῶν τε πάντων καὶ ἀοράτων. καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ Θεοῦ τὸν μονογενῆ τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος. καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον τὸ κύριον τὸ ζωοποιὸν τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον τὸ λαλῆσαν διὰ τῶν προφητῶν· εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· προσδοκῶ ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.

⟨ANAPHORA⟩

Εἶτα ὁ διάκονος

Στῶμεν καλῶς, στῶμεν μετὰ φόβου, πρόσχωμεν τὴν ἁγίαν ἀναφορὰν ἐν εἰρήνῃ προσφέρειν

ὁ χορός

Ἔλεον εἰρήνης, θυσίαν αἰνέσεως

καὶ ὁ μὲν ἱερεὺς ἐπάρας τὸν ἀέρα ἀπὸ τῶν ἁγίων ἀποτίθησιν αὐτὸν ἐν ἑνὶ τόπῳ· ὁ δὲ διάκονος προσκυνήσας εἰσέρχεται ἐν τῷ ἁγίῳ βήματι καὶ λαβὼν ῥιπίδιον ῥιπίζει τὰ ἅγια εὐλαβῶς

⟨THE THANKSGIVING⟩

Ὁ ἱερεὺς στραφεὶς πρὸς τὸν λαὸν ἐκφωνεῖ

Ἡ χάρις τοῦ κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ *καὶ Πατρὸς* καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος *εἴη* μετὰ πάντων ὑμῶν

καὶ εὐλογεῖ τὸν λαόν

ὁ χορός

Καὶ μετὰ τοῦ πνεύματος σοῦ

ὁ ἱερεύς

Ἄνω *σχῶμεν τὰς* καρδίας

δεικνύων ἅμα τῇ χειρί

ὁ χορός

Ἔ*χομεν* πρὸς *τὸν Κύριον*

ὁ ἱερεύς

Εὐχαριστήσωμεν *τῷ* Κυρίῳ

ὁ χορός

Ἄξιον *καὶ δίκαιόν ἐστιν προσκυνεῖν Πατέρα Υἱὸν καὶ ἅγιον Πνεῦμα τριάδα ὁμοούσιον καὶ ἀχώριστον*

ὁ ἱερεὺς ἐπεύχεται μυστικῶς πρὸς ἀνατολὰς ἑστραμμένος

Ἄξιον *καὶ δίκαιον σὲ ὑμνεῖν σὲ εὐλογεῖν σὲ αἰνεῖν σοὶ εὐχαριστεῖν σὲ προσκυνεῖν* ἐν παντὶ τόπῳ τῆς δεσποτείας *σου· σὺ γὰρ εἶ Θεὸς ἀνέκφραστος ἀπερινόητος ἀόρατος ἀκατάληπτος, ἀεὶ ὤν, ὡσαύτως ὤν, σὺ καὶ ὁ μονογενής σου υἱὸς καὶ τὸ πνεῦμά σου τὸ ἅγιον· σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες καὶ παραπεσόντας ἀνέστησας πάλιν καὶ οὐκ ἀπέστης πάντα ποιῶν ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἁπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενεῖ σου υἱῷ καὶ τῷ πνεύματί σου τῷ ἁγίῳ, ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσιῶν τῶν εἰς ἡμᾶς*

γεγενημένων· εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς λειτουργίας ταύτης ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας καίτοι σοι παρεστήκασι χιλιάδες *ἀρχαγγέλων* καὶ μυριάδες ἀγγέλων, *τὰ χερουβὶμ καὶ τὰ* σεραφὶμ *ἑξαπτέρυγα πολυόμματα μετάρσια πτερωτά*

ἐκφώνως

τὸν ἐπινίκιον ὕμνον ᾄδοντα βοῶντα κεκραγότα καὶ λέγοντα

ὁ χορός

Ἅγιος ἅγιος ἅγιος Κύριος σαβαώθ

πλήρης *ὁ οὐρανὸς καὶ* ἡ γῆ τῆς δόξης *σου*

ὡσαννὰ *ἐν τοῖς ὑψίστοις*

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου

ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις

ἐνταῦθα πάλιν λαβὼν ὁ διάκονος τὸν ἀστερίσκον ἐκ τοῦ ἁγίου δίσκου ποιεῖ σταυροῦ τύπον ἐπάνω αὐτοῦ καὶ ἀσπασάμενος αὐτὸν ἀποτίθησιν ἐν μέρει τινί

ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων δέσποτα φιλάνθρωπε βοῶμεν καὶ λέγομεν Ἅγιος *εἶ καὶ πανάγιος σὺ καὶ ὁ μονογενής σου υἱὸς καὶ τὸ πνεῦμά σου τὸ ἅγιον· ἅγιος εἶ καὶ πανάγιος καὶ* μεγαλοπρεπὴς ἡ δόξα *σου ὃς* τὸν κόσμον *σου* οὕτως ἠγάπησας ὥστε τὸν υἱόν *σου* τὸν μονογενῆ δοῦναι ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον· *ὃς ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας* τῇ νυκτὶ ᾗ παρεδίδοτο *μᾶλλον* δὲ ἑαυτὸν παρεδίδου ὑπὲρ τῆς τοῦ κόσμου ζωῆς λαβὼν ἄρτον *ἐν ταῖς ἁγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσὶν* εὐχαριστήσας *καὶ* εὐλογήσας *ἁγιάσας* κλάσας ἔδωκε τοῖς *ἁγίοις αὐτοῦ* μαθηταῖς *καὶ ἀποστόλοις* εἰπών

ἐκφώνως

Λάβετε φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον *εἰς ἄφεσιν ἁμαρτιῶν*

ὁ χορός

Ἀμήν

[τούτου δὲ λεγομένου δεικνύει τῷ ἱερεῖ ὁ διάκονος τὸν ἅγιον δίσκον κρατῶν καὶ τὸ ὡράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς· ὁμοίως καὶ ὅταν λέγῃ ὁ ἱερεὺς τὸ *Πίετε ἐξ αὐτοῦ πάντες* συνδεικνύει καὶ αὐτὸς τὸ ἅγιον ποτήριον][a]

εἶτα μυστικῶς ὁ ἱερεύς

Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων

ἐκφώνως

Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν

ὁ χορός

Ἀμήν.

(THE INVOCATION)

Ὁ ἱερεὺς ἐπεύχεται μυστικῶς

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριημέρου ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀναβάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρουσίας

ἐκφώνως

τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα καὶ διὰ πάντα

ὁ χορός

Σὲ ὑμνοῦμεν σὲ εὐλογοῦμεν σοὶ εὐχαριστοῦμεν Κύριε καὶ δεόμεθά σου ὁ θεὸς ἡμῶν

ὁ δὲ ἱερεὺς κλίνας τὴν κεφαλὴν ἐπεύχεται μυστικῶς

Ἔτι προσφέρομέν σοι τὴν λογικὴν *ταύτην καὶ ἀναίμακτον* λατρείαν *καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν κατάπεμψον τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα*

καὶ ὁ μὲν διάκονος ἀποτίθησι τὸ ῥιπίδιον καὶ ἔρχεται ἐγγύτερον τῷ ἱερεῖ καὶ προσκυνοῦσιν ἀμφότεροι τρὶς ἔμπροσθεν τῆς ἁγίας τραπέζης

[a] Σημ. ὅτι ἡ δεικτικὴ ἀντωνυμία 'Τοῦτό ἐστι τὸ σῶμά μου' καὶ πάλιν 'Τοῦτό ἐστι τὸ αἷμά μου' οὐκ ἀναφέρεται εἰς τὰ προκείμενα δῶρα ἀλλ' εἰς ἅπερ ὁ Ἰησοῦς λαβὼν τότε ἐν ταῖς χερσὶν αὐτοῦ καὶ εὐλογήσας ἔδωκε τοῖς μαθηταῖς αὐτοῦ· ἐνταῦθα δὲ τὰ δεσποτικὰ ἐκεῖνα λόγια ἐπαναλαμβάνεται διηγηματικῶς καὶ ἑπομένως περιττὴ ἡ δεῖξις μᾶλλον δὲ ἐναντία εἰς τὸ ὀρθὸν τῆς ἀνατολικῆς τοῦ Χριστοῦ ἐκκλησίας φρόνημα. (The rubric in the text is from Εὐχολόγιον τὸ μέγα Venice 1839.)

εἶτα τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος δεικνύει σὺν τῷ ὡραρίῳ τὸν ἅγιον ἄρτον λέγων μυστικῶς

Εὐλόγησον δέσποτα τὸν ἅγιον ἄρτον

καὶ ὁ ἱερεὺς ἀνιστάμενος σφραγίζει τρὶς τὰ ἅγια δῶρα λέγων

Καὶ ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ Χριστοῦ σου

ὁ διάκονος

Ἀμήν

καὶ αὖθις ὁ αὐτὸς δεικνύων σὺν τῷ ὡραρίῳ τὸ ἅγιον ποτήριον

Εὐλόγησον δέσποτα τὸ ἅγιον ποτήριον

καὶ ὁ ἱερεὺς εὐλογῶν λέγει

Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ τίμιον αἷμα τοῦ Χριστοῦ σου

ὁ διάκονος

Ἀμήν

καὶ αὖθις ὁ διάκονος δεικνύων μετὰ τοῦ ὡραρίου ἀμφότερα τὰ ἅγια λέγει

Εὐλόγησον δέσποτα τὰ ἀμφότερα

ὁ δὲ ἱερεὺς εὐλογῶν ἀμφότερα τὰ ἅγια λέγει

Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ

ὁ διάκονος

Ἀμὴν ἀμὴν ἀμήν

καὶ τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος τῷ ἱερεῖ καὶ εἰπὼν τό

Μνήσθητί μου ἅγιε δέσποτα τοῦ ἁμαρτωλοῦ

ἵσταται ἐν ᾧ πρότερον ἵστατο τόπῳ καὶ λαβὼν τὸ ῥιπίδιον ῥιπίζει τὰ ἅγια ὡς καὶ τὸ πρότερον

ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

Ὥστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου *σου* πνεύματος, *εἰς βασιλείας οὐρανῶν πλήρωμα, εἰς παρρησίαν τὴν πρὸς σέ,* μὴ εἰς κρίμα *ἢ εἰς κατάκριμα.*

(THE INTERCESSION)

Ἔτι προσφέρομέν σοι τὴν λογικὴν *ταύτην* λατρείαν *ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων προπατόρων πατέρων πατριαρχῶν προφητῶν ἀποστόλων κηρύκων εὐαγγελιστῶν μαρτύρων*

ὁμολογητῶν ἐγκρατευτῶν καὶ παντὸς πνεύματος δικαίου *ἐν πίστει* τετελειωμένου

εἶτα θυμιῶν τὴν ἁγίαν τράπεζαν κατέμπροσθεν λέγει ἐκφώνως

Ἐξαιρέτως τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας

Ὁ χορός
{ὁ εἱρμὸς ὠδῆς θ'

Ἀπορεῖ πᾶσα γλῶσσα εὐφημεῖν πρὸς ἀξίαν
ἱλιγγιᾷ δὲ νοῦς καὶ ὑπερκόσμιος ὑμνεῖν σε θεοτόκε
ὅμως ἀγαθὴ ὑπάρχουσα τὴν πίστιν δέχου
καὶ γὰρ τὸν πόθον οἶδας τὸν ἔνθεον ἡμῶν
σὺ γὰρ χριστιανῶν εἶ προστάτις
σὲ μεγαλύνομεν}

καὶ ἐπιδίδωσι τὸ θυμιατήριον τῷ διακόνῳ ὅστις θυμιάσας τὴν ἁγίαν τράπεζαν κύκλῳ μνημονεύει ἔπειτα τὰ ΔΙΠΤΥΧΑ ΤΩΝ ΚΕΚΟΙΜΗΜΕΝΩΝ, μνημονεύει δὲ καθ' ἑαυτὸν καὶ ὧν βούλεται ζώντων καὶ τεθνεώτων

ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

Τοῦ ἁγίου Ἰωάννου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν ἁγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων, τοῦ ἁγίου τοῦ δεῖνος *οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων σου τῶν ἁγίων ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός· καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου*

μνημονεύει ἐνταῦθα ὀνομαστὶ καὶ ὧν βούλεται τεθνεώτων

καὶ ἀνάπαυσον αὐτοὺς ὁ θεὸς ἡμῶν ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου

Ἔτι παρακαλοῦμέν σε μνήσθητι Κύριε πάσης ἐπισκοπῆς ὀρθοδόξων τῶν ὀρθοτομούντων τὸν λόγον τῆς *σῆς* ἀληθείας, *παντὸς τοῦ πρεσβυτερίου, τῆς*

ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος

Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, ὑπὲρ τῶν ἐν ἁγνείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων, ὑπὲρ τῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν· δὸς αὐτοῖς Κύριε εἰρηνικὸν τὸ βασίλειον ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἥρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι

ἐκφώνως

Ἐν πρώτοις μνήσθητι Κύριε τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος ὃν χάρισαι ταῖς ἁγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σῶον ἔντιμον ὑγιᾶ μακροημερεύοντα καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας

καὶ ὁ διάκονος πρὸς τῇ θύρᾳ στὰς λέγει

Τοῦ δεῖνος πατριάρχου μητροπολίτου ἢ ἐπισκόπου ὅστις ἂν ᾖ κτλ

εἶτα μνημονεύει ὁ αὐτὸς τὰ ΔΙΠΤΥΧΑ ΤΩΝ ΖΩΝΤΩΝ

ὁ δὲ ἱερεὺς ἐπεύχεται

Μνήσθητι Κύριε τῆς πόλεως ἢ τῆς μονῆς ἐν ᾗ παροικοῦμεν καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς

Μνήσθητι Κύριε πλεόντων ὁδοιπορούντων νοσούντων καμνόντων αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν

Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον

ἐκφώνως

Καὶ δὸς ἡμῖν ἐν ἑνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ χορός

Ἀμήν.

⟨THE BLESSING⟩

Καὶ στραφεὶς πρὸς τὸν λαὸν καὶ εὐλογῶν αὐτὸν λέγει

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ *πάντων* ὑμῶν

ὁ χορός

Καὶ μετὰ τοῦ πνεύματος σου.

⟨THE LORD'S PRAYER⟩

Ὁ δὲ διάκονος λαβὼν καιρὸν παρὰ τοῦ ἱερέως καὶ ἐξελθὼν καὶ στὰς ἐν τῷ συνήθει τόπῳ λέγει

Πάντων τῶν ἁγίων μνημονεύσαντες ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

ὁ χορός

Κύριε ἐλέησον

Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων δώρων τοῦ Κυρίου δεηθῶμεν

Ὅπως ὁ φιλάνθρωπος θεὸς ἡμῶν ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον εἰς ὀσμὴν εὐωδίας πνευματικῆς ἀντι-

Ὁ ἱερεὺς ἐπεύχεται μυστικῶς

Σοὶ παρακατατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν καὶ τὴν ἐλπίδα δέσποτα φιλάνθρωπε καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς τραπέζης μετὰ καθαροῦ συνειδότος εἰς ἄφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος ἁγίου κοινωνίαν, *εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρρησίαν τὴν πρὸς σέ,* μὴ *εἰς* κρίμα *ἢ εἰς κατάκριμα*

καταπέμψῃ ἡμῖν τὴν θείαν
χάριν καὶ τὴν δωρεὰν τοῦ
ἁγίου Πνεύματος δεηθῶμεν
Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ
πάσης θλίψεως ὀργῆς κτλ
Ἀντιλαβοῦ σῶσον ἐλέησον κτλ
Τὴν ἡμέραν πᾶσαν τελείαν κτλ
Ἄγγελον εἰρήνης πιστὸν ὁδηγόν κτλ
Συγγνώμην καὶ ἄφεσιν κτλ
Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς κτλ
Τὸν ὑπόλοιπον χρόνον κτλ
Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνώδυνα κτλ
Τὴν ἑνότητα τῆς πίστεως καὶ τὴν κοινωνίαν τοῦ ἁγίου Πνεύματος αἰτησάμενοι ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

ὁ χορός

Σοὶ Κύριε

ὁ ἱερεὺς ἐκφώνως

καὶ καταξίωσον ἡμᾶς δέσποτα μετὰ παρρησίας *ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα καὶ λέγειν*

ὁ λαὸς τό

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

ὁ ἱερεύς

ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα *τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ* εἰς τοὺς αἰῶνας *τῶν αἰώνων*

ὁ λαός

'Αμήν.

(THE INCLINATION)

Ὁ ἱερεύς

Εἰρήνη πᾶσι

ὁ χορός

Καὶ τῷ πνεύματι σοῦ

ὁ διάκονος

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

Εὐχαριστοῦμέν σοι βασιλεῦ ἀόρατε *ὁ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων* εἰς τὸ εἶναι *τὰ πάντα παραγαγών· αὐτὸς δέσποτα οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλάς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ· σὺ οὖν δέσποτα τὰ προκείμενα πᾶσι ἡμῖν* εἰς ἀγαθὸν *ἐξομάλισον κατὰ τὴν ἑκάστου ἰδίαν χρείαν· τοῖς πλέουσι σύμπλευσον, τοῖς ὁδοιποροῦσι συνόδευσον, τοὺς νοσοῦντας ἴασαι ὁ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν*

ἐκφώνησις

χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ χορός

'Αμήν.

(THE ELEVATION)

Ὁ ἱερεὺς ἐπεύχεται μυστικῶς

Πρόσχες Κύριε *'Ιησοῦ Χριστὲ ὁ θεὸς ἡμῶν ἐξ ἁγίου* κατοικητηρίου σου *καὶ ἀπὸ* θρόνου δόξης τῆς βασιλείας σου *καὶ* ἐλθὲ

εἰς τὸ *ἁγιάσαι* ἡμᾶς ὁ *ἄνω τῷ Πατρὶ συγκαθήμενος καὶ ὧδε ἡμῖν ἀοράτως συνὼν καὶ καταξίωσον* τῇ κραταιᾷ σου χειρὶ *μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός σου καὶ τοῦ τιμίου αἵματος καὶ δι' ἡμῶν παντὶ τῷ λαῷ*

εἶτα προσκυνεῖ ὁ ἱερεὺς ὁμοίως καὶ ὁ διάκονος ἐν ᾧ ἐστι τόπῳ λέγοντες μυστικῶς τρίς

Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ

ἐν τοσούτῳ δὲ ὁ διάκονος ζώννυται καὶ τὸ ὡράριον αὐτοῦ σταυροειδῶς ὅταν δὲ ἴδῃ τὸν ἱερέα ἐκτείνοντα τὰς χεῖρας καὶ ἁπτόμενον τοῦ ἁγίου ἄρτου πρὸς τὸ ποιῆσαι τὴν ἁγίαν ὕψωσιν ἐκφωνεῖ

Πρόσχωμεν

καὶ ὁ ἱερεὺς ὑψῶν τὸν ἅγιον ἄρτον ἐκφωνεῖ

Τὰ ἅγια τοῖς ἁγίοις

ὁ χορός

Εἷς ἅγιος, εἷς κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρός.

〈THE MANUAL ACTS AND THE COMMUNION〉

〈Ἄρχεται ψάλλειν ὁ χορὸς τὸ κοινωνικόν〉

ἦχος γ'

{Ἐπεφάνη ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις}

ἀλληλούϊα

Εἶτα ὁ διάκονος εἰσέρχεται ἐν τῷ ἁγίῳ βήματι καὶ στὰς ἐκ δεξιῶν τοῦ ἱερέως κρατοῦντος τὸν ἅγιον ἄρτον λέγει

Μέλισον δέσποτα τὸν ἅγιον ἄρτον

ὁ δὲ ἱερεὺς μελίσας αὐτὸν εἰς μερίδας τέσσαρας μετὰ προσοχῆς καὶ εὐλαβείας λέγει

Μελίζεται καὶ διαμερίζεται ὁ ἀμνὸς τοῦ Θεοῦ ὁ μελιζόμενος καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος καὶ μηδέποτε δαπανώμενος ἀλλὰ τοὺς μετέχοντας ἁγιάζων

καὶ τίθησιν αὐτὰς ἐν τῷ ἁγίῳ δίσκῳ σταυροειδῶς οὕτως

ΙΣ

ΝΙ ΚΑ

ΧΣ

καὶ ὁ διάκονος δεικνύων σὺν τῷ ὡραρίῳ τὸ ἅγιον ποτήριον λέγει

Πλήρωσον δέσποτα τὸ ἅγιον ποτήριον

ὁ δὲ ἱερεὺς λαβὼν τὴν ἄνω κειμένην μερίδα τὴν ἔχουσαν δηλαδὴ τὸ ὄνομα ΙΣ ποιεῖ σὺν αὐτῇ σταυρὸν ἐπάνω τοῦ ἁγίου ποτηρίου λέγων

Πλήρωμα ποτηρίου πίστεως, Πνεύματος ἁγίου

καὶ οὕτως ἐμβάλλει αὐτὴν εἰς τὸ ἅγιον ποτήριον

ὁ διάκονος

Ἀμήν

καὶ δεχόμενος ὁ αὐτὸς τὸ Ζέον λέγει πρὸς τὸν ἱερέα

Εὐλόγησον δέσποτα τὸ ζέον

ὁ δὲ ἱερεὺς εὐλογεῖ λέγων

Εὐλογημένη ἡ ζέσις τῶν ἁγίων σου πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

καὶ ὁ διάκονος ἐγχέει τοῦ ζέοντος τὸ ἀρκοῦν σταυροειδῶς ἔνδον τοῦ ἁγίου ποτηρίου λέγοντος τοῦ ἱερέως

Ζέσις πίστεως πλήρης Πνεύματος ἁγίου

καὶ ἀποτιθέμενος τὸ ζέον ἵσταται μικρὸν ἄποθεν.

Ὁ δὲ ἱερεὺς κλίνας κάτω τὴν κεφαλὴν προσεύχεται λέγων

Πιστεύω Κύριε καὶ ὁμολογῶ ὅτι σὺ εἶ ὁ Χριστὸς ὁ γιὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι ὧν πρῶτός εἰμι ἐγώ. *ἔτι πιστεύω ὅτι τοῦτο αὐτό ἐστι τὸ ἄχραντον σῶμά σου καὶ τοῦτο αὐτό ἐστι τὸ τίμιον αἷμά σου. δέομαι οὖν σου ἐλέησόν με καὶ συγχώρησόν μοι τὰ παραπτώματά μου τὰ ἑκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἀγνοίᾳ, καὶ ἀξίωσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου μυστηρίων εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. ἀμήν*

καί

Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον υἱὲ Θεοῦ κοινωνόν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἴπω· οὐ φίλημά σοι δώσω καθάπερ ὁ Ἰούδας ἀλλ' ὡς ὁ λῃστὴς ὁμολογῶ σοι Μνήσθητί μου Κύριε ἐν τῇ βασιλείᾳ σου

καὶ τελευταῖον τό

Μή μοι εἰς κρίμα ἢ εἰς κατάκριμα γένοιτο ἡ μετάληψις τῶν ἁγίων σου μυστηρίων Κύριε ἀλλ' εἰς ἴασιν ψυχῆς καὶ σώματος

εἶτα λαβὼν μίαν μερίδα τοῦ ἁγίου ἄρτου λέγει

Τὸ τίμιον καὶ πανάγιον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοταί μοι τῷ δεῖνι ἱερεῖ εἰς ἄφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον

καὶ οὕτω μεταλαμβάνει τοῦ ἐν χερσὶ μετὰ φόβου καὶ πάσης ἀσφαλείας

εἶτα λέγει

Ὁ διάκονος πρόσελθε

καὶ προσελθὼν ὁ διάκονος ποιεῖ μετάνοιαν εὐλαβῶς αἰτῶν συγχώρησιν· ὁ δὲ ἱερεὺς κρατῶν τὸν ἅγιον ἄρτον δίδωσι τῷ διακόνῳ· καὶ ἀσπασάμενος ὁ διάκονος τὴν μεταδιδοῦσαν αὐτῷ χεῖρα λαμβάνει τὸν ἅγιον ἄρτον λέγων

Μετάδος μοι δέσποτα τὸ τίμιον καὶ ἅγιον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ

ὁ δὲ ἱερεὺς λέγει

Τῷ δεῖνι *ἱεροδιακόνῳ μεταδίδοταί σοι τὸ τίμιον καὶ ἅγιον καὶ ἄχραντον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν* Ἰησοῦ Χριστοῦ *εἰς ἄφεσίν σου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον*

καὶ ἀπέρχεται ὁ διάκονος ὄπισθεν τῆς ἱερᾶς τραπέζης καὶ κλίνας τὴν κεφαλὴν προσεύχεται καὶ μεταλαμβάνει ὡς ὁ ἱερεύς

εἶτα ἀναστὰς ὁ ἱερεὺς λαμβάνει ταῖς χερσὶν ἀμφοτέραις μετὰ τοῦ καλύμματος τὸ ἅγιον ποτήριον καὶ μεταλαμβάνει τρίτον ἐξ αὐτοῦ καὶ οὕτω τά τε ἴδια χείλη καὶ τὸ ἱερὸν ποτήριον τῷ ἐν χερσὶ καλύμματι ἀποσπογγίσας καλεῖ τὸν διάκονον λέγων

Διάκονε πρόσελθε

καὶ ὁ διάκονος ἔρχεται καὶ προσκυνεῖ ἅπαξ λέγων

Ἰδοὺ προσέρχομαι τῷ ἀθανάτῳ βασιλεῖ

καὶ τό

Πιστεύω Κύριε καὶ ὁμολογῶ ὅλον

καὶ λέγει ὁ ἱερεύς

Μεταλαμβάνει *ὁ δοῦλος τοῦ Θεοῦ διάκονος ὁ δεῖνα τὸ τίμιον καὶ ἅγιον αἷμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν* Ἰησοῦ Χριστοῦ *εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον*

μεταλαβόντος δὲ τοῦ διακόνου λέγει ὁ ἱερεύς

Τοῦτο ἥψατο τῶν χειλέων σου καὶ ἀφελεῖ τὰς ἀνομίας σου καὶ τὰς ἁμαρτίας σου περικαθαριεῖ

τότε λαβὼν τὸν ἅγιον δίσκον ὁ διάκονος ἐπάνω τοῦ ἁγίου ποτηρίου ἀποσπογγίζει τῷ ἁγίῳ σπόγγῳ πάνυ καλῶς καὶ μετὰ προσοχῆς καὶ εὐλαβείας σκεπάζει τὸ ἅγιον ποτήριον τῷ καλύμματι, ὁμοίως καὶ ἐπὶ τὸν ἅγιον δίσκον ἀνατίθησι τὸν ἀστέρα καὶ τὸ κάλυμμα

εἶτα ἐπιλέγει τὴν τῆς εὐχαριστίας εὐχὴν ὁ ἱερεὺς μυστικῶς

Εὐχαριστοῦμέν *σοι δέσποτα φιλάνθρωπε, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων μυστηρίων· ὀρθοτόμησον ἡμῶν τὴν ὁδόν, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρούρησον ἡμῶν τὴν ζωήν, ἀσφάλισαι ἡμῶν τὰ διαβήματα· εὐχαῖς καὶ ἱκεσίαις τῆς ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν ἁγίων σου.*

Καὶ οὕτως ἀνοίγουσι τὴν θύραν τοῦ ἁγίου βήματος καὶ ὁ διάκονος προσκυνήσας ἅπαξ λαμβάνει παρὰ τοῦ ἱερέως τὸ ἅγιον ποτήριον μετὰ εὐλαβείας καὶ ἔρχεται εἰς τὴν θύραν καὶ ὑψῶν δείκνυσι τῷ λαῷ λέγων

Μετὰ *φόβου Θεοῦ* πίστεως καὶ ἀγάπης *προσέλθετε*

ὁ χορός

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου
Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν

ὁ χορός

Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον υἱὲ Θεοῦ κοινωνόν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἴπω· οὐ φίλημά σοι δώσω καθάπερ ὁ Ἰούδας ἀλλ' ὡς ὁ λῃστὴς ὁμολογῶ σοι
Μνήσθητί μου Κύριε ἐν τῇ Βασιλείᾳ σου.

[a][τότε δὲ καὶ ἀνέκαθεν προσήρχοντο οἱ πιστοὶ καὶ μετελάμβανον· τοῦτο πολλαχοῦ γίνεται καὶ νῦν ὁσάκις εἶναι κοινωνοῦντες. λέγουσι δὲ τὰ καὶ ὑπὸ τῶν ἱερέων λεγόμενα

Πιστεύω Κύριε καὶ ὁμολογῶ κτλ

ἀλλὰ πολλαχοῦ νῦν μεταλαμβάνουσι μετὰ τὸ τέλος τῆς λειτουργίας διὰ τὴν εὐκολίαν· ὅπερ δὲν εἶναι ὀρθόν]

⟨ὁ ἱερεὺς λέγει τῷ κοινωνοῦντι

Μεταλαμβάνει ὁ δοῦλος τοῦ θεοῦ ὁ δεῖνα τὸ τίμιον καὶ ἅγιον σῶμα καὶ αἷμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον⟩.

Ὁ δὲ ἱερεὺς εὐλογεῖ τὸν λαὸν ἐπιλέγων ἐκφώνως

Σῶσον ὁ Θεὸς τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου

ὁ χορὸς τὸ ἀπολυτίκιον τῆς ἡμέρας

{*Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε ἡ τῆς τριάδος ἐφανερώθη προσκύνησις· τοῦ γὰρ γεννήτορος ἡ φωνὴ προσεμαρτύρει σοι ἀγαπητόν σε υἱὸν ὀνομάζουσα καὶ τὸ Πνεῦμα ἐν εἴδει περιστερᾶς ἐβεβαίου τοῦ λόγου τὸ ἀσφαλές*
Ὁ ἐπιφανεὶς Χριστὲ ὁ Θεὸς καὶ τὸν κόσμον φωτίσας δόξα σοι}.

Καὶ ἐπιστρέφουσιν ὅ τε διάκονος καὶ ὁ ἱερεὺς εἰς τὴν ἁγίαν τράπεζαν καὶ ὁ μὲν διάκονος ἀποθέμενος ἐν αὐτῇ τὸ ἅγιον ποτήριον λέγει πρὸς τὸν ἱερέα

Ὕψωσον δέσποτα

ὁ δὲ ἱερεὺς θυμιᾷ τρὶς λέγων καθ' ἑαυτόν

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεὸς καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου

εἶτα λαβὼν τὸν ἅγιον δίσκον τίθησιν ἐπὶ τὴν κεφαλὴν τοῦ διακόνου καὶ ὁ διάκονος κρατῶν αὐτὸν μετ' εὐλαβείας καὶ θεωρῶν ἔξω πρὸς τὴν θύραν οὐδὲν λέγων ἀπέρχεται εἰς τὴν πρόθεσιν καὶ ἀποτίθησιν αὐτόν· ὁ δὲ ἱερεὺς προσκυνήσας καὶ λαβὼν τὸ ἅγιον ποτήριον καὶ ἐπιστραφεὶς πρὸς τὴν θύραν ὁρᾷ τὸν λαὸν

[a] Rompotes Χριστιανικὴ ἠθικὴ καὶ λειτουργική Athens 1869, p. 381.

λέγων μυστικῶς

Εὐλογητὸς ὁ θεὸς ἡμῶν

εἶτα ἐκφωνεῖ

πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

(THANKSGIVING)

Καὶ ἐξελθὼν ὁ διάκονος καὶ στὰς ἐν τῷ συνήθει τόπῳ λέγει

Ὀρθοὶ μεταλαβόντες τῶν θείων ἁγίων ἀχράντων ἀθανάτων ἐπουρανίων καὶ ζωοποιῶν φρικτῶν τοῦ Χριστοῦ μυστηρίων ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ

Ἀντιλαβοῦ σῶσον ἐλέησον κτλ

Τὴν ἡμέραν πᾶσαν τελείαν ἁγίαν εἰρηνικὴν κτλ

ἐκφώνησις ὑπὸ τοῦ ἱερέως

Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ χορός

Ἀμήν.

(THE DISMISSAL)

Ὁ ἱερεύς

Ἐν εἰρήνῃ *προέλθωμεν*

ὁ χορός

Ἐν ὀνόματι Κυρίου

ὁ διάκονος

Τοῦ Κυρίου δεηθῶμεν

ὁ χορός

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον

Δέσποτα ἅγιε εὐλόγησον

εὐχὴ ὀπισθάμβωνος ἐκφωνουμένη παρὰ τοῦ ἱερέως ἔξω τοῦ βήματος

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε *Κύριε καὶ ἁγιάζων τοὺς ἐπὶ σοὶ πεποιθότας* σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου· *τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· ἁγίασον*

τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν, τῷ στρατῷ καὶ παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἐκ σοῦ τοῦ πατρὸς τῶν φώτων καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ταύτης δὲ τελεσθείσης ὁ μὲν ἱερεὺς εἰσέρχεται διὰ τῶν ἁγίων θυρῶν καὶ ἀπελθὼν ἐν τῇ προθέσει λέγει τὴν παροῦσαν εὐχὴν μυστικῶς

Τὸ πλήρωμα τοῦ νόμου καὶ τῶν προφητῶν αὐτὸς ὑπάρχων Χριστὲ ὁ θεὸς ἡμῶν ὁ πληρώσας πᾶσαν τὴν πατρικὴν οἰκονομίαν, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ὁ διάκονος

Τοῦ Κυρίου δεηθῶμεν

ὁ ἱερεύς

Εὐλογία *Κυρίου καὶ ἔλεος αὐτοῦ ἔλθοι ἐφ' ὑμᾶς τῇ αὐτοῦ χάριτι καὶ φιλανθρωπίᾳ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

ὁ χορός

Ἀμήν

εἶτα ὁ ἱερεύς

Δόξα σοι ὁ θεὸς ἡμῶν δόξα σοι

ὁ λαός

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι
Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

καὶ γίνεται ἀπόλυσις

{*Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμενος διὰ τὴν ἡμῶν σωτηρίαν*} *Χριστὸς ὁ ἀληθινὸς θεὸς ἡμῶν* κτλ ⟨p. 361⟩.

Ὁ δὲ διάκονος εἰσελθὼν καὶ αὐτὸς διὰ τοῦ βορείου μέρους συστέλλει τὰ ἅγια μετὰ φόβου καὶ πάσης ἀσφαλείας ὥστε μηδέν τι τῶν ἅγαν λεπτοτάτων ἐκπεσεῖν ἢ καταλειφθῆναι καὶ ἀπονίπτεται τὰς χεῖρας ἐν τῷ συνήθει τόπῳ.

⟨THE EULOGIA⟩

Εἶτα ἀναγινώσκεται ὁ ἑπόμενος ψαλμὸς λγ'

Ὁ δὲ ἱερεὺς ἐξελθὼν δίδωσι τῷ λαῷ τὸ Ἀντίδωρον.

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ κτλ.

⟨THE DISMISSAL OF THE MINISTERS⟩

Εἶτα εἰσελθὼν ἐν τῷ ἁγίῳ βήματι ἀποδύεται τὴν ἱερατικὴν στολὴν λέγων

Νῦν ἀπολύεις τὸν δοῦλόν σου κτλ

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος ἐλέησον ἡμᾶς

Δόξα. Καὶ νῦν

Παναγία τριὰς ἐλέησον ἡμᾶς· Κύριε ἱλάσθητι ταῖς ἁμαρτίαις ἡμῶν· δέσποτα συγχώρησον τὰς ἀνομίας ἡμῖν· ἅγιε ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν ἕνεκεν τοῦ ὀνόματός σου

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον

Δόξα. Καὶ νῦν

Πάτερ ἡμῶν

εἶτα τὸ ἀπολυτίκιον τοῦ Χρυσοστόμου

Ἡ τοῦ στόματός σου καθάπερ πυρσὸς ἐκλάμψασα χάρις τὴν οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέθετο, τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν· ἀλλὰ σοῖς λόγοις παιδεύων πάτερ Ἰωάννη Χρυσόστομε πρέσβευε τῷ Λόγῳ Χριστῷ τῷ Θεῷ σωθῆναι τὰς ψυχὰς ἡμῶν

τό

Κύριε ἐλέησον

δωδεκάκις

Δόξα. Καὶ νῦν

Τὴν τιμιωτέραν τῶν χερουβὶμ καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν σεραφίμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως θεοτόκον, σὲ μεγαλύνομεν

καὶ ποιεῖ ἀπόλυσιν

{Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμενος κτλ}

καὶ προσκυνήσας καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πᾶσιν ἐξέρχεται.

Τέλος τῆς θείας λειτουργίας τοῦ Χρυσοστόμου

4. THE PRAYERS OF THE LITURGY OF S. BASIL

ACCORDING TO THE MODERN TEXT

⟨THE DISMISSALS⟩

Εὐχὴ ὑπὲρ τῶν κατηχουμένων πρὸ τῆς ἁγίας ἀναφορᾶς ἣν ὁ ἱερεὺς λέγει μυστικῶς

Κύριε ὁ θεὸς ἡμῶν ὁ ἐν οὐρανοῖς κατοικῶν καὶ ἐπιβλέπων ἐπὶ πάντα τὰ ἔργα σου, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους τοὺς ὑποκεκλικότας τοὺς ἑαυτῶν αὐχένας ἐνώπιόν σου καὶ δὸς αὐτοῖς τὸν ἐλαφρὸν ζυγόν· ποίησον αὐτοὺς μέλη τίμια τῆς ἁγίας σου ἐκκλησίας καὶ καταξίωσον αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας εἰς ἐπίγνωσιν σοῦ τοῦ ἀληθινοῦ θεοῦ ἡμῶν.

⟨THE PRAYERS OF THE FAITHFUL⟩

Εὐχὴ πιστῶν πρώτη

Σὺ Κύριε κατέδειξας ἡμῖν τὸ μέγα τοῦτο τῆς σωτηρίας μυστήριον, σὺ κατηξίωσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου γενέσθαι λειτουργοὺς τοῦ ἁγίου σου θυσιαστηρίου· σὺ ἱκάνωσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου σου πνεύματος εἰς τὴν διακονίαν ταύτην ἵνα ἀκατακρίτως στάντες ἐνώπιον τῆς ἁγίας δόξης σου προσάγωμέν σοι θυσίαν αἰνέσεως· σὺ γὰρ εἶ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι· δὸς Κύριε καὶ ὑπὲρ τῶν ἡμετέρων

ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων δεκτὴν γενέσθαι τὴν θυσίαν ἡμῶν καὶ εὐπρόσδεκτον ἐνώπιόν σου.

Εὐχὴ πιστῶν δευτέρα

Ὁ Θεὸς ὁ ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς τὴν ταπείνωσιν ἡμῶν, ὁ στήσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἁμαρτωλοὺς καὶ ἀναξίους δούλους σου κατενώπιον τῆς ἁγίας δόξης σου λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ· σὺ ἐνίσχυσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου σου πνεύματος εἰς τὴν διακονίαν ταύτην καὶ δὸς ἡμῖν λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν εἰς τὸ ἐπικαλεῖσθαι τὴν χάριν τοῦ ἁγίου σου πνεύματος ἐπὶ τῶν μελλόντων προτίθεσθαι δώρων.

〈THE OFFERTORY〉

Εὐχὴ τῆς Προσκομιδῆς

Κύριε ὁ θεὸς ἡμῶν ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν· σὺ εἶ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ πνεύματός σου τοῦ ἁγίου· εὐδόκησον δὴ Κύριε τοῦ γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἁγίων σου μυστηρίων· πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ πλῆθος τοῦ ἐλέους σου ἵνα γενώμεθα ἄξιοι τοῦ προσφέρειν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ νοερόν σου θυσιαστήριον εἰς ὀσμὴν εὐωδίας ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου πνεύματος. ἐπίβλεψον ἐφ' ἡμᾶς ὁ Θεὸς καὶ ἔπιδε ἐπὶ τὴν λατρείαν ἡμῶν ταύτην καὶ πρόσδεξαι αὐτὴν ὡς προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἀβραὰμ τὰς ὁλοκαρπώσεις, Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικάς· ὡς προσεδέξω ἐκ τῶν ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν οὕτω καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι τὰ δῶρα ταῦτα ἐν τῇ χρηστότητί σου Κύριε ἵνα καταξιωθέντες λειτουργεῖν ἀμέμπτως τῷ ἁγίῳ σου θυσιαστηρίῳ

εὕρωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τῆς δικαίας.

⟨ANAPHORA⟩

Ὁ ὤν, δέσποτα Κύριε Θεὲ Πάτερ παντοκράτορ προσκυνητέ, ἄξιον ὡς ἀληθῶς καὶ δίκαιον καὶ πρέπον τῇ μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου σὲ αἰνεῖν σὲ ὑμνεῖν σὲ εὐλογεῖν σὲ προσκυνεῖν σοὶ εὐχαριστεῖν σὲ δοξάζειν τὸν μόνον ὄντως ὄντα Θεὸν καὶ σοὶ προσφέρειν ἐν καρδίᾳ συντετριμμένῃ καὶ πνεύματι ταπεινώσεως τὴν λογικὴν ταύτην λατρείαν ἡμῶν· ὅτι σὺ εἶ ὁ χαρισάμενος ἡμῖν τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας. καὶ τίς ἱκανὸς λαλῆσαι τὰς δυναστείας σου, ἀκουστὰς ποιῆσαι πάσας τὰς αἰνέσεις σου ἢ διηγήσασθαι πάντα τὰ θαυμάσιά σου ἐν παντὶ καιρῷ; δέσποτα τῶν ἁπάντων, κύριε οὐρανοῦ καὶ γῆς καὶ πάσης κτίσεως ὁρωμένης τε καὶ οὐχ ὁρωμένης, ὁ καθήμενος ἐπὶ θρόνου δόξης καὶ ἐπιβλέπων ἀβύσσους, ἄναρχε ἀόρατε ἀκατάληπτε ἀπερίγραπτε ἀναλλοίωτε ὁ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ μεγάλου θεοῦ καὶ σωτῆρος τῆς ἐλπίδος ἡμῶν ὅς ἐστιν εἰκὼν τῆς σῆς ἀγαθότητος, σφραγὶς ἰσότυπος, ἐν ἑαυτῷ δεικνὺς σὲ τὸν Πατέρα, Λόγος ζῶν, Θεὸς ἀληθινός, ἡ πρὸ αἰώνων σοφία ζωὴ ἁγιασμὸς δύναμις, τὸ φῶς τὸ ἀληθινὸν παρ' οὗ τὸ Πνεῦμα τὸ ἅγιον ἐξεφάνη, τὸ τῆς ἀληθείας πνεῦμα, τὸ τῆς υἱοθεσίας χάρισμα, ὁ ἀρραβὼν τῆς μελλούσης κληρονομίας, ἡ ἀπαρχὴ τῶν αἰωνίων ἀγαθῶν, ἡ ζωοποιὸς δύναμις, ἡ πηγὴ τοῦ ἁγιασμοῦ· παρ' οὗ πᾶσα κτίσις λογική τε καὶ νοερὰ δυναμουμένη σοὶ λατρεύει καὶ σοὶ τὴν ἄϊδιον ἀναπέμπει δοξολογίαν ὅτι τὰ σύμπαντα δοῦλα σά. σὲ γὰρ αἰνοῦσιν ἄγγελοι ἀρχάγγελοι θρόνοι κυριότητες ἀρχαὶ ἐξουσίαι δυνάμεις καὶ τὰ πολυόμματα χερουβίμ· σοὶ παρίστανται κύκλῳ τὰ σεραφίμ, ἓξ πτέρυγες τῷ ἑνὶ καὶ ἓξ πτέρυγες τῷ ἑνί, καὶ ταῖς μὲν δυσὶ κατακαλύπτουσι τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας καὶ ταῖς δυσὶ πετόμενα κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις στόμασιν ἀσιγήτοις δοξολογίαις

ἐκφώνως ὁ ἱερεύς

τὸν ἐπινίκιον ὕμνον ᾄδοντα βοῶντα κεκραγότα καὶ λέγοντα

ὁ χορός

Ἅγιος ἅγιος ἅγιος

ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

Μετὰ τούτων τῶν μακαρίων δυνάμεων δέσποτα φιλάνθρωπε καὶ ἡμεῖς οἱ ἁμαρτωλοὶ βοῶμεν καὶ λέγομεν Ἅγιος εἶ ὡς ἀληθῶς καὶ πανάγιος καὶ οὐκ ἔστι μέτρον τῇ μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις σου ὅτι ἐν δικαιοσύνῃ καὶ κρίσει ἀληθινῇ πάντα ἐπήγαγες ἡμῖν· πλάσας γὰρ τὸν ἄνθρωπον χοῦν λαβὼν ἀπὸ τῆς γῆς καὶ εἰκόνι τῇ σῇ ὁ Θεὸς τιμήσας τέθεικας αὐτὸν ἐν τῷ παραδείσῳ τῆς τρυφῆς ἀθανασίαν ζωῆς καὶ ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ τηρήσει τῶν ἐντολῶν σου ἐπαγγειλάμενος αὐτῷ· ἀλλὰ παρακούσαντα σοῦ τοῦ ἀληθινοῦ Θεοῦ τοῦ κτίσαντος αὐτὸν καὶ τῇ ἀπάτῃ τοῦ ὄφεως ὑπαχθέντα νεκρωθέντα τε τοῖς οἰκείοις αὐτοῦ παραπτώμασιν ἐξώρισας αὐτὸν ἐν τῇ δικαιοκρισίᾳ σου ὁ Θεὸς ἐκ τοῦ παραδείσου εἰς τὸν κόσμον τοῦτον καὶ ἀπέστρεψας εἰς τὴν γῆν ἐξ ἧς ἐλήφθη οἰκονομῶν αὐτῷ τὴν ἐκ παλιγγενεσίας σωτηρίαν τὴν ἐν αὐτῷ τῷ χριστῷ σου· οὐ γὰρ ἀπεστράφης τὸ πλάσμα σου εἰς τέλος ὃ ἐποίησας ἀγαθὲ οὐδὲ ἐπελάθου ἔργα χειρῶν σου ἀλλ' ἐπεσκέψω πολυτρόπως διὰ σπλάγχνα ἐλέους σου· προφήτας ἐξαπέστειλας, ἐποίησας δυνάμεις διὰ τῶν ἁγίων σου τῶν καθ' ἑκάστην γενεὰν εὐαρεστησάντων σοι, ἐλάλησας ἡμῖν διὰ στόματος τῶν δούλων σου τῶν προφητῶν προκαταγγέλλων ἡμῖν τὴν μέλλουσαν ἔσεσθαι σωτηρίαν, νόμον ἔδωκας εἰς βοήθειαν, ἀγγέλους ἐπέστησας φύλακας· ὅτε δὲ ἦλθε τὸ πλήρωμα τῶν καιρῶν ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ υἱῷ σου δι' οὗ καὶ τοὺς αἰῶνας ἐποίησας· ὃς ὢν ἀπαύγασμα τῆς δόξης σου καὶ χαρακτὴρ τῆς ὑποστάσεώς σου φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα σοὶ τῷ Θεῷ καὶ Πατρὶ ἀλλὰ Θεὸς ὢν προαιώνιος ἐπὶ τῆς γῆς ὤφθη καὶ τοῖς ἀνθρώποις συνανεστράφη καὶ ἐκ

παρθένου ἁγίας σαρκωθεὶς ἐκένωσεν ἑαυτὸν μορφὴν δούλου λαβών, σύμμορφος γενόμενος τῷ σώματι τῆς ταπεινώσεως ἡμῶν ἵνα ἡμᾶς συμμόρφους ποιήσῃ τῆς εἰκόνος τῆς δόξης αὐτοῦ· ἐπειδὴ γὰρ δι' ἀνθρώπου ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν κόσμον καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, εὐδόκησεν ὁ μονογενής σου υἱὸς ὁ ὢν ἐν τοῖς κόλποις σοῦ τοῦ Θεοῦ καὶ Πατρὸς γενόμενος ἐκ γυναικὸς τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, γενόμενος ὑπὸ νόμον κατακρῖναι τὴν ἁμαρτίαν ἐν τῇ σαρκὶ αὐτοῦ ἵνα οἱ ἐν τῷ Ἀδὰμ ἀποθνήσκοντες ζωοποιηθῶσιν ἐν αὐτῷ τῷ χριστῷ σου· καὶ ἐμπολιτευσάμενος τῷ κόσμῳ τούτῳ, δοὺς προστάγματα σωτηρίας, ἀποστήσας ἡμᾶς τῆς πλάνης τῶν εἰδώλων προσήγαγε τῇ ἐπιγνώσει σοῦ τοῦ ἀληθινοῦ Θεοῦ καὶ Πατρὸς κτησάμενος ἡμᾶς ἑαυτῷ λαὸν περιούσιον, βασίλειον ἱεράτευμα, ἔθνος ἅγιον· καὶ καθαρίσας ἐν ὕδατι καὶ ἁγιάσας τῷ Πνεύματι τῷ ἁγίῳ ἔδωκεν ἑαυτὸν ἀντάλλαγμα τῷ θανάτῳ ἐν ᾧ κατειχόμεθα πεπραμένοι ὑπὸ τὴν ἁμαρτίαν καὶ κατελθὼν διὰ τοῦ σταυροῦ εἰς τὸν ᾅδην ἵνα πληρώσῃ ἑαυτοῦ τὰ πάντα ἔλυσε τὰς ὀδύνας τοῦ θανάτου καὶ ἀναστὰς τῇ τρίτῃ ἡμέρᾳ καὶ ὁδοποιήσας πάσῃ σαρκὶ τὴν ἐκ νεκρῶν ἀνάστασιν, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς τὸν ἀρχηγὸν τῆς ζωῆς, ἐγένετο ἀπαρχὴ τῶν κεκοιμημένων πρωτότοκος ἐκ τῶν νεκρῶν ἵνα ᾖ αὐτὸς τὰ πάντα ἐν πᾶσι πρωτεύων, καὶ ἀνελθὼν εἰς τοὺς οὐρανοὺς ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης σου ἐν ὑψηλοῖς ὃς καὶ ἥξει ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. κατέλιπε δὲ ἡμῖν ὑπομνήματα τοῦ σωτηρίου αὐτοῦ πάθους ταῦτα ἃ προτεθείκαμεν κατὰ τὰς αὐτοῦ ἐντολάς· μέλλων γὰρ ἐξιέναι ἐπὶ τὸν ἑκούσιον καὶ ἀοίδιμον καὶ ζωοποιὸν αὐτοῦ θάνατον τῇ νυκτὶ ᾗ παρεδίδου ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς λαβὼν ἄρτον ἐπὶ τῶν ἁγίων αὐτοῦ καὶ ἀχράντων χειρῶν καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρὶ εὐχαριστήσας εὐλογήσας ἁγιάσας κλάσας

εἶτα ἐκφώνως

ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών

Λάβετε φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν

ὁ χορὸς ψάλλει

Ἀμήν

ὁ δὲ ἱερεὺς μυστικῶς

Ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου λαβὼν κεράσας εὐχαριστήσας εὐλογήσας ἁγιάσας

εἶτα ἐκφώνως

ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν

ὁ χορὸς ψάλλει

Ἀμήν

ὁ ἱερεὺς κλίνας τὴν κεφαλὴν ἐπεύχεται μυστικῶς

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε τὸν ἐμὸν θάνατον καταγγέλλετε καὶ τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε.

Μεμνημένοι οὖν δέσποτα καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀνόδου, τῆς ἐκ δεξιῶν σοῦ τοῦ Θεοῦ καὶ Πατρὸς καθέδρας καὶ τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ παρουσίας

εἶτα ἐκφώνως

τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα καὶ διὰ πάντα

ὁ χορὸς ψάλλει τό

Σὲ ὑμνοῦμεν σὲ εὐλογοῦμεν σοὶ εὐχαριστοῦμεν Κύριε καὶ δεόμεθά σου ὁ θεὸς ἡμῶν

ὁ ἱερεὺς κλίνας τὴν κεφαλὴν ἐπεύχεται μυστικῶς

Διὰ τοῦτο δέσποτα πανάγιε καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν, οὐ γὰρ ἐποιήσαμέν τι ἀγαθὸν ἐπὶ τῆς γῆς, ἀλλὰ διὰ τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς θαρροῦντες προσεγγί-

ζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν ἅγιε ἁγίων εὐδοκίᾳ τῆς σῆς ἀγαθότητος ἐλθεῖν τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ εὐλογῆσαι αὐτὰ καὶ ἁγιάσαι καὶ ἀναδεῖξαι τὸν μὲν ἄρτον τοῦτον αὐτὸ τὸ τίμιον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὸ δὲ ποτήριον τοῦτο αὐτὸ τὸ τίμιον αἷμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας [a]

ὁ διάκονος

Ἀμὴν ἀμὴν ἀμήν

ὁ δὲ ἱερεὺς ἐπεύχεται

Ἡμᾶς δὲ πάντας τοὺς ἐκ τοῦ ἑνὸς ἄρτου καὶ τοῦ ποτηρίου μετέχοντας ἑνώσαις ἀλλήλοις εἰς ἑνὸς Πνεύματος ἁγίου κοινωνίαν καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς κατάκριμα ποιήσαις μετασχεῖν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου ἀλλ' ἵνα εὕρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων προπατόρων πατέρων πατριαρχῶν προφητῶν ἀποστόλων κηρύκων εὐαγγελιστῶν μαρτύρων ὁμολογητῶν διδασκάλων καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου

εἶτα ἐκφώνως

ἐξαιρέτως τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας

ὁ χορὸς ψάλλει

Ἐπὶ σοὶ χαίρει ⟨κτλ⟩

ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

τοῦ ἁγίου Ἰωάννου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν ἁγίων καὶ πανευφήμων ἀποστόλων, τοῦ ἁγίου τοῦ δεῖνος *οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων τῶν ἁγίων σου ὧν ταῖς*

[a] Τὸ 'Μεταβαλὰν τῷ Πνεύματί σου τῷ 'Αγίῳ' ἐκ τῆς τοῦ θείου Χρυσοστόμου λειτουργίας μεταγραφὲν θεωρούμενον κατὰ σύνταξιν οὐκ ἔχει χώραν οὐδεμίαν ἐνταῦθα εἰς τὴν τοῦ μ. Βασιλείου ἀλλ' ἔστι προσθήκη τολμηρῶς παρά τινος γενομένη ὡς καὶ Νικόδημος ὑπεσημείωσεν ἐν τῷ Πηδαλίῳ αὐτοῦ (Κανόνι ιθ' τῆς ἐν Λαοδικείᾳ Συνόδου).

ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός· καὶ μνήσθητι πάντων τῶν προκεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου

ἐνταῦθα μνημονεύει ὀνομαστὶ καὶ ὧν βούλεται τεθνεώτων

καὶ ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου

Ἔτι σοῦ δεόμεθα μνήσθητι Κύριε τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης καὶ εἰρήνευσον αὐτὴν ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ χριστοῦ σου καὶ τὸν ἅγιον οἶκον τοῦτον στερέωσον μέχρι τῆς συντελείας τοῦ αἰῶνος

Μνήσθητι Κύριε τῶν τὰ δῶρά σοι ταῦτα προσκομισάντων καὶ ὑπὲρ ὧν καὶ δι' ὧν καὶ ἐφ' οἷς αὐτὰ προσεκόμισαν

Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων· ἄμειψαι αὐτοὺς τοῖς πλουσίοις σου καὶ ἐπουρανίοις χαρίσμασι, χάρισαι αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ ἐπουράνια, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα

Μνήσθητι Κύριε τῶν ἐν ἐρημίαις καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς

Μνήσθητι Κύριε τῶν ἐν παρθενίᾳ καὶ εὐλαβείᾳ καὶ ἀσκήσει καὶ σεμνῇ πολιτείᾳ διαγόντων

Μνήσθητι Κύριε τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων οὓς ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς· ὅπλῳ ἀληθείας, ὅπλῳ εὐδοκίας στεφάνωσον αὐτούς· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτῶν ἐν ἡμέρᾳ πολέμου, ἐνίσχυσον αὐτῶν τὸν βραχίονα, ὕψωσον αὐτῶν τὴν δεξιάν, κράτυνον αὐτῶν τὴν βασιλείαν· ὑπόταξον αὐτοῖς πάντα τὰ βάρβαρα ἔθνη τὰ τοὺς πολέμους θέλοντα· χάρισαι αὐτοῖς βαθεῖαν καὶ ἀναφαίρετον εἰρήνην· λάλησον εἰς τὴν καρδίαν αὐτῶν ἀγαθὰ ὑπὲρ τῆς ἐκκλησίας σου καὶ παντὸς τοῦ λαοῦ σου ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι

Μνήσθητι Κύριε πάσης ἀρχῆς καὶ ἐξουσίας καὶ τῶν ἐν

παλατίῳ ἀδελφῶν ἡμῶν καὶ παντὸς τοῦ στρατοπέδου· τοὺς ἀγαθοὺς ἐν τῇ ἀγαθότητί σου διατήρησον, τοὺς πονηροὺς ἀγαθοὺς ποίησον ἐν τῇ χρηστότητί σου

Μνήσθητι Κύριε τοῦ περιεστῶτος λαοῦ καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέντων καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς κατὰ τὸ πλῆθος τοῦ ἐλέους σου· τὰ ταμεῖα αὐτῶν ἔμπλησον παντὸς ἀγαθοῦ, τὰς συζυγίας αὐτῶν ἐν εἰρήνῃ καὶ ὁμονοίᾳ διατήρησον· τὰ νήπια ἔκθρεψον, τὴν νεότητα παιδαγώγησον, τὸ γῆρας περικράτησον· τοὺς ὀλιγοψύχους παραμύθησαι, τοὺς ἐσκορπισμένους ἐπισυνάγαγε, τοὺς πεπλανημένους ἐπανάγαγε καὶ σύναψον τῇ ἁγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ· τοὺς ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἐλευθέρωσον· τοῖς πλέουσι σύμπλευσον, τοῖς ὁδοιποροῦσι συνόδευσον· χηρῶν πρόστηθι, ὀρφανῶν ὑπεράσπισον, αἰχμαλώτους ῥῦσαι, νοσοῦντας ἴασαι, τῶν ἐν βήμασι καὶ μετάλλοις καὶ ἐξορίαις καὶ πάσῃ θλίψει καὶ ἀνάγκῃ καὶ περιστάσει ὄντων μνημόνευσον ὁ Θεὸς καὶ πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαγχνίας· καὶ τῶν ἀγαπώντων ἡμᾶς καὶ τῶν μισούντων καὶ τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὔχεσθαι ὑπὲρ αὐτῶν

Καὶ παντὸς τοῦ λαοῦ σου μνήσθητι Κύριε ὁ θεὸς ἡμῶν καὶ ἐπὶ πάντας ἔκχεον τὸ πλούσιόν σου ἔλεος, πᾶσι παρέχων τὰ πρὸς σωτηρίαν αἰτήματα· καὶ ὧν ἡμεῖς οὐκ ἐμνημονεύσαμεν δι' ἄγνοιαν ἢ λήθην ἢ πλῆθος ὀνομάτων αὐτὸς μνημόνευσον ὁ Θεὸς ὁ εἰδὼς ἑκάστου τὴν ἡλικίαν καὶ τὴν προσηγορίαν, ὁ εἰδὼς ἕκαστον ἐκ κοιλίας μητρὸς αὐτοῦ· σὺ γὰρ εἶ Κύριε ἡ βοήθεια τῶν ἀβοηθήτων, ἡ ἐλπὶς τῶν ἀπηλπισμένων, ὁ τῶν χειμαζομένων σωτήρ, ὁ τῶν πλεόντων λιμήν, ὁ τῶν νοσούντων ἰατρός· αὐτὸς τοῖς πᾶσι τὰ πάντα γενοῦ ὁ εἰδὼς ἕκαστον καὶ τὸ αἴτημα αὐτοῦ, οἶκον καὶ τὴν χρείαν αὐτοῦ

Ῥῦσαι Κύριε τὴν πόλιν ἢ τὴν μονὴν ταύτην καὶ πᾶσαν πόλιν καὶ χώραν ἀπὸ λιμοῦ λοιμοῦ σεισμοῦ καταποντισμοῦ πυρὸς μαχαίρας ἐπιδρομῆς ἀλλοφύλων καὶ ἐμφυλίου πολέμου

εἶτα ἐκφωνεῖ

Ἐν πρώτοις μνήσθητι Κύριε τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος *ὃν χάρισαι ταῖς ἁγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σῶον ἔντιμον ὑγιᾶ μακροημερεύοντα καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας*

καὶ ὁ διάκονος λέγει πρὸς τῇ θύρᾳ στάς

Τοῦ δεῖνος *πανιερωτάτου μητροπολίτου ἢ ἐπισκόπου* ὅστις ἂν ᾖ *καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἅγια δῶρα ταῦτα* κτλ μέχρι τοῦ *καὶ πάντων καὶ πασῶν*

καὶ ὁ χορὸς ψάλλει

Καὶ πάντων καὶ πασῶν

ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

Μνήσθητι Κύριε πάσης ἐπισκοπῆς ὀρθοδόξων τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας· μνήσθητι Κύριε κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου καὶ τῆς ἐμῆς ἀναξιότητος· συγχώρησόν μοι πᾶν πλημμέλημα ἑκούσιόν τε καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσῃς τὴν χάριν τοῦ ἁγίου σου πνεύματος ἀπὸ τῶν προκειμένων δώρων· μνήσθητι Κύριε τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος καὶ μηδένα ἡμῶν καταισχύνῃς τῶν κυκλούντων τὸ ἅγιόν σου θυσιαστήριον

Ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου Κύριε, ἐπιφάνηθι ἡμῖν ἐν τοῖς πλουσίοις σου οἰκτιρμοῖς· εὐκράτους καὶ ἐπωφελεῖς τοὺς ἀέρας ἡμῖν χάρισαι, ὄμβρους εἰρηνικοὺς τῇ γῇ πρὸς καρποφορίαν δώρησαι, εὐλόγησον τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν, σβέσον τὰ φρυάγματα τῶν ἐθνῶν, τὰς τῶν αἱρέσεων ἐπαναστάσεις ταχέως κατάλυσον τῇ δυνάμει τοῦ ἁγίου σου πνεύματος· πάντας ἡμᾶς πρόσδεξαι εἰς τὴν βασιλείαν σου υἱοὺς φωτὸς καὶ υἱοὺς ἡμέρας ἀναδείξας· τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν Κύριε ὁ θεὸς ἡμῶν, πάντα γὰρ ἀπέδωκας ἡμῖν

ἐκφώνως

καὶ δὸς ἡμῖν ἐν ἑνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς

καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

εἶτα ἐπιστρέφει πρὸς τὴν θύραν καὶ εὐλογῶν λέγει ἐκφώνως

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

⟨THE LORD'S PRAYER⟩

Ὁ θεὸς ἡμῶν ὁ θεὸς τοῦ σώζειν σὺ ἡμᾶς δίδαξον εὐχαριστεῖν σοι ἀξίως ὑπὲρ τῶν εὐεργεσιῶν σου ὧν ἐποίησας καὶ ποιεῖς μεθ' ἡμῶν· σὺ ὁ θεὸς ἡμῶν ὁ προσδεξάμενος τὰ δῶρα ταῦτα καθάρισον ἡμᾶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος καὶ δίδαξον ἁγιωσύνην ἐπιτελεῖν ἐν φόβῳ σου ἵνα ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν ὑποδεχόμενοι τὴν μερίδα τῶν ἁγιασμάτων σου ἑνωθῶμεν τῷ ἁγίῳ σώματι καὶ αἵματι τοῦ χριστοῦ σου καὶ ὑποδεξάμενοι αὐτὰ ἀξίως σχῶμεν τὸν Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν καὶ γενώμεθα ναὸς τοῦ ἁγίου σου πνεύματος. ναὶ ὁ θεὸς ἡμῶν καὶ μηδένα ἡμῶν ἔνοχον ποιήσῃς τῶν φρικτῶν σου τούτων καὶ ἐπουρανίων μυστηρίων μηδὲ ἀσθενῇ ψυχῇ καὶ σώματι ἐκ τοῦ ἀναξίως αὐτῶν μεταλαμβάνειν ἀλλὰ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς ἀξίως ὑποδέχεσθαι τὴν μερίδα τῶν ἁγιασμάτων σου εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ χριστοῦ σου ὅπως ἂν καὶ ἡμεῖς μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων γενώμεθα μέτοχοι τῶν αἰωνίων σου ἀγαθῶν ὧν ἡτοίμασας τοῖς ἀγαπῶσί σε Κύριε

ἐκφώνησις παρὰ τοῦ ἱερέως

καὶ καταξίωσον ἡμᾶς δέσποτα μετὰ παρρησίας ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα καὶ λέγειν

ὁ λαὸς τό

Πάτερ ἡμῶν

ὁ ἱερεὺς ἐκφώνως

ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος κτλ.

〈THE INCLINATION〉

Δέσποτα Κύριε ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς εὐλόγησον ἁγίασον ἐνδυνάμωσον ὀχύρωσον, ἀπὸ παντὸς ἔργου πονηροῦ ἀπόστησον, παντὶ δὲ ἔργῳ ἀγαθῷ σύναψον καὶ καταξίωσον ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου τούτων καὶ ζωοποιῶν μυστηρίων εἰς ἄφεσιν ἁμαρτιῶν, εἰς Πνεύματος ἁγίου κοινωνίαν.

〈THE COMMUNION〉

Εἶτα τῆς μεταλήψεως τελειωθείσης καὶ τῶν λοιπῶν γενομένων ὅσα καὶ ἐν τῇ τοῦ Χρυσοστόμου λειτουργίᾳ προείρηται ἐπεύχεται ὁ ἱερεὺς μυστικῶς

Εὐχαριστοῦμέν σοι Κύριε ὁ θεὸς ἡμῶν ἐπὶ τῇ μεταλήψει τῶν ἁγίων ἀχράντων ἀθανάτων καὶ ἐπουρανίων σου μυστηρίων ἃ ἔδωκας ἡμῖν ἐπ' εὐεργεσίᾳ καὶ ἁγιασμῷ καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν. αὐτὸς δέσποτα τῶν ἁπάντων δὸς γενέσθαι ἡμῖν τὴν κοινωνίαν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφίας, εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ χριστοῦ σου.

〈IN THE PROTHESIS〉

Εὐχὴ ἐν τῷ συστεῖλαι τὰ ἅγια μυστικῶς

Ἤνυσται καὶ τετέλεσται ὅσον εἰς τὴν ἡμετέραν δύναμιν Χριστὲ ὁ θεὸς ἡμῶν τὸ τῆς σῆς οἰκονομίας μυστήριον· ἔσχομεν γὰρ τοῦ θανάτου σου τὴν μνήμην, εἴδομεν τῆς ἀναστάσεώς σου τὸν τύπον, ἐνεπλήσθημεν τῆς ἀτελευτήτου σου ζωῆς, ἀπηλαύσαμεν τῆς ἀκενώτου σου τρυφῆς ἧς καὶ ἐν τῷ μέλλοντι αἰῶνι πάντας ἡμᾶς καταξιωθῆναι εὐδόκησον· χάριτι τοῦ ἀνάρχου σου πατρὸς καὶ τοῦ ἁγίου καὶ ἀγαθοῦ καὶ ζωοποιοῦ σου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Τέλος τῆς θείας λειτουργίας τοῦ μεγάλου Βασιλείου.

5. THE LITURGY OF THE ARMENIANS

(THE VESTING)

While the priest is vesting the choir sings this hymn

The hymn of the vesting of the priest

O mystery deep unsearchable eternal which hast decked with splendid glory the heavenly dominions, the legions of fiery spirits in the chamber of LIGHT UNAPPROACHABLE

With wonderful power didst thou create Adam in a lordly image and didst clothe him with gracious glory in the garden of Eden, the abode of delights

When the priest will offer the sacrifice he must put on vestments privately on this wise

With the deacon he goes into the vestry where the vestments are kept

The ministers being vested each according to his order, they say in antiphon

Ktzord LET THY PRIESTS BE CLOTHED WITH RIGHTEOUSNESS AND THY SAINTS SING WITH JOYFULNESS

Phokh LORD REMEMBER DAVID AND ALL HIS TROUBLE

and the rest of Ps. cxxxii

Glory be to the Father and to the Son and to the Holy Ghost

Now and ever and world without end. Amen

The deacon proclaims

Again in peace let us beseech the Lord

Let us in faith with one accord request of the Lord that he will bestow on us the grace of mercy

The almighty God our Lord save and have mercy

and they say twelve times

Lord have mercy.

The priest says this prayer

O our Lord Jesus Christ who DECKEST THYSELF WITH LIGHT AS WITH A GARMENT, thou didst SHOW THYSELF UPON EARTH in unspeakable humility and didst CONVERSE WITH MEN, who wast MADE eternal HIGHPRIEST AFTER THE ORDER OF MELCHISEDEC and didst adorn thine holy church: almighty Lord who hast granted us to put on the same heavenly garment, account me worthy, thine unprofitable servant, at this hour when I make bold to draw nigh to the same spiritual service of thy glory, to be stripped of all mine ungodliness which is the garment of filthiness and be adorned with thy light: remove my wickedness from me and blot out my transgressions that I be accounted worthy of the light prepared of thee. Grant me to enter with priestly glory upon the ministry of thine holy things in fellowship with them that have kept thy commandments innocently, so that I also be found ready for the heavenly marriagefeast with the wise virgins there to glorify thee, o Christ, who didst take away the sins of all men. For thou art the holiness of our souls and thee, o beneficent God, glory dominion and honour befitteth now and ever world without end. Amen.

Through the sufferings of thine onlybegotten all creatures are renewed and man hath again been made immortal, clad in a garment that none can take from him

O chalice of rain of fire that wast poured on the apostles in the holy upperroom, o Holy Ghost, pour thy wisdom on us also along with the vestment

HOLINESS BECOMETH THINE HOUSE, WHO ART CLOTHED WITH MAJESTY. Like as thou art girt about with the glory of holiness, so also GIRD US ABOUT WITH TRUTH

Then the deacons draw near and vest him saying

In peace let us beseech the Lord
Receive save and have mercy

The priest

Blessing and glory be to the Father and to the Son and to the Holy Ghost now and ever and world without end. Amen

And first he puts the Saghavart upon his head saying

Lord, put upon me THE HELMET OF SALVATION to fight against THE POWER

Thou who didst spread thy creating arms to the stars, strengthen our arms with power to intercede when we lift up our hands unto thee

Bind our thoughts as the crown wreathes our head and our senses with the cross-decked stole woven with gold and flowers like Aaron's for the honour of the sanctuary

Supreme divine sovereign of all beings, thou hast covered us with a robe as with love to be ministers of thine holy mystery

Heavenly king, keep thy church immovable and maintain in peace the worshippers of thine holy name.

OF THE ENEMY: by the grace of our Lord Jesus Christ unto whom is fitting glory dominion and honour now and ever and world without end. Amen

For the Schapik

CLOTHE ME, o Lord, WITH THE GARMENT OF SALVATION AND WITH THE ROBE OF gladness and gird me with vesture of salvation: by the grace

For the Ourar

Clothe my neck, o Lord, with righteousness and cleanse my heart from all filthiness of sin: by the grace

For the Goti

Let the girdle of faith bound in the midst of my heart and of my mind quench in them the thought of impurity and may the power of thy grace abide in them at all times: by the grace

For the Bazpan

Give strength, o Lord, to my hands and wash away all my filthiness that I be enabled to serve thee in cleanness of mind and body: by the grace

For the Vacas

Clothe my neck, o Lord, with righteousness and cleanse my heart from all filthiness of sin: by the grace

For the Schourdchar

Lord, of thy mercy clothe me with a bright garment and protect me against the wiles of the evil one that I be accounted worthy to glorify thy glorious name: by the grace

After putting on all his vestments the priest says

MY SOUL SHALL BE JOYFUL IN the Lord, FOR HE HATH CLOTHED ME WITH A GARMENT OF SALVATION and with a vesture of gladness: he hath put upon me a crown AS upon A BRIDEGROOM AND hath ADORNED me LIKE A BRIDE WITH HER JEWELS: by the grace.

⟨THE PREPARATION OF THE MINISTERS⟩

Then the priest coming into the middle of the church washes his hands saying

Ktzord I WILL WASH MY HANDS IN INNOCENCY, O LORD: AND SO WILL I GO TO THINE ALTAR

Phokh BE THOU MY JUDGE, O LORD, FOR I HAVE WALKED INNOCENTLY

and the rest of Psalm xxvi

Glory be to the Father and to the Son and to the Holy Ghost

Now and ever world without end. Amen.

The priest

And for the sake of the holy mother of God, o Lord, accept our supplications and save us

The deacon

Let us make the holy mother of God and all the saints our intercessors with the Father in heaven that he be pleased to have mercy and in his pity to save his creatures

Almighty Lord our God, save and have mercy

The priest

Receive, o Lord, our supplications through the intercession of the holy mother of God, the immaculate mother of thine onlybegotten Son, and through the supplications of all thy saints. Hear us, o Lord, and have mercy: pardon expiate and forgive us our sins and account us worthy with praises to glorify thee with thy Son and the Holy Ghost now and ever and world without end. Amen.

Then turning towards the people he says

I confess before God and the holy mother of God and before all the saints and before you, fathers and brethren, all the sins I have committed: for I have sinned in thought word and deed and with every sin committed of men: I have sinned, I have sinned: I pray you request for me of God forgiveness

The [priests] standing by answer

God the potentate have mercy on thee and grant thee forgiveness of all thy trespasses past and present, deliver thee from those in the time to come, confirm thee in every good work and give thee rest in the life to come. Amen

The priest answers

God the lover of men set you also free and forgive you all your trespasses, give you time for repentance and for the practice of good works and direct also your life in time to come: through the grace of the Holy Ghost the potentate and merciful unto whom be glory for ever. Amen.

The bystanders

Remember us before the immortal lamb of God

The priest

Ye shall be remembered before the immortal lamb of God.

The clerks then say Ps. c in antiphon

O BE JOYFUL IN THE LORD ALL YE LANDS

Glory be. Now and ever.

The deacon

Through the holy church let us beseech the Lord that through her he will deliver us from sins and save us through the grace of his mercy

Almighty Lord our God, save and have mercy

The priest

In the midst of this temple and in the presence of these divine and bright holy signs and holy place, bowing down in fear we worship, we glorify thine holy marvellous and triumphant {Resurrection} and unto thee with the Father and the Holy Ghost we offer blessing and glory now and ever and world without end. Amen

The priest saying Ps. xliii in antiphon with the deacon goes up to the altar

Ktzord I WILL GO UNTO THE ALTAR OF GOD EVEN UNTO THE GOD OF MY JOY AND GLADNESS

The deacon

Phokh GIVE SENTENCE WITH ME, O GOD, AND DEFEND MY CAUSE AGAINST THE UNGODLY PEOPLE

and the rest of Ps. xliii

Glory be. Now and ever.

The deacon

Again in peace let us beseech the Lord

Let us bless the Father of our Lord Jesus Christ who hath vouchsafed unto us to stand in this place of praise and to sing spiritual songs

Almighty Lord our God, save and have mercy

The priest

In this abode of holiness and in this place of praise, the dwelling of angels and expiatory of men, in presence of these divine and bright holy signs and holy place, bowing down in fear we worship, we bless and glorify thine holy marvellous and triumphant {Resurrection} and unto thee with the Father and the Holy Ghost we with the host of heaven offer blessing and glory now and ever and world without end. Amen.

If the celebrant be a bishop he shall draw over his breast the venerable emīphoron: and approaching to the table of gifts and falling on his knees with copious flow of tears, he shall say, silently and without whispering, prayers to the Holy Ghost who is the dispenser of the work

Prayer of S. Gregory of Narek [*the 33rd chap. of his Book of prayer*]

O almighty beneficent lover of men, God of all, creator of all things visible and invisible, saviour and preserver, provider and peacemaker, mighty Spirit of the Father, we entreat thee with open arms with loud groanings of prayer in thine awful presence: we draw nigh in great fear and trembling to offer this reasonable sacrifice, first to thine unsearchable power, being as thou art sharer in throne, in glory and in creation with the unchangeable majesty of the Father and searcher as thou art also of the hidden deep mysteries of the almighty will of the Father of Emmanuel who sent thee, who is the saviour and quickener and creator of all. Through thee was made known to us the threefold personality of God undivided, whereof thou art known as one, o thou incomprehensible. By thee and through thee did the offspring of the patriarchal family of old, called seers, declare aloud and clearly things past and things to come, things wrought and things not yet come to effect. Thou, o energy illimitable whom Moses proclaimed SPIRIT OF GOD MOVING ON THE FACE OF THE WATERS, by thine immense brooding and by thy tender sheltering of the new generations under the overspreading of thy wings madest known the mystery of the font: who after the same pattern spreading first the liquid element as a veil on high didst in lordly wise form out of nothing, o mighty, the complete natures of all things that are. By thee all creatures made by thee shall be renewed at the resurrection, the which day is the last of this existence and the first of the land of the living. Thee also did the firstborn Son, thy fellow and of the same essence with the Father, in our likeness, obey with oneness of will, as he did his Father. Thee he announced as the true God equal and of the same substance with his mighty Father: he declared that blasphemy against thee should never be forgiven, and stopped the impious mouths of thy gainsayers as fighters against God, while he the just

and spotless saviour of all forgave his own accusers, even he WHO WAS DELIVERED FOR OUR SINS AND ROSE AGAIN FOR OUR JUSTIFICATION. Unto him be glory through thee, unto thee be praise with the Father almighty world without end. Amen

It shall again be repeated to the same effect until confidence through upward contemplation of light be wonderfully certified and revealed, the bishop again announcing a second peace

We entreat and beseech with sighs and tears from all our souls thy glorious creatorship, o incorruptible uncreated timeless merciful Spirit, who art our advocate with the Father of mercies WITH GROANINGS UNUTTERABLE, who keepest the saints and cleansest sinners and makest them temples of the living and saving will of the most high Father: set us now free from all unclean deeds that are not conformable to thine indwelling, that the light of thy grace which ENLIGHTENETH THE EYES OF OUR MIND be not quenched within us, for that we are taught that it is by prayer and the incense of a godly life that we are united with thee. And forasmuch as one of the Trinity is being offered and another accepteth, wellpleased in us through the reconciling blood of his firstborn Son, do thou receive our supplications and make us an habitation unto honour with every preparation for partaking of the heavenly lamb and for receiving without punishment of damnation this manna of life, of new salvation, that maketh immortal. And let our every offence be consumed by this fire, like as was the prophet's by the live coal brought in the tongs, that in all thy mercy may be proclaimed as the Father's lovingkindness manifested through the Son, who brought the prodigal son into the inheritance of his father and directed harlots to the heavenly kingdom, the bliss of the righteous. Yea, yea, I also am one of them: receive me also with them as requiring great lovingkindness and save me by thy grace who have been purchased by the blood of Christ: that in all this and in all thy godhead be made manifest unto all, which is glorified together with the Father in like honour with one will and in one power of praise

The deacon proclaims

Sir, give a blessing

The bishop aloud

For thine is the clemency, the power, the mercy, the strength and the glory world without end. Amen.

⟨THE PROTHESIS⟩

[*The curtain is drawn to and so remains during the whole prothesis*]

Meanwhile the clerks sing a meghedi proper to the day or else the following which is the Hymn of Censing

In this abode of votive offerings in the Lord's temple

Then the celebrant comes to the table of gifts where the protodeacon brings the wafer and the celebrant takes it and places it on the paten saying

In remembrance of our Lord Jesus Christ

assembled together for the mystery of worship and supplication for the holy sacrifice, here round about in the upper hall of this altar we form
a choir, with sweet spices
Favourably receive our prayers as the savour of sweet-smelling incense, myrrh and
cinnamon
Keep firm us who offer it to thee to serve thee now and
ever in holiness
Through the intercession of thy virgin mother accept the supplications of thy ministers

Then taking the wine he pours it in the form of a cross into the chalice saying

For the remembrance of the saving dispensation of the Lord God and our Saviour Jesus Christ

Then he says privately this prayer of S. John Chrysostom

O God, even our own God, who didst send forth the heavenly bread, the food of the whole world, our Lord Jesus Christ, to be a saviour redeemer and benefactor, to bless and to sanctify us: do thou, o Lord, thyself bless now ✠ this presentation: receive it on thine heavenly table. Remember, good and lover of man as thou art, both them that offer it and them for whom it is offered, and keep us without rebuke in the priestly ministration of thy divine mysteries. For holy and glorious is the most honourable majesty of thy glory, of the Father and of the Son and of the Holy Ghost, now and ever and world without end. Amen.

Then he covers ⟨the oblation⟩ saying

The Lord is king and hath put on glorious apparel

and the rest of Psalm xciii

Glory be. Now and ever.

Then he burns incense saying

I offer incense before thee, o Christ, a spiritual fragrance: receive it for a sweetsmelling savour on to thine holy heavenly and immaterial place of offering: do thou in its stead send upon us the graces and gifts of thine Holy Spirit: for unto thee we offer glory with the Father and the Holy Ghost now and ever and world without end. Amen.

O Christ who with thy blood hast made thy church brighter than the heavens and hast appointed within her after the pattern of heavenly hosts orders of apostles prophets and holy teachers: we, priests deacons readers and clergy assembled here, burn incense before thee as Zachariah did of old

Accept from us our prayers which we offer with the incense, like the sacrifice of Abel, of Noah and of Abraham

Through the intercession of thine heavenly hosts maintain ever firm the throne of the Armenians

The Hymn of the church

REJOICE GREATLY, O ZION, DAUGHTER of light, holy mother-church with thy children: adorn and embellish thyself, o fair spouse and heavenlike sanctuary, for the anointed God, being of being, is ever sacrificed in thee unconsumed in reconciliation of the Father and distributeth his own body and blood in expiation of us for the fulfilment of his dispensation

May he grant forgiveness to the founder of this temple

The holy church confesseth the pure virgin Mary mother of God, from whom hath been

Then the curtain is drawn aside and the priest comes down censing into the midst of the church along with the deacons and censes the church and the people and then returning bows three times to the altar.

given us the bread of immortality and the cup of rejoicing. Give ye him blessings in spiritual songs.

⟨ENARXIS⟩

The protodeacon standing in the midst of the church proclaims

Sir, give a blessing

The priest aloud

BLESSED BE THE KINGDOM of the Father and of the Son and of the Holy Ghost now and ever and world without end. Amen

The clerks say the Shamamout according to the proper of the day

{*On ordinary Sundays*

Onlybegotten Son and Word, God and immortal being, thou who didst endure to take flesh of the holy mother of God and evervirgin: thou unchangeable didst become man and wast crucified: o Christ our God, thou by death didst overcome death, thou one of the holy Trinity, glorified with the Father and the Holy Ghost: save us}

The deacon proclaims

Again in peace let us beseech the Lord
Receive save and have mercy

Sir, give a blessing

The priest

Blessing and glory be to the Father and to the Son and to the Holy Ghost now and ever and world without end. Amen

Peace ✠ be to all

The clerks

And with thy spirit

The deacon

Let us worship God

The clerks

Before thee, o Lord

The priest aloud

Lord our God whose power is unsearchable and thy glory incomprehensible, whose mercy is unmeasurable and thy

clemency boundless: look down according to thine abundant love towards mankind upon thy people and upon this holy temple and abundantly perform thy mercy and pity on us and on them that pray with us: for unto thee is fitting glory dominion and honour now and ever and world without end. Amen

Then the clerks sing the psalm and hymn appointed for the day

[a] {THE LORD IS KING AND HATH PUT ON GLORIOUS APPAREL

Christ the king, consubstantial with the Father, who for us hast been made man of the holy virgin

King of glory, o Christ, glory to thee

Thou who by voluntary death hast slain death and by thine incorruptible resurrection hast renewed the world

King of glory, o Christ, glory to thee}

While they sing the priest says privately

Lord our God, SAVE THY PEOPLE AND BLESS THINE INHERITANCE, guard the fulness of thy church, sanctify them that in LOVE come to greet THE BEAUTY OF THINE HOUSE: glorify us, o Lord, by thy divine power and forsake not them that put their trust in thee: for thine is the power and the dominion and the glory world without end. Amen

Peace be to all

Thou that didst teach us all to pray thus in common and with one accord and didst promise to grant the requests of TWO OR THREE GATHERED TOGETHER IN thy NAME: fulfil now the petitions of thy servants AS SHALL BE MOST EXPEDIENT FOR THEM, granting us in this world the knowledge of thy truth and in the world to come life everlasting: for thou, o God, art good and a lover of man and unto thee is fitting glory dominion and honour world without end. Amen

[a] One of the eight alternatives appointed for ordinary Sundays.

Glory be to the Father and to the Son and to the Holy Ghost

Now and ever and world without end. Amen

{Thou who by thy lifegiving blood hast enlightened the holy church, we sing to thee with angels saying

King of glory, o Christ, glory to thee}

Then while the clerks give glory they all bow before the sanctuary and the priest bowing to the holy table says privately the prayer following

Lord God who hast disposed in heaven the troops and armies of angels and archangels for the ministry of thy glory, cause that along with our entrance there be an entrance of holy angels ministering with us and with us glorifying thy goodness

The deacon proclaims

Sir, give a blessing

The priest aloud

For thine is the power and the dominion and the glory for ever. Amen.

⟨MASS OF THE CATECHUMENS⟩

⟨THE LITTLE ENTRANCE⟩

Then they kiss the holy table and the deacon proclaims

Proschūmen

Then one of the deacons takes up the holy Gospel [from the altar and going round the altar offers the book to one of the people to kiss]

The clerks sing the proper Trisagion of the feast

Holy God
holy and mighty
holy and immortal
who {didst rise from death}
have mercy upon us

Holy God
holy and mighty
holy and immortal
who {didst rise from death}
have mercy upon us

The priest says privately

HOLY God who DWELLEST IN THE HOLY PLACE and with the song of the trisagion the seraphim praise thee and the cherubim glorify and all the heavenly hosts adore thee: thou who didst out of nothing bring all creatures into being, who didst make man AFTER thine own IMAGE AND LIKENESS and didst adorn him with all thy graces and didst teach him to seek wisdom and good understanding and didst not pass over the sinner but didst ordain for him repentance unto salvation: thou hast vouchsafed unto us thine

Holy God
holy and mighty
holy and immortal
who {didst rise from death}
have mercy upon us.

humble unworthy servants in this hour to STAND BEFORE THE GLORY of thine holy altar and to offer thee the worship and praise that is due. Receive, o Lord, out of the mouth of us sinners the hymn of the trisagion and keep us by thy goodness, forgive us all our trespasses voluntary and involuntary, sanctify our souls and minds and bodies and grant us TO SERVE THEE IN HOLINESS ALL THE DAYS OF OUR LIFE: through the intercession of the holy mother of God and of all thy saints who since the world began have been wellpleasing unto thee: for holy art thou, o Lord our God, and unto thee is fitting glory dominion and honour now and ever and world without end. Amen.

Then the deacon proclaims

Again in peace let us beseech the Lord

The clerks

Lord have mercy

Meanwhile the priest with open arms says this prayer privately

O Lord our God, accept the fervent supplications of thy servants: have mercy upon us AFTER THY GREAT GOODNESS: send down thy compassion on us and on all this people that awaiteth the abundant mercy which is of thee

For the peace of the whole world and for the stability of the holy church let us beseech the Lord

For all the holy and orthodox bishops let us beseech the Lord

For the long life of our patriarch lord *N* and for the salvation of his soul let us beseech the Lord

For the doctors priests deacons clerks and for every order of the church's children let us beseech the Lord

For religious kings and Godloving princes, their generals and their armies let us beseech the Lord

For the souls of them that rest in death, who are fallen asleep in Christ in the true and orthodox faith let us beseech the Lord

The clerks

Lord remember and have mercy

Again in unity for our true and holy faith let us beseech the Lord

The clerks

Lord have mercy

Let us commit ourselves and one another unto the Lord the almighty God

The clerks

Let us, o Lord, be committed unto thee

HAVE MERCY UPON US, O Lord our GOD, AFTER THY GREAT GOODNESS. Let us all say with one accord

The clerks

Lord have mercy
Lord have mercy
Lord have mercy

The deacon proclaims

Sir, give a blessing

The priest aloud

For albeit thou art God, thou art merciful and a lover of man, and unto thee is fitting glory dominion and honour now and ever and world without end. Amen.

Then he kisses the altar and goes and sits on the steps.

(THE LECTIONS)

Then the clerks begin to sing the Saghmos Jashou appointed for the day

{THOU, O GOD, ART PRAISED IN SION AND UNTO THEE SHALL THE VOW BE PERFORMED IN JERUSALEM}.

Then the Prophet is read

{HEAR, O HEAVENS . . . . YOUR HANDS ARE FULL OF BLOOD *Isa. i* 2–15}.

Then the clerks sing the Mesedi

Ktzord {HOLY IS THY TEMPLE WONDERFUL IN RIGHTEOUSNESS
Phokh THOU, O GOD, ART PRAISED IN SION
AND UNTO THEE SHALL THE VOW BE PERFORMED IN JERUSALEM}.

Then the Apostle is read

{LET NOT SIN THEREFORE REIGN . . . . ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD *Rom. vi* 12–23}.

The clerks sing the Alelou Jashou

Alleluia Alleluia

{LORD THOU HAST BECOME GRACIOUS UNTO THY LAND THOU HAST TURNED AWAY THE CAPTIVITY OF JACOB}.

The deacon proclaims

Orthi

The priest

Peace ✠ be to all

The clerks

And with thy spirit

A deacon

Hearken with fear

The deacon

The holy Gospel according to {Matthew}

The clerks

Glory be to thee, o Lord our God

The deacon

Proschūmen

The clerks

God speaks

Then the deacon reads the holy Gospel

{AT THAT TIME JESUS WENT ON THE SABBATHDAY . . . . EVEN OF THE SABBATHDAY *S. Matt. xii* 1-8}

and at the end of it the clerks say

Glory be to thee, o Lord our God.

⟨MASS OF THE FAITHFUL⟩

⟨THE CREED⟩

And after this the deacon says the Nicene creed in full

We believe in one God the Father almighty, maker of heaven and earth, of things visible and invisible. And in one Lord Jesus Christ, the Son of God begotten of God the Father, only-begotten, that is, of the essence of the Father: God of God, Light of Light, very God of very God, an offspring and not a thing made: of the very nature of the Father: by whom all

things were made in heaven and upon earth, both visible and invisible: who for us men and for our salvation came down from heaven and was incarnate, was made man, was born perfectly of the holy virgin Mary by the Holy Ghost, by whom he took body soul and mind and everything that is in man, truly and not in semblance: who having suffered, been crucified and buried and rising again the third day, ascending into heaven in the same body, sat down at the right hand of the Father: he shall come again in the same body and in the glory of the Father to judge the quick and the dead: whose kingdom shall have no end. We also believe in the Holy Ghost uncreated and perfect who spake in the law and in the prophets and in the gospels, who came down upon the Jordan, preached [a]the apostle[a] and dwelt in the saints. We also believe in one only universal and apostolic church: in one [b]baptism, in repentance[b], in propitiation and forgiveness of sins: in the resurrection of the dead, in the everlasting judgment of souls and bodies, in the kingdom of heaven and in the life everlasting

But those who say there was when the Son was not, or that there was when there was no Holy Ghost, or that they came into being out of nothing, or who say that the Son of God or the Holy Ghost be of a different essence and that they be changeable or alterable, such doth the catholic and apostolic holy church anathematize

The deacon proclaims

Sir, give a blessing

The priest says after S. Gregory the Illuminator

But we will glorify him who was before all worlds by adoring the holy Trinity and the one godhead of the Father and of the Son and of the Holy Ghost now and ever and world without end. Amen.

[a] So printed editions and some MSS. Other MSS. and Nerses iii (cent. vii) have 'in the apostles.' Nerses of Lampron (cent. xii) implies both forms. See Catergian *De fidei symbolo quo Armenii utuntur* Viennae 1893, p. 15.

[b] On 'baptism of repentance' as probably the original reading see Catergian *o. c.* p. 16.

(THE PRAYERS)

The deacon proclaims

Again in peace let us beseech the Lord

The clerks

Lord have mercy

Again in faith let us beseech and request of the Lord God and of our Saviour Jesus Christ at this hour of worship and of prayer, that he will make us WORTHY OF ACCEPTATION, that the Lord will hearken to the voice of our supplications, that he will receive the requests of our hearts, forgive our trespasses and have mercy upon us. May our prayers and requests at all times enter into the presence of his great majesty and may he grant us united in one faith to labour in good works in righteousness

That he will bestow on us his grace of mercy

May the almighty Lord save and have mercy

The clerks

Save us, o Lord

That we may pass in peace this hour of the sacrifice and the day now before us let us ask of the Lord

The clerks

Grant it, o Lord

The angel of peace to guard our souls let us ask of the Lord

The expiation and forgiveness of our sins let us ask of the Lord

The great and powerful strength of the holy cross for the help of our persons let us ask of the Lord

While they sing the priest says this prayer privately

O our Lord and Saviour Jesus Christ who art great in mercy and abundant in gifts of thy bounty: thou who at this hour of thine own will didst endure the sufferings of the cross and of death on account of our sins and didst abundantly grant the gifts of thine Holy Spirit on the blessed apostles: make us also, o Lord, we beseech thee, partakers of thy divine gifts, of the forgiveness of our sins and of receiving the Holy Ghost

Again in unity for our true and holy faith let us beseech the Lord

The clerks

Lord have mercy

Let us commit ourselves and one another unto the Lord the almighty God

The clerks

Let us, o Lord, be committed unto thee

HAVE MERCY UPON US, o Lord our GOD, AFTER THY GREAT GOODNESS. Let us all say with one accord

The clerks

Lord have mercy
Lord have mercy
Lord have mercy

The deacon proclaims

Sir, give a blessing

The priest aloud

That so we be accounted worthy to praise and glorify thee with the Father and the Holy Ghost now and ever world without end. Amen.

(THE INCLINATION)

The priest

Peace ✠ be to all

The clerks

And with thy spirit

The deacon

Let us worship God

The clerks

Before thee, o Lord

The priest aloud

With thy PEACE, o Christ our Saviour, WHICH PASSETH ALL UNDERSTANDING and words, defend us and keep us fearless from all evil, enrol us among thy TRUE WORSHIPPERS who WORSHIP thee IN SPIRIT AND IN TRUTH: for unto the allholy

Trinity is fitting glory dominion and honour now and ever and world without end

Blessed be our Lord Jesus Christ. Amen

The deacon proclaims

Sir, give a blessing

The priest makes the sign of the cross over the people saying aloud

The Lord God bless ✠ you all

The clerks

Amen.

⟨THE GREAT ENTRANCE⟩

The deacon

Let none of the catechumens, none of little faith, none of the penitents nor of the unclean draw nigh to this divine mystery.

The clerks

The body of the Lord and the blood of the Saviour are set forth: the heavenly hosts sing unseen and say with unceasing voice

HOLY HOLY HOLY LORD OF HOSTS

The deacon

Sing unto our Lord God, ye clerks, spiritual songs with sweet voice

Then the clerks shall sing the Hagiology according to the proper of the day

{For Palm Sunday, Pentecost, the Church and the feast of the Angels and for other sundays

With the angelic order, o God, thou hast filled thine holy church. THOUSAND THOUSAND archangels STAND BEFORE THEE

The priest takes off his saghavart: if a bishop he takes off his emīphoron as well: and then he bows before the holy table and prays in secret

None of us that are bound by FLESHLY passions and LUSTS is worthy to approach thy table or to serve thy kingly glory: for to minister to thee is a great thing and a fearful even for the heavenly hosts themselves. Yet through thy measureless goodness thou, infinite Word of the Father, wast made man and didst appear as our highpriest, and as lord of all didst commit unto us the priesthood for this ministry and unbloody immolation, for that thou art the Lord our God who rulest over things in heaven and things on earth, who sittest on the cherubic throne, o lord of seraphim and KING OF ISRAEL, who alone art HOLY and DWELLEST IN THE HOLY PLACE. I beseech thee who alone art good and ready to hear, look upon me thy sinful and unprofitable servant and cleanse my soul and my mind from all filthiness of the evil one and by the power of thine Holy Spirit enable me, that have been clothed with the grace of the priesthood, to stand at this holy table and to sacrifice thine immaculate body and thy

AND TEN THOUSAND TIMES TEN THOUSAND angels MINISTER UNTO thee, o Lord: yet thou art wellpleased to accept praise from men in mystic song

HOLY HOLY HOLY LORD OF HOSTS}

precious blood. I entreat thee with neck bowed down, turn not thy face away from me and reject me not from among thy servants, but vouchsafe that these gifts be offered unto thee by me a sinner and unworthy servant: for thou art he that offereth and is offered, that receiveth and giveth, o Christ our God, and to thee we offer glory with thine eternal Father and thine allholy and good Spirit now and ever and world without end. Amen

Meanwhile the gifts are removed [by a deacon] to the table

[*In some churches and on some days the following is done. When the hagiology is finished as they come burning incense to the holy mystery the deacon proclaims*

IN THEM HATH HE SET A TABERNACLE FOR THE SUN WHICH COMETH FORTH AS A BRIDEGROOM OUT OF HIS CHAMBER

The clerks

AND REJOICETH AS A GIANT TO RUN HIS COURSE

The deacon

We who the cherubim

The clerks

mystically figure forth

and sing the thriceholy hymn to the lifegiving Trinity

lay we aside all worldly cares

then coming towards the east the deacon says

CAST UP AN HIGHWAY FOR HIM THAT RIDETH UPON THE HEAVEN OF HEAVENS TOWARDS THE EAST

then coming towards the south the deacon says

GOD SHALL COME FROM THE SOUTH AND THE HOLY ONE FROM MOUNT PARAN

then coming to the steps of the altar the bearer of the holy mystery says attentively

LIFT UP YOUR HEADS, O YE

GATES, AND BE YE LIFT UP, YE EVERLASTING DOORS, AND THE KING OF GLORY SHALL COME IN

The celebrant censes and says

WHO IS THE KING OF GLORY? THE LORD STRONG AND MIGHTY, EVEN THE LORD MIGHTY IN BATTLE

that we may receive
the king of all

The deacon

LIFT UP YOUR HEADS, O YE GATES: YEA LIFT THEM UP, YE EVERLASTING DOORS, AND THE KING OF GLORY SHALL COME IN

The priest

WHO IS THE KING OF GLORY? THE LORD OF HOSTS

and solemnly represent
the order of the angels

The deacon

THIS IS THE KING OF GLORY

Then the celebrant receives the gifts from the hands of the deacons and with them makes the sign of the cross towards the people saying

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD

The clerks

Alleluia].

And the priest burns incense.

And he washes his hands saying

I WILL WASH MY HANDS IN INNOCENCY, O LORD, AND SO WILL I GO TO THINE ALTAR.

The deacon

Again in peace let us beseech the Lord

The clerks

Lord have mercy

Again in faith and purity let us

A prayer of Athanasius

Lord God of hosts and maker of all beings, who didst bring all things into existence out of nothing, who also in love towards mankind didst honour

stand in prayer with awe before the holy table of God: not with scruple or offence, not with guile or fraud, not with wiles or deceit, not with doubt and not with little faith: but with a right conversation, a pure mind, a single heart, a perfect faith, being filled with love, full and overflowing with all good works let us stand in prayer before the holy table of God and find the grace of mercy in the day of his appearing and at the second coming of our Lord and Saviour Jesus Christ. May he save and have mercy

The clerks

Save, o Lord, and have mercy

The deacon proclaims

Sir, give a blessing

The priest aloud

Through the grace and love towards mankind of our Lord and Saviour Jesus Christ with whom unto thee, o Father, and to the Holy Ghost is fitting glory dominion and honour now and ever and world without end. Amen.

our earthly nature by raising us to the estate of ministers of so awful and inexplicable a mystery: thou, o Lord to whom we offer this sacrifice, accept from us this presentation and consummate it into the mystery of the body and blood of thine onlybegotten and grant this bread and cup for a remedy of forgiveness of sins to us that taste of it

(THE KISS OF PEACE)

The priest

Peace be ✠ with you all

The clerks

And with thy spirit

F f

The deacon

Let us worship God

The clerks

Before thee, o Lord

The deacon

GREET YE ONE ANOTHER WITH AN HOLY KISS and those among you that are not able to partake of this divine mystery go without the doors and pray

The clerks

Christ hath been manifested amongst us: God, which is, hath seated himself here: the peace hath been proclaimed, this holy greeting hath been enjoined: the church hath become one soul, the kiss hath been given to be a BOND OF PERFECTNESS: enmity hath been removed and love been spread abroad

Now, o ye ministers, raise your voice and bless with one accord the united godhead unto whom seraphim sing the hallowing song

Meanwhile they kiss the holy table and one another

On festivals some add this

The deacon

Ye who with faith stand before the holy royal table, see the king Christ sitting and surrounded with the heavenly hosts

The clerks

We lift our eyes upwards and implore on this wise saying Remember not our sins but in thy compassion expiate them With the angels we bless thee and with thy saints, o Lord, we give thee glory.

⟨ANAPHORA⟩

The deacon

Stand we with awe, stand we with fear, stand we well and look upwards with good heed

The clerks

To thee, o God

The deacon

Christ the Lamb of God is offered in sacrifice

The clerks

Mercy and peace and a sacrifice of praise

(THE THANKSGIVING)

The deacon

Sir, give a blessing

The priest

The grace, the love and the divine sanctifying power of the Father and the Son and the Holy Ghost be with you ✠ and with all

The clerks

Amen and with thy spirit

The deacon

The doors, the doors
With all wisdom and caution
Lift up your minds with divine fear

The clerks

We lift them up unto thee, o Lord almighty

The deacon

And give thanks unto the Lord with the whole heart

The clerks

It is MEET and right

On festivals in some places the deacon adds

And we give thee thanks, o Christ, for the true salvation always and everywhere, through which the hosts praise thy marvellous {Resurrection}, the seraphim tremble and the cherubim shudder and the supreme powers in heaven make a choir and shout with sweet voice and say

While they sing the priest says privately with clasped hands the prayer following

It is very meet and right with earnest diligence always to adore and glorify thee, Father almighty, who by thine immaterial and fellowcreator Word didst remove the hindrance of the curse: who having made the church his own people reckoned all those who believe in thee his property and was pleased to dwell among us in a material nature taken by dispensation from the virgin and as a divine architect framed a new work,

making earth into heaven: for that he before whom even the legions of watchers endured not to stand, awestruck at the dazzling and UNAPPROACHABLE LIGHT of the godhead, even he became man for our salvation and granted to us to join the spiritual choirs of the inhabiters of heaven

The deacon proclaims

Sir, give a blessing

The priest aloud

and with seraphim and cherubim to frame songs in hallowing concert and with boldness to shout and cry aloud with them and say

The clerks

HOLY HOLY HOLY LORD GOD OF HOSTS
heaven and EARTH are FULL OF thy GLORY
Blessing in the highest
BLESSED art thou THAT didst come and COMEST
IN THE NAME OF THE LORD
HOSANNA IN THE HIGHEST

While they sing the priest says privately with his arms extended

HOLY HOLY HOLY art thou truly and allholy: and who is he that will presume to compass in words thine infinite outflowings of lovingkindness towards us? Thou who from of old in divers manners didst take care of and comfort man fallen in sin, by prophets, by giving the law, by priesthood and the typical offering of kine, but in these last days, having torn up utterly the sentence of condemnation touching all our debts, didst give us thine onlybegotten Son, both debtor and debt, immolation and anointed, lamb and bread of heaven, highpriest and sacrifice: for he it is that distributeth and himself that is distributed in the midst of us without ever being consumed. For having been made man truly and not in semblance and becoming incarnate by union without confusion from the mother of God and holy virgin Mary, he journeyed through life with all the passions of our human life without sin and of his free will came to the cross whereby he gave life to the world and wrought salvation for us. Then TAKING THE BREAD in his holy divine immortal immaculate

and creative hands he BLESSED, GAVE THANKS, BRAKE IT AND GAVE IT TO his chosen and holy DISCIPLES sitting at meat with him SAYING

The deacon

Sir, give a blessing

The priest aloud

TAKE EAT: THIS IS MY BODY WHICH IS distributed FOR YOU and for many for the expiation and remission of sins

The clerks

Amen

The priest privately

LIKEWISE TAKING THE CUP he blessed, GAVE THANKS, drank and GAVE to his chosen and holy disciples sitting at meat with him SAYING

The deacon

Sir, give a blessing

The priest aloud

DRINK YE ALL OF THIS: THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH IS SHED FOR YOU AND FOR MANY FOR THE expiation and REMISSION OF SINS

The clerks

Amen

Heavenly Father who didst give thy Son unto death for our sakes as debtor of our debts, we beseech thee through the shedding of his blood, have mercy on thy rational flock

The priest privately

And thy good onlybegotten Son delivered us the commandment always to DO THIS IN REMEMBRANCE OF him, and having descended into the nether abode of death in the body which he took of our nature and having broken asunder with might the bolts of hell, made thee known unto US THE ONLY TRUE GOD, God of quick and dead.

(THE INVOCATION)

And he takes the gifts in his hands and says privately

We therefore, o Lord, presenting unto thee according to this commandment this saving mystery of the body and blood of thine onlybegotten, do remember the saving sufferings he

endured for us, his lifegiving crucifixion, his burial of three days, his blessed resurrection, his divine ascension and his session at thy righthand, o Father, and we confess and bless his fearful and glorious second coming

The deacon

Sir, give a blessing

The priest then raising the gifts a little offers them unto the Father, and then he places them on the holy table saying aloud

And we offer unto thee thine own of thine own in all and for all

The clerks

In all things thou art blessed, o Lord
We bless thee, we praise thee, we give thanks to thee
and we beseech thee, o Lord our God

While they sing the priest says privately with open arms

We do indeed praise thee and give thanks unto thee, o Lord our God, continually, who passing over our unworthiness hast made us ministers of this fearful and unspeakable mystery, not for any good works of ours, whereof we are wholly bereft and always find ourselves utterly destitute: but ever trusting in thine overflowing indulgence we presume to approach the ministry of the body and blood of thine onlybegotten our Lord and Saviour Jesus Christ, unto whom is fitting glory dominion and honour now and ever and world without end. Amen

The deacon proclaims

Sir, give a blessing

The priest aloud

Peace be with you all

The clerks

And with thy spirit

The deacon

Let us worship God

The clerks

Before thee, o Lord

Son of God, sacrificed for our reconciliation to the Father, thou art being distributed among us for bread of life: through the shedding of thine holy blood, we beseech thee have mercy on the flock saved by thy blood

While they sing the priest humbling himself bows to the holy table and says privately

We adore and we beseech and ask thee, o good God, send upon us and upon these gifts here set forth thy coeternal and consubstantial Holy Spirit

then the deacon standing close to the priest with great fear and reverence says softly at every blessing

Amen. Sir, give a blessing

and the priest signs the gifts with the sign of the cross saying in a low voice

by whom blessing this bread ✠ thou wilt make it truly the body of our Lord and Saviour Jesus Christ *thrice repeated*, and blessing this cup ✠ thou wilt make it really the blood of our Lord and Saviour Jesus Christ *thrice repeated*: by whom blessing this bread and this wine ✠ thou wilt make them truly the body and blood of our Lord and Saviour Jesus Christ, changing them by thine Holy Spirit *thrice repeated*

The deacon proclaims

Sir, give a blessing

The priest aloud

So that this be to us all who draw nigh to it for release from condemnation and for the expiation and remission of sins

The clerks

Spirit of God who coming down from heaven dost operate by our hands the mystery of him who shares thy glory, we beseech thee through the shedding of his blood grant rest to the souls of our departed.

⟨THE INTERCESSION⟩

Henceforth the priest does not raise his hands spread over the gifts but holds them low and keeping his eyes on them he prays thus privately

Through this grant love stability and longed-for peace to the whole world, to the holy church and to all orthodox bishops, to priests, deacons, kings of the earth and princes, to peoples, to travellers, to seafarers, to prisoners, to those in danger, to those that labour and to them that are at war among barbarians

Through this grant also mild weather and to the fields fruitfulness and to those afflicted with divers diseases a speedy return to health

Through this give rest to all those who aforetime have fallen asleep in Christ, to our forefathers, to the patriarchs prophets apostles martyrs bishops presbyters deacons and the whole clergy of thine holy church and to all laity, men and women, who have died in the faith

The deacon proclaims

Sir, give a blessing

The priest aloud

With whom we also beseech thee, good God, to visit us

The clerks

Remember, o Lord, and have mercy

The priest

We beseech thee that in this holy sacrifice remembrance be made of the mother of God the holy virgin Mary, and of John the baptist, of the protomartyr Stephen and of all the saints

The clerks

Remember, o Lord, and have mercy

Then the deacons go to the right side of the table and proclaim with clasped hands

We beseech thee that in this holy sacrifice remembrance be made of the holy apostles prophets doctors martyrs and all holy patriarchs, apostolic bishops, presbyters, orthodox deacons and of all saints

The clerks

Remember, o Lord, and have mercy

(*On feasts of our Lord*

We adore the blessed praised glorious admirable and divine {Resurrection} of Christ

The priest privately

Remember, o Lord, and have mercy and bless thine holy catholic and apostolic church which thou didst save with the precious blood of thine onlybegotten and didst deliver by his holy cross: grant her unshaken peace

Remember, o Lord, and have mercy and bless all orthodox bishops who RIGHTLY DIVIDE THE WORD OF TRUTH among us

The clerks

Glory be to thy {Resurrection}, o Lord

On Saints' days

We beseech that in this holy sacrifice remembrance be made of the holy prophet *or* patriarch *or* apostle *or* martyr *N* dear to God, whose commemoration we have made today

The clerks

Remember, o Lord, and have mercy)

We beseech that in this holy sacrifice remembrance be made of our leaders and our first holy illuminators, the apostles Thaddaeus and Bartholomew, and Gregory the illuminator

Aristaces
Verthanes
Hysic
Gregoris
Nerses
Sahac
Daniel
Khat
Mesrob the doctor
Gregory of Narec
Nerses Clayetsi
John Orotnetsi
Gregory and Moses Tathevatsi

and of all the pastors and chief pastors of Armenia

We beseech that in this holy sacrifice remembrance be made of the holy anchorets and God-instructed monks

Paulus
Antony

Polus
Macarius
Onuphrius
Mark the abbat
Serapion
Nilus
Arsenius
Evagrius
Barsūmas
John
Simeon
Oski and his companions
Sukias and his companions

and of all the holy fathers and of their disciples in the whole world

We beseech that in this holy sacrifice remembrance be made of the christian kings Abgar Constantine Tiridates Theodosius and of all holy and pious kings and Godloving princes

We beseech that in this holy sacrifice remembrance be made of all the faithful in general, men and women, old men and children and of all of every age who are fallen asleep in Christ in faith and holiness

The deacon proclaims

Sir, give a blessing

The priest aloud

And especially grant us our archbishop the venerable patriarch of all Armenians, reverend *N*, for length of days in sound doctrine

Then the deacons go to the left side of the table and proclaim

We offer thee, o Lord our God, thanks and glory for this holy and immortal sacrifice

While they sing the priest says this prayer privately

Remember, o Lord, and have mercy and bless thy people here present and us that offer

which is on this holy table, that thou grant it to us for holiness of life

Through this grant love stability and longed-for peace to the whole world, to the holy church and to all orthodox bishops, especially to our archbishop the venerable patriarch of all Armenians, reverend *N*, and to the priest who offers this sacrifice

Let it be for the strength and victory of christian kings and of pious princes

Let us also beseech and entreat for the souls of those who are at rest and especially for our departed prelates, for the founders of this holy church and for all those who rest under the shadow thereof, for the deliverance of those our brethren who are taken captive and for grace upon the congregation here present and for the rest of those who have died in Christ in faith and holiness: let remembrance of them be made in this sacrifice

The clerks

In all and for all.

this sacrifice and grant unto them what is necessary and profitable

Remember, o Lord, and have mercy and bless the pilgrims and them that bring forth fruit unto thine holy church: also them that remember the poor with alms and render them their dues according to thy wonted bounty, an hundredfold here and in the world to come

Remember, o Lord, and have mercy and have pity on the souls of the departed: give them rest and light and rank them among thy saints in thy kingdom of heaven and make them worthy of thy mercy. Remember also, o Lord, the soul of thy servant *N* and have mercy on him after thy great goodness and give him by thy visitation rest in the light of thy countenance *and if he be living* save him from all snares of soul and body

Remember also, Lord, them that have bidden us remember in our prayers any that are alive or departed: direct the purpose of their prayers and ours to what is right and ACCOMPANIETH SALVATION and reward them all with thine imperishable and blessed good things

And having cleansed our thoughts, make us temples fit to receive the body and blood of thine onlybegotten Son our Lord and Saviour Jesus Christ, with whom to thee, o Father almighty, with thy lifegiving and liberating Holy Spirit is fitting glory dominion and honour now and ever and world without end. Amen.

(THE BLESSING)

The deacon proclaims

Sir, give a blessing

The priest making the sign of the cross on the people says aloud

And the mercy OF OUR GREAT GOD AND SAVIOUR JESUS CHRIST be with ✠ you all

The clerks

Amen and with thy spirit.

(THE LORD'S PRAYER)

The deacon

Again in peace let us beseech the Lord

The clerks

Lord have mercy

With all the saints whom we have commemorated especially let us beseech the Lord

For the holy and divine sacrifice which is now on this holy table let us beseech the Lord

That the Lord our God who hath accepted it on his holy

While the deacon makes this proclamation the priest says this prayer privately

O GOD OF TRUTH and Father of mercies, we thank thee for that thou hast been pleased to exalt our defaulting nature above the blessed patriarchs: because thou wast called their God, but in pity for us thou hast been pleased to be called Father. Now, Lord, we beseech thee grant to shine and flourish more and more this new and venerable name in the midst of thine holy church

heavenly and immaterial place of offering send down on us in recompense thereof the grace and gifts of his Holy Spirit let us beseech the Lord

Receive save and have mercy and keep us, o Lord, by thy grace

The clerks

Save us, o Lord by thy grace

Making mention of the allholy mother of God the ever-virgin Mary with all the saints let us beseech the Lord

The clerks

Remember, o Lord and have mercy

Again in unity for our true and holy faith let us beseech the Lord

The clerks

Lord have mercy

Let us commit ourselves and one another unto the Lord the almighty God

The clerks

Let us, o Lord, be committed unto thee

Have mercy upon us, o Lord our God, after thy great goodness. Let us all say with one accord

The clerks

Lord have mercy

three times

The deacon proclaims

Sir, give a blessing

The priest

And grant us with bold voice to open our mouth and to call upon thee heavenly Father and to sing and say

The clerks then sing with open arms

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR CONTINUAL BREAD AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL

While they sing the priest prays in silence

LORD OF LORDS, GOD OF GODS, KING ETERNAL. creator of all things created, FATHER OF OUR LORD JESUS CHRIST, LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL and save us from temptation

The deacon proclaims

Sir, give a blessing

The priest

FOR THINE IS THE KINGDOM, THE POWER AND THE GLORY FOR EVER. AMEN.

(THE INCLINATION)

The priest

Peace ✠ be to all

The clerks

And with thy spirit

The deacon

Let us worship God

The clerks

Before thee, o Lord

The priest then bows his head and all the people bow down while the priest prays privately

Holy Ghost which art the FOUNTAIN OF LIFE and the spring of mercy, have mercy on this people which bowed down adoreth thy godhead: keep them entire and stamp upon their hearts the posture of their bodies for the inheritance and possession of good things to come

The deacon proclaims

Sir, give a blessing

The priest

Through Jesus Christ our Lord with whom to thee, o Holy Ghost, and the Father almighty glory dominion and honour is fitting now and ever and world without end. Amen.

⟨THE ELEVATION⟩

Then the priest takes the holy bread in his hand while the deacon proclaims

Proschūmen

and the priest elevating it in the sight of the whole congregation says aloud

Unto the holiness of the holies

The clerks in a loud voice

One holy, ONE LORD JESUS CHRIST
TO THE GLORY OF GOD THE FATHER. Amen

The deacon

Sir, give a blessing

The priest

Blessed be the holy Father, true God

The clerks

Amen

The deacon

Sir, give a blessing

The priest

Blessed be the holy Son, true God

The clerks

Amen

The deacon

Sir, give a blessing

The priest

Blessed be the Holy Ghost, true God

The clerks

Amen

The deacon

Sir, give a blessing

The priest

Blessing and glory be to the Father and to the Son and to the Holy Ghost now and ever and world without end. Amen

The clerks

Amen

The Father is holy
the Son is holy
the Holy Ghost is holy

Blessing be to the Father and to the Son and to the Holy Ghost now and ever and world without end Amen.

And while they sing the priest bows himself and says this prayer privately

Look upon us, o our Lord Jesus Christ, FROM HEAVEN THINE holy DWELLINGPLACE and from the throne of the glory of thy kingdom: come and purify and quicken us, o thou who sittest with the Father and art here sacrificed: vouchsafe to give us of thine immaculate body and of thy precious blood, and by our hands to this whole people

Having said this he worships and kisses the holy table, and taking the holy body he dips it whole into the precious blood and says

Lord our God, who hast called us christians after the name of thine onlybegotten Son and hast granted us the remission of sins by the baptism of the spiritual font and hast vouchsafed us to communicate in the holy body and blood of thine onlybegotten: we now beseech thee, o Lord, account us worthy to receive this holy mystery for the remission of our sins and with thanks to glorify thee with the Son and the Holy Ghost now and ever and world without end. Amen

The deacon proclaims

Sir, give a blessing

Then the priest elevates it in the sight of the congregation and says

Let us taste in holiness of the holy holy and precious body and blood of our Lord and Saviour Jesus Christ who having come down from heaven is being distributed among us

This is life [a] hope resurrection [a] expiation and forgiveness of sins

Sing psalms unto the Lord our God, sing psalms unto our immortal king of heaven, who sitteth in the chariot of the cherubim.

⟨FRACTION COMMIXTURE AND COMMUNION⟩

[*The curtain is drawn to*]

The deacon proclaims

Sing psalms to our Lord God, ye clerks, and spiritual songs with sweet voice: for unto him are fitting PSALMS AND HYMNS alleluias AND SPIRITUAL SONGS

Ye ministers, sing psalms with spiritual songs and bless the Lord who is in heaven

The clerks sing

Christ is sacrificed and distributed among us
Alleluia
He gives us his body for food and he sprinkles his holy blood upon us
Alleluia
Draw nigh unto the Lord and take of his light
Alleluia

The priest takes the body in his hand and he kisses it with tears, saying privately

What blessing and what thanksgivings shall we render unto thee for this bread and for this cup? But, o Jesus, we bless thee alone with the Father and the allholy Spirit now and ever world without end. Amen

he adds this also

I confess and believe that THOU ART CHRIST THE SON OF GOD, who didst TAKE AWAY THE SIN OF THE WORLD

then breaking it he puts it into the chalice of the blood saying

The fulness of the Holy Ghost.

Then taking one piece of the bread in his hand he says privately with tears and thanksgiving to the Father and to the Son

Holy Father who hast called us by the name of thine onlybegotten and hast enlightened us through the baptism of the spiritual font, vouchsafe

[a] Older reading 'hope of resurrection.'

O TASTE AND SEE HOW GRACIOUS THE LORD IS
Alleluia
O PRAISE THE LORD OF HEAVEN
Alleluia
PRAISE HIM IN THE HEIGHT
Alleluia
PRAISE HIM ALL YE ANGELS OF HIS
Alleluia
PRAISE HIM ALL HIS HOST
Alleluia

Then they sing if necessary other hymns according to the day.

to receive this holy mystery for the forgiveness of our sins, stamp upon us the graces of the Holy Ghost as thou didst on the holy apostles who tasted of it and became cleansers of the whole world. Now then, o Lord and good Father, make this communion a part of the supper of the disciples by removing the darkness of sins. Look not upon mine unworthiness neither withhold from me the graces of thine Holy Spirit, but according to thine infinite love towards mankind grant that this be for the expiation of sins and the remission of trespasses. As our Lord Jesus Christ promised and said WHOSO EATETH MY FLESH AND DRINKETH MY BLOOD SHALL LIVE FOR EVER: make it now to be to us for the expiation of sins. that those who shall eat and drink of it may bless and glorify the Father and the Son and the Holy Ghost now and ever world without end. Amen

Peace be to all

I thank thee, Christ o king, for that thou hast made me unworthy to partake of thine holy body and blood. Therefore now I beseech thee, let it not be to me for condemnation but for expiation and forgiveness of sins, for health of soul and body and for the fulfilment of all virtuous works, so that it purify my spirit and my soul and body and so make me the temple and abode of the allholy Trinity and to be worthy with thy saints to glorify thee with the Father and the Holy Ghost now and ever world without end. Amen

Prayer of S. John Chrysostom

I praise and magnify and glorify thee, o Lord my God, that thou hast accounted me worthy, unworthy as

I am, this day to partake of thy divine and awful mystery of thine immaculate body and precious blood. Wherefore having these for intercessors I beseech thee to keep me in thine holiness every day and during the whole time of my life, so that remembering thy tender mercies I may live unto thee, who for our sake didst suffer and die and rise again. Let not, my Lord and God, the destroyer come near to me, for that my soul is sealed with thy precious blood. Do thou, almighty, cleanse me through these from all my dead works, thou who alone art without sin: strengthen my life, o Lord, against all temptation and let mine adversary turn back from me ashamed and confused so often as he riseth against me: strengthen the goings of my mind and of my tongue and all the ways of my body: be thou with me always according to thy neverfailing promise WHOSO EATETH MY FLESH AND DRINKETH MY BLOOD DWELLETH IN ME AND I IN HIM. Thou didst say so, o thou lover of man: stablish the divine and unchangeable words of thy mouth: for thou art the God of mercy, of pity and of love towards mankind and the giver of all good things, and unto thee is fitting glory with the Father and thine allholy Spirit now and ever world without end. Amen

Then the priest signs himself and prays of the true God the sundry things he desires for himself, for the congregation and for the whole world: he also shall pray for the pardon of them that have offended him, his enemies and them that hate him

And then with fear and trembling he tastes of the body and drinks of the chalice saying

In faith do I believe in the allholy

Trinity, in the Father, the Son and the Holy Ghost

In faith do I taste of thine holy life-giving and saving body, o Christ my God Jesus, for the forgiveness of my sins

In faith do I drink thy sanctifying and cleansing blood, o Christ my God Jesus, for the forgiveness of my sins

Let thine incorruptible body be to me for life and thine holy blood for the propitiation and forgiveness of sins.

The deacons also communicate.

[*The curtain is withdrawn*]

The deacon proclaims to the congregation

Draw near with fear and partake in holiness

Then all who are worthy communicate

The clerks sing

Mother of faith, thou shrine of holy spousals, heavenly bridechamber

Home of thine immortal bridegroom who hath adorned thee for ever

A marvellous second heaven art thou FROM GLORY TO GLORY exalted

Which by the laver dost regenerate us children radiant like the light

Thou that dost distribute this spotless bread and givest us to drink this pure blood

Who dost lift us up to an higher station than the angels can attain unto

Come then, o children of the new Sion, meet our Lord in holiness

[*The people come one by one and stand in front of the bema and the priest communicates them from the chalice in which is the sacred bread steeped in the wine: and he says each time*

The body and blood of our Lord and Saviour Jesus Christ be to thee for salvation and for a guide to eternal life].

O TASTE AND SEE how GRACIOUS
our LORD IS and mighty
The ancient tabernacle was
a type of you, but ye are
of higher pattern
It burst the adamantine gates:
ye raze the gates of hell to
their foundations
It parted Jordan: ye cleave
the sea of universal sin
Its leader was Joshua the cap-
tain: thine is Jesus the only
Son of the Father
THIS bread IS THE BODY of
Christ, THIS CUP IS THE BLOOD
OF THE NEW TESTAMENT
The greatest of mysteries is
revealed to us, God himself
is manifested to us herein
This is the same Christ the
divine Word who sitteth at
the right hand of the Father
And WHO sacrificed here
amongst us TAKETH AWAY
THE SIN OF THE WORLD
He is BLESSED FOR EVER with
the Father and the Spirit
Now and ever for the time
to come and world without
end.

When all have communicated the clerks sing in a loud voice

OUR GOD and OUR LORD HATH APPEARED TO US
BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD

Then the priest makes over them the sign of the cross with the sacred gifts and says

SAVE THY PEOPLE, O LORD, AND BLESS THINE INHERITANCE:
GOVERN THEM AND LIFT THEM UP FOR EVER

[*The curtain is drawn to again*].

The clerks sing

We have been filled, o Lord, from thy good things, tasting of thy body and blood

Glory be on high to thee who hast fed us

Thou who continually feedest us, send down upon us thy spiritual blessing

Glory be on high to thee who hast fed us

The deacon proclaims

Again in peace let us beseech the Lord

The clerks

Lord have mercy

Render again in faith thanks unto the Lord ye who have received this divine holy heavenly immortal immaculate and incorruptible mystery

The clerks

We render thanks unto thee, o Lord, who hast fed us at thine immortal table, distributing thy body and blood for the salvation of the world and for the life of our souls.

Meanwhile the priest prays privately on this wise

We thank thee, o Father almighty who didst prepare for us the holy church for a haven of rest and a temple of holiness where the holy Trinity is glorified. Alleluia

We thank thee, Christ o king, who hast bestowed upon us life by thy lifegiving body and thine holy blood. Grant forgiveness and great mercy. Alleluia

We thank thee, o true Spirit, who hast renewed the holy church. Keep her spotless by faith in the Trinity henceforth and for ever. Alleluia

The priest says privately

We render thanks unto thee, o Christ our God, for that thou hast granted to us such a taste of thy good things unto holiness of life. Keep us through it HOLY AND WITHOUT BLAME by dwelling among us through thy divine protection. Feed us in the fields of thine holy and benevolent will, whereby being protected against every attack of the adversary we may be accounted worthy to hear thy voice alone and to follow thee as our only most mighty and true shepherd and to receive from thee the PLACE PRE-

PARED FOR US in the kingdom of heaven, o our God and our Lord and Saviour Jesus Christ, who art blessed with the Father and with the Holy Ghost now and ever and world without end. Amen

Peace be to all

To the unsearchable incomprehensible triple personality, creating embracing and indivisible consubstantial holy Trinity, is fitting glory dominion and honour now and ever and world without end. Amen.

(THE DESCENT FROM THE ALTAR)

[*The curtain is drawn back*] *and the priest takes the gospel and after kissing the altar comes down into the middle of the church*

The deacon proclaims

Sir, give a blessing

The priest aloud

O Lord, who blessest them that bless thee and sanctifiest them that put their trust in thee: SAVE THY PEOPLE AND BLESS THINE INHERITANCE, GUARD THE FULNESS OF THY CHURCH: sanctify these who in LOVE came to greet THE BEAUTY OF THINE HOUSE: glorify us with thy divine power and FORSAKE NOT THEM THAT PUT THEIR TRUST IN THEE Grant peace to the whole world, to the churches, to priests, to christian kings, to their armies and to all this people: FOR EVERY GOOD GIFT AND EVERY PERFECT GIFT COMETH DOWN FROM thee ABOVE, that art THE FATHER OF LIGHT: and unto thee is fitting glory dominion and honour now and ever and world without end. Amen

The clerks three times

THE LORD'S NAME BE PRAISED FROM THIS TIME FORTH AND FOR EVERMORE

The priest turns to the people and says aloud

Thou art the fulness of the law and of the prophets, Christ, o God our Saviour, who didst fulfil all the dispensation commanded of the Father: fill us also with thine Holy Spirit.

(THE LAST GOSPEL)

The deacon

Orthi

The priest

Peace ✠ be to all

The clerks

And with thy spirit

The deacon

Hearken we in fear

The priest

The holy Gospel according to John

The clerks

Glory be to thee, o Lord our God

The deacon

Proschūmen

The clerks

God speaks

The priest

FROM THE FATHER OF LIGHT

IN THE BEGINNING WAS THE WORD . . . . FULL OF GRACE AND TRUTH. *S. John i* 1–14

or from Easterday to the eve of Pentecost

SO WHEN THEY HAD DINED . . . . FOLLOW ME. *S. John xxi* 15–19.

The clerks

Glory be to thee, o Lord our God.

(THE DISMISSAL)

The deacon

Let us beseech the Lord that through his holy cross he save us from our sins and keep us in life by the grace of his mercy

Almighty Lord our God, save and have mercy

The priest

Keep us in peace, o Christ our God, under the protection of thine holy and venerable cross: save us from enemies visible and invisible and account us worthy to glorify thee with thanksgiving with the Father and the Holy Ghost now and ever and world without end Amen

The deacon

I WILL ALWAY GIVE THANKS UNTO THE LORD
HIS PRAISE SHALL EVER BE IN MY MOUTH

The priest making the sign of the cross over the people says aloud

Be ye blessed with the grace of the Holy Ghost
GO IN PEACE and THE LORD BE WITH YOU ALL. Amen.

(THE EULOGIA)

The clerks say

MY SOUL SHALL MAKE HER BOAST IN THE LORD
THE HUMBLE SHALL HEAR THEREOF AND BE GLAD

and the rest of Psalm xxxiv

Glory be. Now and ever.

and while the clerks sing the psalm the Neschkar is distributed.

Then he turns to the east and bows three times before the holy table and says

Lord Jesus, o God, have mercy upon me.

Then going into the vestry he takes off his vestments and he comes before the altar and bows again three times and goes in peace.

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APPENDICES

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APPENDIX A

THE LITURGICAL FORMS OF THE SAHIDIC *ECCLESIASTICAL CANONS*

P. A. de Lagarde *Aegyptiaca*

1. *Cap.* 64 sq. **Mass at the consecration of a bishop** (pp. 274–277).

Let one among the bishops place the sacrifice on the hands of him that shall have been consecrated and let the bishops also seat him on the throne that appertains to him.

And when they have greeted him with the greeting in the Lord let them read in the holy Gospels.

And when they have finished reading the Gospel let the bishop who has been consecrated greet all the church saying

The grace of our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Ghost be with you all

and let them all answer

And with thy spirit

and when they have finished saying this let him also speak to the people words of exhortation.

And when he has finished instructing let the deacon ascend on a high place and proclaim

Let no unbeliever remain here.

And so when the bishop has finished all the prayers which it is meet that he make as well for the sick as for the rest let the deacon say to them all

Greet one another with an holy kiss

and let the clergy greet the bishop and the laymen greet one another and the women also greet the women.

Let the little children stand near the bema and let a deacon also stand over them that they wanton not one with another: let deacons also go to watch the men and the women that there be no disturbance amongst them and that none make signs to another or whisper or sleep: let a subdeacon stand at the men's door and a deacon

stand at the women's door that no one go out nor the doors be opened at the time of the holy oblation even though it be a believer who is at the door.

And let a subdeacon bring water that the priests may wash their hands for a sign of the purity of their souls dedicated to almighty God.

And let the deacon also shout aloud

Let none of the catechumens remain here

Let none of them that hear the word only but do not communicate in the holy mystery stand here

Let none of the unbelievers remain here

Let none of the heretics stand here with us today

Mothers, lay hold of your children

Let none allow a quarrel in his heart against any

Let none stand here in dissimulation or in hypocrisy

Be ye all erect unto the Lord God

Stand we to offer in fear of God and trembling.

And when these things are done let the deacons bring the gifts to the bishop at the holy altar.

And the presbyters shall stand at the right hand and the left of the bishop in quietness with the bearing of disciples standing by their master. And let two deacons stand one on each side of the altar holding light fans made of some light substance or peacocks' feathers or light [a] *linen* [a] *to drive away the little flying creatures that they light not on the chalice.*

And likewise let the [b] *pontiff* [b] *pray over the oblation that the Holy Ghost descend on it making the bread the body of Christ and the chalice the blood of Christ.*

And when he has finished the prayers which it is meet that he say let the bishop receive first, after him the presbyters, after them the deacons and in like sort also all the clergy in order: after them let all the people receive

and when the bishop gives [*the communion*] *let him say*

This is the body of Christ

let him also that receives say

Amen

and in like manner again let the deacon who gives the chalice say

This is the blood of Christ, this is the cup of life

let him again that receives say

Amen

and let them sing while they are giving [*the communion*] *until they have finished all the congregation*

and when all [*the men*] *have received let the women also receive.*

And when the singer ceases singing let the deacon cry aloud saying

Having all received the body and the precious blood of Christ let us give thanks to him for that he hath accounted us worthy to partake of his holy and immortal heavenly mystery

[a] phakiarion, i.e. φακιάλιον, facialis (Pallad. *hist. Lausiac* ι οὗτος ὁ ἅγιος μέχρις αὐτῆς τῆς τελευτῆς οὐκ ὀθόνην ἐφόρησεν ἐκτὸς φακιαλίου) or φακιόλιον (Jo. Moschus *P. S.* 196 οἱ δὲ τοῖς φακιολίοις ἐρρίπιζον). [b] archiereus.

and then let the bishop pray giving thanks for the eating of the body and the drinking of the blood of Christ.

And when he has finished praying let the deacon say

Bow down your heads unto the Lord that he may bless you

and when they have received a blessing let the deacon say to them

Go in peace.

Whatsoever remains over let the presbyters and the deacons gather up, taking careful heed that there be not much over that so there be not exceeding great judgement upon them like the sons of Aaron and the sons of Eli whom the Holy Ghost smote because they refrained not from setting at nought the Lord's sacrifice: how much more them that shall think scorn of the body and blood of the Lord deeming that it is only bodily food that they receive, not spiritual.

And these things we command you, o bishops and presbyters and deacons, touching the holy ministry of the mystery.

2. *Cap.* 31. **Mass at the consecration of a bishop** (p. 249).

And let the deacons bring the oblation to him.

And when he has laid his hand upon the oblation with the presbyters let him say a thanksgiving

Ο Κυριος μετα παντων υμων

Let all the people say

Μετα του πνευματος σου

Let him say

Ανω υμων τας καρδιας

Let the people say

Εχομεν προς τον Κυριον

Let him say again

Ευχαριστησωμεν τω Κυριω

Let all the people say

Αξιον και δικαιον

and let him pray in like sort saying what follows after these things according to the custom of the holy oblation.

3. *Cap.* 46. **Baptismal mass** (p. 257 sq.).

[*Let the deacons bring the oblation to the bishop.*

And he shall give thanks over a loaf because it is the symbol of the flesh of Christ and over a chalice of wine because it is the blood of Christ which was outpoured for all that believe on him and ⟨*over*⟩ *milk and honey mixed for the fulfilling of the promises unto the fathers: for he hath said* I will give unto you a land flowing with milk

and honey][a]. *This is the flesh of Christ which he gave unto us that they that believe on him might be nourished therefrom like babes to cast out bitterness of heart through the sweetness of the word. So of all these things shall the bishop discourse to them that receive baptism.*

And when the bishop has now broken the bread let him give a fragment to every one of them saying

This is the bread of heaven, the body of Christ Jesus

let him also that receives say

Amen

and if there be not there a presbyter besides let the deacons take the chalice and stand in fair order and give them the blood of Christ Jesus our Lord and the milk and the honey: and let him that giveth the chalice say

This is the blood of Jesus Christ our Lord

let him also that receives again answer

Amen.

[a] In the bracketed passage Lagarde uses Tattam's 'memphitic' to supply a lacuna in the sahidic.

APPENDIX B

THE LITURGY OF PALESTINE IN THE FOURTH CENTURY

S. Cyril of Jerusalem *Catecheses*

Η ΣΥΝΑΞΙΣ [1]

⟨MASS OF THE CATECHUMENS⟩

Τὰ Ἀναγνώσματα [2].

Ἡ Προσομιλία [3].

. . . . . .

⟨MASS OF THE FAITHFUL⟩

. . . . . .[4]

⟨THE LAVATORY⟩

Ὁ διάκονος νίψασθαι δίδωσι τῷ ἱερεῖ καὶ τοῖς κυκλοῦσι τὸ θυσιαστήριον τοῦ Θεοῦ πρεσβυτέροις [5].

⟨THE KISS OF PEACE⟩

Εἶτα βοᾷ ὁ διάκονος

Ἀλλήλους ἀπολάβετε

καί

Ἀλλήλους *ἀσπαζώμεθα*[6].

. . . . . .

⟨ANAPHORA⟩

⟨THE THANKSGIVING⟩

Μετὰ τοῦτο βοᾷ ὁ ἱερεύς

Ἄνω τὰς καρδίας

εἶτα ἀποκρίνεσθε

Ἔχομεν πρὸς τὸν Κύριον

εἶτα ὁ ἱερεὺς λέγει

Εὐχαριστήσωμεν τῷ Κυρίῳ

εἶτα λέγετε

Ἄξιον καὶ δίκαιον[7]

Μετὰ ταῦτα μνημονεύομεν οὐρανοῦ *καὶ* γῆς *καὶ* θαλάσσης, ἡλίου καὶ σελήνης, ἄστρων, πάσης κτίσεως *λογικῆς τε καὶ ἀλόγου,* ὁρατῆς τε καὶ ἀοράτου, ἀγγέλων ἀρχαγγέλων δυνάμεων κυριοτήτων ἀρχῶν ἐξουσιῶν θρόνων *τῶν* χερουβὶμ τῶν πολυπροσώπων, *δυνάμει λέγοντες τὸ τοῦ* Δαβὶδ *Μεγαλύνατε τὸν Κύριον σὺν ἐμοί· μνημονεύομεν* καὶ τῶν σεραφὶμ *ἃ ἐν Πνεύματι ἁγίῳ ἐθεάσατο Ἡσαΐας παρεστηκότα κύκλῳ τοῦ θρόνου τοῦ* Θεοῦ καὶ ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτοντα τὸ πρόσωπον ταῖς δὲ δυσὶ τοὺς πόδας καὶ ταῖς δυσὶ *πετόμενα* καὶ λέγοντα

Ἅγιος ἅγιος ἅγιος Κύριος σαβαώθ

διὰ τοῦτο γὰρ τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν σεραφὶμ θεολογίαν *ταύτην λέγομεν ὅπως κοινωνοὶ τῆς ὑμνῳδίας ταῖς ὑπερκοσμίοις γενώμεθα στρατιαῖς*[8]

[*ὄντως γὰρ εὐχαριστεῖν ὀφείλομεν ὅτι ἀναξίους ὄντας ἡμᾶς ἐκάλεσεν εἰς τὴν τηλικαύτην χάριν, ὅτι ἐχθροὺς ὄντας ἡμᾶς κατήλλαξεν, ὅτι πνεύματος υἱοθεσίας κατηξίωσεν . . . εὐχαριστοῦντες γὰρ ἡμεῖς ἄξιον ποιοῦμεν πρᾶγμα καὶ δίκαιον, αὐτὸς δὲ οὐ δίκαιον ἀλλ' ὑπὲρ τὸ δίκαιον ποιῶν ἡμᾶς εὐηργέτησε καὶ τηλικούτων ἠξίωσεν ἀγαθῶν*[9] . . . . . ὁ διὰ νόμου *καὶ* προφητῶν *εἰς* Χριστὸν παιδαγωγήσας[10]. . . . . ἐν τῇ νυκτὶ ᾗ παρεδίδοτο ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς λαβὼν ἄρτον—ἐπὶ τῶν ἀχράντων αὐτοῦ χειρῶν —*καὶ* εὐχαριστήσας ἔκλασε *καὶ* ἔδωκε τοῖς ἑαυτοῦ μαθηταῖς *λέγων* Λάβετε φάγετε· τοῦτό μού ἐστι τὸ σῶμα. *καὶ* λαβὼν τὸ ποτήριον *καὶ* εὐχαριστήσας εἶπε *Λάβετε* πίετε· τοῦτό μού ἐστι τὸ αἷμα—τὸ ὑπὲρ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν[11]].

⟨THE INVOCATION⟩

Εἶτα *ἁγιάσαντες ἑαυτοὺς διὰ τῶν πνευματικῶν τούτων ὕμνων παρακαλοῦμεν* τὸν *φιλάνθρωπον* Θεὸν τὸ ἅγιον Πνεῦμα—τὸ ἐν νόμῳ καὶ προφήταις, *παλαιᾷ τε* καὶ καινῇ διαθήκῃ λαλῆσαν, τὸ ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν ἐν εἴδει περιστερᾶς κατελθόν, τὸ ἐν τῇ πεντηκοστῇ *κατελθὸν* ἐπὶ τοὺς ἀποστόλους ἐν εἴδει πυρίνων γλωσσῶν *ἐνταῦθα ἐν τῇ Ἱερουσαλὴμ ἐν τῇ ἀνωτέρᾳ τῶν ἀποστόλων*

ἐκκλησίᾳ—ἐξαποστεῖλαι ἐπὶ τὰ προκείμενα ἵνα ποιήσῃ τὸν μὲν ἄρτον σῶμα Χριστοῦ, *τὸν δὲ οἶνον* αἷμα Χριστοῦ[12].

⟨THE INTERCESSION⟩

Εἶτα μετὰ το ἀπαρτισθῆναι τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρείαν, ἐπὶ τῆς θυσίας ἐκείνης τοῦ ἱλασμοῦ παρακαλοῦμεν τὸν Θεὸν ὑπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, *ὑπὲρ τῆς τοῦ* κόσμου εὐσταθείας, *ὑπὲρ* βασιλέων, *ὑπὲρ στρατιωτῶν καὶ συμμάχων, ὑπὲρ τῶν ἐν ἀσθενείαις, ὑπὲρ τῶν* καταπονουμένων *καὶ ἁπαξαπλῶς ὑπὲρ* πάντων βοηθείας δεομένων *δεόμεθα πάντες ἡμεῖς καὶ* ταύτην προσφέρομεν τὴν θυσίαν· *εἶτα* μνημονεύομεν *καὶ τῶν προκεκοιμημένων πρῶτον* πατριαρχῶν προφητῶν ἀποστόλων μαρτύρων *ὅπως ὁ Θεὸς ταῖς* εὐχαῖς αὐτῶν καὶ πρεσβείαις *προσδέξηται ἡμῶν τὴν δέησιν· εἶτα καὶ ὑπὲρ τῶν προκεκοιμημένων* ἁγίων πατέρων *καὶ ἐπισκόπων καὶ πάντων ἁπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων*[13].

⟨THE LORD'S PRAYER⟩

Εἶτα μετὰ ταῦτα τὴν εὐχὴν λέγομεν ἐκείνην ἣν ὁ σωτὴρ παρέδωκε τοῖς οἰκείοις αὐτοῦ μαθηταῖς

μετὰ καθαρᾶς *συνειδήσεως* πατέρα *ἐπιγραφόμενοι τὸν* Θεὸν καὶ λέγοντες Πάτερ ἡμῶν .... καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν Κύριε ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

εἶτα μετὰ πλήρωσιν τῆς εὐχῆς λέγεις

Ἀμήν[14].

⟨THE ELEVATION⟩

Μετὰ ταῦτα λέγει ὁ ἱερεύς

Τὰ ἅγια τοῖς ἁγίοις

εἶτα ὑμεῖς λέγετε

Εἷς ἅγιος, εἷς κύριος Ἰησοῦς Χριστός[15].

⟨THE COMMUNION⟩

Μετὰ ταῦτα ἀκούετε τοῦ ψάλλοντος μετὰ μέλους θείου προτρεπομένου ὑμᾶς εἰς τὴν κοινωνίαν τῶν ἁγίων μυστηρίων καὶ λέγοντος

Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος[16].

Προσιὼν οὖν—πρὸς τὸ ἅγιον τοῦ Θεοῦ θυσιαστήριον—μὴ τεταμένοις τοῖς τῶν χειρῶν καρποῖς προσέρχου μηδὲ διῃρημένοις τοῖς δακτύλοις ἀλλὰ τὴν ἀριστερὰν θρόνον ποιήσας τῇ δεξιᾷ ὡς μελλούσῃ βασιλέα ὑποδέχεσθαι καὶ κοιλάνας τὴν παλάμην δέχου τὸ σῶμα τοῦ Χριστοῦ ἐπιλέγων τό

Ἀμήν

μετ' ἀσφαλείας οὖν ἁγιάσας τοὺς ὀφθαλμοὺς τῇ ἐπαφῇ τοῦ ἁγίου σώματος μεταλάμβανε προσέχων μὴ παραπολέσῃς τι ἐκ τούτου αὐτοῦ

εἶτα προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος μὴ ἀνατείνων τὰς χεῖρας ἀλλὰ κύπτων καὶ τρόπῳ προσκυνήσεως καὶ σεβάσματος λέγων τό

ἈΜΉΝ

ἁγιάζου καὶ ἐκ τοῦ αἵματος μεταλαμβάνων Χριστοῦ· ἔτι δὲ καὶ τῆς νοτίδος ἐνούσης τοῖς χείλεσί σου χερσὶν ἐπαφώμενος καὶ ὀφθαλμοὺς καὶ μέτωπον καὶ τὰ λοιπὰ ἁγίαζε αἰσθητήρια[17].

⟨THANKSGIVING⟩

Εἶτα ἀναμείνας τὴν εὐχὴν εὐχαρίστει τῷ Θεῷ τῷ καταξιώσαντί σε τῶν τηλικούτων μυστηρίων[18].

The *Catecheses* of S. Cyril were delivered in Jerusalem in 348 (ed. Reischl, Munich 1848, p. cxli). The *Peregrinatio S. Silviae*, an account of her pilgrimage in the east by a lady of Aquitaine in about 385, in which she describes the offices and ceremonies of Jerusalem (Gamurrini *S. Silviae aquitan. peregrinatio ad loca sancta* Roma 1888: Bernard *The pilgrimage of S. Silvia of Aquitania to the holy places* [Palest. Pilg. Text Soc. 16] Lond. 1891), has an account (pp. 72 sq.) of the process of initiation to which the Catecheses belong and to many details of which they allude. The *φωτιζόμενοι* having given in their names (*Procat.* 1, 4, 13: iii. 2), their instruction in the faith preparatory to baptism (*Procat.*, i–xviii: for their scope see xviii. 32) began forty days before Easter (*Procat.* 4: i. 5) and was continued at intervals till the week before Palm Sunday (iv. 3: xviii. 32). In holy week they made the redditio symboli one by one to the bishop (not mentioned in Cyr.), and there was a further preliminary instruction on the details of the baptismal rite immediately before Easter (xviii. 32: this instruction is not found among the Catecheses nor mentioned in Silvia). The competents were baptized and received their first communion on Easter night (*Procat.* 15: xix. 1, xviii. 32), and the five Mystagogic Catecheses (numbered here xix–xxiii), being instructions on the doctrine and rites of baptism (xix sq.), confirmation (xx) and the eucharist (xxii sq.), were delivered on successive days from monday to friday in Easter week (xx. 1: xviii. 33, according to which there must have been a sixth, which is not extant: Silvia describes the instructions as covering the whole octave). All the Catecheses were delivered within the precincts of Constantine's buildings at the Holy Sepulchre (xiv. 14), *Procat.* and i–xviii in the basilica (*Silv.* 72 in ecclesia majore: 58 quae in Golgotha est: cp. *Cat.* i. 1: iv. 10, 14: x. 19: xiv. 6), and xix–xxiii at the Anastasis (xviii. 33) i.e. at the Holy Sepulchre itself (*Silv.* 73 stat episcopus incumbens in cancello interiore qui est in spelunca Anastasis. Cp. Duchesne *Origines du culte chrétien* Paris 1889, p. 470). Silvia does not describe the liturgy ('missa' means 'dismissal' and perhaps in no case means 'mass' simply: the translation in the P. P. T. S. ed. is not to be relied on in this respect). S. Jerome, who is quoted below for a few points, lived at Bethlehem from 386 to 420.

[1] **Σύναξις** i. 6, iv. 25, x. 14, xiv. 26, xviii. 33, xxiii. 1. The orders mentioned, besides the lay faithful, are the *κατηχούμενοι* (*Procat.* 6: i. 4, v. 1), the *φωτιζόμενοι* (*Procat.* 1, 12: cp. 15, vi. 29), the religious (iv. 24 *τῶν μοναζόντων καὶ τῶν παρθένων τάγμα*, vi. 35, xii. 34) and the clergy (*Procat.* 4 *κανονικῶν παρουσία*, including *ψαλμῳδοί* xiii 26: cp. *ὁ ψάλλων* xxiii. 20). Their orderly distribution (cp. p. 13. 16: 28 sq. above) is alluded to in *Procat.* 4 *βλέπεις μοι τὸ σεμνὸν τοῦτο τῆς ἐκκλησίας*

κατάστημα; *θεωρεῖς μοι τάξιν καὶ ἐπιστήμην, γραφῶν ἀνάγνωσιν, κανονικῶν παρουσίαν, διδασκαλίας ἀκολουθίαν*; cp. vi. 35.

[2] Γραφῶν *ἀνάγνωσις Procat.* 4, cp. 6: *τὰ ἀναγνώσματα* iv. 1, xiv. 24. The number of the lections is undefined. The Gospel is particularized in vi. 29 *τὸ μὲν γὰρ ἀκοῦσαι τοῦ εὐαγγελίου πᾶσιν ἐφίεται.* S. Jerome writing at Bethlehem in 406 mentions the Gospel lights as universal in the east: *c. Vigilant.* 8 (ii. 394 D) per totas orientis ecclesias quando legendum est evangelium accenduntur luminaria iam sole rutilante, non utique ad fugandas tenebras sed ad signum laetitiae demonstrandum. In *Silvia* at the sunday vigil incense is lighted before the Gospel: thimiataria inferuntur intro spelunca Anastasis ut tota basilica Anastasis repleatur odoribus: et tunc ubi stat episcopus intro cancellos prendet evangelium et accedet ad hostium et leget resurrectionem domnus episcopus ipse (p. 57). Perhaps it was the same at the liturgical Gospel. Where Syriac was the vernacular the lections were 'interpreted,' e.g. at Scythopolis, *Passio S. Procopii* ap. Ruinart *Acta sincera* (Paris 1789) p. 372 ibi ecclesiae tria ministeria praebebat, unum in legendi officio, alterum in syri interpretatione, etc.: cp. *Silv.* 73 sq. quoniam in ea provincia pars populi et grece et siriste novit, pars etiam alia per se grece, aliqua etiam pars tantum siriste, itaque quoniam episcopus licet siriste noverit tamen semper grece loquitur et nunquam siriste, itaque ergo stat semper presbyter qui episcopo grece dicente siriste interpretatur ut omnes audiant quae exponuntur: lectiones etiam quaecunque in ecclesia leguntur quia necesse est grece legi semper stat qui siriste interpretatur propter populum ut semper discant. sane quicumque hic latini sunt id est qui nec siriste nec grece noverunt, ne contristentur, et ipsis exponit episcopus quia sunt alii fratres et sorores greci latini qui latine exponunt iis. Cp. S. Epiph. *de Fide* 21. The lectionary is alluded to in xiv. 24 *τῇ χθὲς ἡμέρᾳ κατὰ τὴν κυριακὴν κατ' οἰκονομίαν τῆς θείας χάριτος ἐν τῇ συνάξει τῆς τῶν ἀναγνωσμάτων ἀκολουθίας τὰ περὶ τῆς εἰς οὐρανοὺς ἀνόδου τοῦ σωτῆρος ἡμῶν περιεχούσης.* There is no allusion to psalms among the lections: but *ψαλμῳδοί* and psalmody are mentioned xiii. 26: cp. *Silv.* 59 dum predicant vel legent singulas lectiones vel dicunt ymnos omnia tamen apta ipsi diei.

[3] *Procat* 4 *ἀνάγνωσις γραφῶν . . διδασκαλίας ἀκολουθία*: iv. 1 *ἡ ἐκκλησία νουθετεῖ*: *Procat.* 11 *αἱ συνήθεις προσομιλίαι* as distinguished from *τὰ παρόντα διδασκαλεῖα* (iv. 1), the special instructions addressed to the *φωτιζόμενοι*. The form of the sermon with its text and its final doxology is illustrated by the catecheses: the *hom. in Paralyticum* has no text. Several sermons, *Silv.* 58 hic consuetudo sic est ut de omnibus presbiteris qui sedent quanti volunt predicent et post illos omnes episcopus predicat: quae predicationes propterea semper dominicis diebus sunt ut semper erudiatur populus in scripturis et in Dei dilectione. For applause see *Silv.* 73.

[4] The distinction of *missae* is implied in the *disciplina arcani* which is often alluded to (*Procat.* 12: vi. 29), and in the fact that S. Cyril in xxiii expounds only the mass of the faithful, that is, what is new to the neophytes. But there is no explicit allusion to the prayers for the catechumens etc. (but the end of the *Procat.* may contain reminiscences), the dismissals or the prayers of the faithful. At the offices there were prayers and blessings of the catechumens and the faithful. *Silv.* 56 (at vespers) ad ubi perducti fuerint (sc. ymni vel antiphonae) iuxta consuetudinem, lebat se episcopus et stat ante cancellum, id est ante speluncam, et unus ex diaconibus facit commemorationem singulorum sicut solet esse consuetudo. et diacono dicente singulorum nomina semper pisinni plurimi stant respondentes semper *Kyrie eleyson* quod dicimus nos *Miserere Domine*, quorum voces infinitae sunt. et at ubi diaconus perdixerit omnia quae dicere habet dicet orationem primum episcopus et orat pro omnibus et sic orant omnes tam fideles quam et cathecumini simul: item mittet vocem diaconus ut unusquisque quomodo stat cathecuminus inclinet caput et sic dicet episcopus stans benedictionem super cathecuminos: item fit oratio et denuo mittet diaconus vocem et commonet ut unusquisque stans fidelium inclinet capita sua: item

benedicet fideles episcopus. No doubt the form was the same in the liturgy. Cp. pp. 9–12, 38–40 above.

[5] xxiii. 2. P. 82. Ps. xxvi. 6 is quoted as an illustration, not as a formula, The words *οὐδὲ γὰρ ῥύπον σώματος ἔχοντες τὴν ἀρχὴν εἰσηείμεν εἰς τὴν ἐκκλησίαν* may allude to the use of the cantharus at which the people washed before entering the basilica: cp. Euseb. *H. E.* x. 4 (of the basilica at Tyre) *ἱερῶν δ' ἐνταῦθα* (in the atrium) *καθορσίων ἑτίθει σύμβολα κρήνας ἀντικρυς εἰς πρόσωπον ἐπισκευάζων τοῦ νεὼ πολλῷ τῷ χεύματι τοῦ νάματος τοῖς περιβόλων ἱερῶν ἐπὶ τὰ ἔσω προϊοῦσι τὴν ἀπόρρυψιν παρεχομένας.*

[6] xxiii. 3. P. 44, 84. There is no mention of the Offertory, but the quotation of S. Matt. v. 23 sq. and the order of *Ap. const.*, p. 13 above, suggest that it followed the kiss of peace.

[7] xxiii. 4, 5. P. 50, 85.

[8] xxiii. 6: cp. ix. 16. P. 50, 85 sq.

[9] xxiii. 5, the exposition of *εὐχαριστήσωμεν τῷ Κυρίῳ* etc. From n. 8 S. Cyril passes at once to *εἶτα ἁγιάσαντες κτλ* below n. 12, omitting all explicit reference to what intervenes between the Sanctus and the words of Invocation: but he is only expounding the salient points of the rite and for the purposes of his exposition the whole passage between the Sanctus and the Intercession would be a single paragraph with the form of Invocation for its essential point. The inserted passages (9–11) may be assumed to represent the contents of the paragraph.

[10] iv. 33. P. 51. 16: 86. 30.

[11] xxii. 1, 7. P. 51, 86. The Institution is not mentioned as recited here: but for S. Cyril it does not belong to the 'form' of consecration (xix. 7, xxi. 3, xxiii. 7) and he has already given lecture xxii to the exposition of it. Notice the form *τοῦτό μού ἐστι* compared with p. 52. 2, 13; and *λάβετε πίετε* compared with p. 87. 14, and Euseb. *Dem. ev.* viii. 1 (p. 380 c.) *οὗ παραδέδωκεν αὐτὸς τοῖς ἑαυτοῦ μαθηταῖς εἰπὼν Λάβετε πίετε· τοῦτό μού ἐστι τὸ αἷμα τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.* Cp. p. 177. 23: 232. 29. The reference to the hands is from xx. 5 *Χριστὸς ἐδέξατο ἐπὶ τῶν ἀχράντων αὐτοῦ χειρῶν καὶ ποδῶν ἤλους.* Cp. p. 51. 27: 87. 2.

[12] xxiii. 7; the addition *τὸ ἐν νόμῳ κτλ* from iv. 16, xvi 4. P. 53, 88. The 'upper church of the apostles' is the *Coenaculum* on Zion, the oldest church in Jerusalem (S. Epiph. *περὶ μέτρων* 14), the *church of Zion* or *S. Mary* of the crusaders, the present *Neby Dâûd*.

[13] xxiii. 8, 9. P. 54–58, 89–96. *Ταῖς εὐχαῖς αὐτῶν καὶ πρεσβείαις*, p. 35. 14: 48. 12: cp. 57. 9 sqq. Euseb. *Vit. Const.* iv. 45 *θυσίαις ἀναίμοις καὶ μυστικαῖς ἱερουργίαις τὸ θεῖον ἱλάσκοντο, ὑπὲρ τῆς κοινῆς εἰρήνης, ὑπὲρ τῆς ἐκκλησίας τοῦ Θεοῦ αὐτοῦ τε βασιλέως, ὑπὲρ τοῦ τοσούτων αἰτίου παίδων τ' αὐτοῦ θεοφιλῶν ἱκετηρίους εὐχὰς τῷ Θεῷ προσαναφέροντες.* S. Epiph. *Haer.* lxxv. 7 (i. 911 B) *ὑπὲρ δικαίων ποιούμεθα τὴν μνήμην καὶ ὑπὲρ ἁμαρτωλῶν· ὑπὲρ μὲν ἁμαρτωλῶν ὑπὲρ ἐλέους Θεοῦ δεύμενοι, ὑπὲρ δὲ δικαίων καὶ πατέρων καὶ πατριαρχῶν, προφητῶν καὶ ἀποστόλων καὶ εὐαγγελιστῶν καὶ μαρτύρων καὶ ὁμολογητῶν, ἐπισκόπων τε καὶ ἀναχωρητῶν καὶ παντὸς τοῦ τάγματος ἵνα τὸν κύριον Ἰησοῦν Χριστὸν ἀφορίσωμεν ἀπὸ τῆς τῶν ἀνθρώπων τάξεως.* The conclusion of the intercession in S. James, *αὐτὸς γάρ ἐστιν ὁ μόνος ἀναμάρτητος* (p. 57. 30: cp. 51. 23), is alluded to by S. Jerome *c. Pelag.* ii. 23 (ii. 757 B) ipse solus hanc non ingreditur civitatem quam aedificavit Cain in nomine filii sui Enoch, quae omnia sacerdotum quotidie ora concelebrant Ὁ ΜΟΝΟΣ ΑΝΑΜΑΡΤΗΤΟΣ, quod in lingua nostra dicitur *qui solus est sine peccato.* S. Cyril uses *εἷς μόνος ἀναμάρτητος* ii. 10, *ἀναμ. ὤν* iii. 11, *ὁ ἀναμ.* xiii. 23.

[14] xxiii. 11–18. P. 59. 29: 100. S. Jer. *c. Pelag.* iii. 15 (ii. 786 A) sic docuit apostolos suos ut quotidie in corporis illius sacramento credentes AUDEANT LOQUI PATER NOSTER etc. Notice *κύριε* after *πειρασμόν*: cp. p. 60. 9. S. Jer. *in Ezech. xlviii.* 16 (v. 609 A) quotidie in oratione dicentes NE INDUCAS NOS IN TENTATIONEM QUAM FERRE NON FOSSUMUS: *in Matt. xxvi.* 41 (vii. 220 B) in oratione dominica dicimus NE INDUCAS . . . POSSUMUS. Cp. p. 100. 12, which

also represents the reading of the greek in codd. *Messan.*, *Vat.*, *Barber.*, *Paris* 476 (*δν ὑπενεγκεῖν οὐ δυνάμεθα* : cp. 1 Cor. x. 13: Swainson *Gk. Litt.* pp. 306 sq.). But the addition is found in other Latin fathers (S. Hil. *tract. in Ps. cxviii.* i 15 [250 c]: Chromat. *tract. in Matt.* xiv. 7 [Migne *P. L.* xx. 362 B]: [Ambr.] *de Sacr.* v. 29 [ii. 380 B] = [Aug.] *Serm.* lxxxiv. 4 [v. app. 153 D]) and may not be derived by Jer. from the Palestinian liturgy. Cp. Chase *The Lord's Prayer in the Early Church* Camb. 1891, pp. 66 sqq.

[15] xxiii. 19. P. 62, 101.

[16] xxiii. 20. P. 63. 35: cp. 25. 14. S. Jer. *in Esai. v.* 20 (iv. 82 D) quotidie coelesti pane saturati dicimus GUSTATE ET VIDETE QUAM SUAVIS EST DOMINUS.

[17] xxiii. 21, 22, xviii. 32. P. 64, 104. Cp. below p. 484. 10.

[18] xxiii. 22. P. 65_1, 104. In *Silvia* the faithful are blessed one by one by the bishop at the end of the offices: 56 et sic exiens [episcopus] de cancellos, similiter ei ad manum acceditur. Cp. 57.

APPENDIX C

THE LITURGY OF ANTIOCH FROM THE WRITINGS OF S. CHRYSOSTOM

Η ΣΥΝΑΞΙΣ

⟨MASS OF THE CATECHUMENS⟩

⟨THE LECTIONS AND THE SERMON⟩

Ὁ ἱερεὺς ἀναβαίνων ἐπὶ τὸν θρόνον

Εἰρήνη ὑμῖν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ[1].

Ὁ ἀναγινώσκων τὸν Προφήτην

Τάδε λέγει Κύριος { . . . . . }[2].

Ὁ ἀναγινώσκων τὸν Ἀπόστολον

{Ἐπεφάνη ἡ χάρις τοῦ Θεοῦ . . . . . Tit. ii. 11 sqq.}[3].

[**Ὁ ψάλλων ψάλλει καὶ πάντες ὑπηχοῦσιν**?][4].

Τὸ Εὐαγγέλιον

{S. Matt. iii?}[5].

Ὁ ὁμιλῶν

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ ὁμιλῶν

{*Πάντες ὑμεῖς ἐν εὐθυμίᾳ τήμερον . . . . . χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν* Ἰησοῦ Χριστοῦ *μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι ἡ δόξα καὶ τὸ κράτος καὶ ἡ προσκύνησις νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν*}[6].

(THE DISMISSALS)

Οἱ κατηχούμενοι χάμαι κεῖνται καὶ ὁ διάκονος λέγει

Ὑπὲρ τῶν κατηχουμένων ἐκτενῶς δεηθῶμεν

ὁ λαός

Κύριε ἐλέησον

Στῶμεν καλῶς· δεηθῶμεν

Ἵνα ὁ παντελεήμων καὶ οἰκτίρμων Θεὸς ἐπακούσῃ τῶν δεήσεων αὐτῶν

Ἵνα διανοίξῃ τὰ ὦτα τῶν καρδιῶν αὐτῶν καὶ κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀληθείας

Ἵνα κατασπείρῃ τὸν φόβον αὐτοῦ ἐν αὐτοῖς καὶ βεβαιώσῃ τὴν πίστιν αὐτοῦ ἐν ταῖς διανοίαις αὐτῶν

Ἵνα ἀποκαλύψῃ αὐτοὺς τὸ εὐαγγέλιον τῆς δικαιοσύνης

Ἵνα αὐτοῖς δῷ νοῦν ἔνθεον, σωφρόνα λογισμὸν καὶ ἐνάρετον πολιτείαν, διαπαντὸς τὰ αὐτοῦ νοεῖν, τὰ αὐτοῦ φρονεῖν, τὰ αὐτοῦ μελετᾷν, ἐν νόμῳ αὐτοῦ καταγίνεσθαι ἡμέρας καὶ νυκτός, τὰς ἐντολὰς αὐτοῦ μνημονεύειν, τὰ δικαιώματα αὐτοῦ φυλάσσειν

Ἔτι ἐκτενέστερον ὑπὲρ αὐτῶν παρακαλέσωμεν

Ἵνα ἐξέληται αὐτοὺς ἀπὸ παντὸς πονηροῦ καὶ ἀτόπου πράγματος, ἀπὸ παντὸς ἁμαρτήματος διαβολικοῦ καὶ πάσης περιστάσεως τοῦ ἀντικειμένου

Ἵνα καταξιώσῃ αὐτοὺς ἐν καιρῷ εὐθέτῳ τῆς τοῦ λουτροῦ παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, τοῦ ἐνδύματος τῆς ἀφθαρσίας

Ἵνα εὐλογήσῃ τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους, πάντα τὸν βίον αὐτῶν, τοὺς οἴκους αὐτῶν καὶ τὰς οἰκετίας, τὰ τέκνα αὐτῶν ἵνα αὐξήσας εὐλογήσῃ καὶ εἰς μέτρον ἡλικίας ἀγαγὼν σοφίσῃ

Ἵνα κατευθύνῃ αὐτοῖς πάντα τὰ προκείμενα πρὸς τὸ συμφέρον

Ἐγείρεσθε

Τὸν ἄγγελον τῆς εἰρήνης αἰτήσατε οἱ κατηχούμενοι

Εἰρηνικὰ ὑμῖν πάντα τὰ προκείμενα

Εἰρηνικὴν τὴν παροῦσαν ἡμέραν καὶ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν αἰτήσασθε

Χριστιανὰ ὑμῶν τὰ τέλη

Τὸ καλὸν καὶ τὸ συμφέρον

Ἑαυτοὺς τῷ ζῶντι Θεῷ καὶ τῷ Χριστῷ αὐτοῦ παράθεσθε

Κλίνατε τὰς κεφαλάς

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

οὕτω τῆς εὐλογίας ἄρχεται

. . . . . .

ἐπιβοῶσιν ἅπαντες τό

Ἀμήν[7]

. . . . . .

Ὁ διάκονος

Ὑπὲρ τῶν ἐνεργουμένων ⟨ἐκτενῶς δεηθῶμεν⟩

ὁ λαός

Κύριε ἐλέησον

. . . . . .

Κλίνατε τὰς κεφαλάς

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

οὕτω τῆς εὐλογίας ἄρχεται[8]

. . . . . .

Ὁ διάκονος

Ὑπὲρ τῶν ἐν μετανοίᾳ ⟨ἐκτενῶς δεηθῶμεν⟩

ὁ λαός

Κύριε ἐλέησον

. . . . . .

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

οὕτω τῆς εὐλογίας ἄρχεται[9]

. . . . . .

ὁ διάκονος

Ὅσοι ἐν μετανοίᾳ ἀπέλθετε πάντες[10].

Αἱ θύραι κλείονται[11].

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS⟩

Πάντες ὁμοίως ἐπ' ἐδάφους κεῖνται[12]

ὁ διάκονος

Δεηθῶμεν ὑπὲρ τῆς οἰκουμένης ἁπάσης

ὁ λαὸς καὶ τὰ παιδία

Κύριε ἐλέησον

Ὑπὲρ τῆς ἐκκλησίας τῆς μέχρι περάτων τῆς γῆς ἐκτεταμένης

Ὑπὲρ ἐπισκόπων ἁπάντων, ὑπὲρ πρεσβυτέρων καὶ τῆς ἀντιλήψεως καὶ ἵνα ὀρθοτομῇ τὸν λόγον τῆς ἀληθείας

Ὑπὲρ βασιλέων καὶ τῶν κρατούντων
Ὑπὲρ τῶν ἐνταῦθα καὶ τῶν ἁπανταχοῦ
Ὑπὲρ τῶν ἐν νόσοις, ἐν μετάλλοις, ἐν σκληραῖς δουλείαις
Ὑπὲρ τῶν ἐνεργουμένων
Ὑπὲρ γῆς καὶ θαλάσσης
Ὑπὲρ ἀέρων[13]

πάντες ὁμοίως ἀνιστάμεθα[12]

ὁ διάκονος

Τὸν ἄγγελον *τῆς εἰρήνης* αἰτησώμεθα
Τὰ *προκείμενα πάντα εἰρηνικὰ* αἰτησώμεθα

ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ *τῷ πνεύματι σου*

οὕτω τῆς εὐλογίας ἄρχεται[14]

. . . . . .

〈THE KISS OF PEACE〉

Ἀσπάζονται ἀλλήλους μέλλοντος τοῦ δώρου προσφέρεσθαι[15].

〈THE OFFERTORY〉

Ὁ διάκονος

Ἀπέλθετε οἱ μὴ δυνάμενοι δεηθῆναι
Ἐπιγινώσκετε ἀλλήλους
Ὀρθοὶ στῶμεν καλῶς[16]

. . . . . .

〈ANAPHORA〉

〈THE THANKSGIVING〉

Ὁ ἱερεύς

Ἡ χάρις τοῦ κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς *καὶ* ἡ κοινωνία τοῦ ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν

ὁ λαὸς ἐπιφθέγγεται

Καὶ μετὰ τοῦ πνεύματος σοῦ[17]

ὁ ἱερεύς

Ανω σχῶμεν *ἡμῶν* τὸν νοῦν καὶ τὰς καρδίας

ὁ λαός

Εχομεν πρὸς τὸν Κύριον

ὁ ἱερεύς

Εὐχαριστήσωμεν τῷ Κυρίῳ

ὁ λαός

Ἄξιον καὶ δίκαιον

τότε ἄρχεται ὁ ἱερεὺς τῆς εὐχαριστίας[18]

Εὐχαριστίαν δὲ ὅταν εἶπω πάντα ἀναπτύσσω τὸν τῆς εὐεργεσίας τοῦ Θεοῦ θησαυρὸν καὶ τῶν μεγάλων ἐκείνων ἀναμιμνήσκω δωρεῶν· καὶ γὰρ καὶ ἡμεῖς ἐπιλέγοντες τῷ ποτηρίῳ [τῆς εὐλογίας] τὰς ἀφάτους εὐεργεσίας τοῦ Θεοῦ καὶ ὅσων ἀπολελαύκαμεν οὕτως αὐτὸ προσάγομεν καὶ κοινωνοῦμεν εὐχαριστοῦντες ὅτι τῆς πλάνης ἀπήλλαξε τὸ τῶν ἀνθρώπων γένος, ὅτι μάκραν ὄντας ἐγγὺς ἐποίησεν, ὅτι ἐλπίδα μὴ ἔχοντας καὶ ἀθέους ἐν τῷ κόσμῳ ἀδελφοὺς ἑαυτοῦ κατεσκεύασε καὶ συγκληρονόμους· ὑπὲρ τούτων καὶ τῶν τοιούτων ἁπάντων εὐχαριστοῦντες οὕτω πρόσιμεν[19]

Ἐννόησον μετὰ τίνων ἕστηκας κατὰ τὸν καιρὸν τῶν μυστηρίων, μετὰ τῶν χερουβίμ, μετὰ τῶν σεραφίμ . . . πῶς οὖν δυνήσῃ σὺ μετ' ἐκείνων λέγειν

Ἅγιος ἅγιος ἅγιος[20]

πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ[21]

Ἡ προσφορὰ ἡ αὐτή ἐστιν . . ἣν ὁ Χριστὸς τοῖς μαθηταῖς ἔδωκε καὶ ἣν νῦν οἱ ἱερεῖς ποιοῦνται . . . ὥσπερ γὰρ τὰ ῥήματα ἅπερ ὁ Θεὸς ἐφθέγξατο τὰ αὐτά ἐστιν ἅπερ ὁ ἱερεὺς καὶ νῦν λέγει οὕτω ἡ προσφορὰ ἡ αὐτή ἐστι[22].

(THE INVOCATION)

Ἕστηκε πρὸ τῆς τραπέζης ὁ ἱερεὺς τὰς χεῖρας ἀνατείνων εἰς τὸν οὐρανὸν καλῶν τὸ Πνεῦμα τὸ Ἅγιον τοῦ παραγενέσθαι καὶ ἅψασθαι τῶν προκειμένων—ἵνα ἡ χάρις ἐπιπεσοῦσα τῇ θυσίᾳ δι' ἐκείνης τὰς ἁπάντων ἀνάψῃ ψυχὰς καὶ ἀργυρίου λαμπροτέρας ἀποδείξῃ πεπυρωμένου[23]

ποιεῖ σταυρὸν ἐπὶ τὰ προκείμενα[24].

(THE INTERCESSION)

Τὸ κοινὸν τῆς οἰκουμένης κεῖται καθάρσιον· διὰ τοῦτο θαρροῦντες ὑπὲρ τῆς οἰκουμένης δεόμεθα τότε—ὑπὲρ τῆς καθολικῆς ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης—πρόσεισι [ὁ ἱερεὺς] τῷ Θεῷ δεόμενος τοὺς ἁπανταχοῦ πολέμους σβεσθῆναι, λυθῆναι τὰς ταραχάς· εἰρήνην, εὐετηρίαν, πάντων τῶν ἑκάστῳ κακῶν ἐπικειμένων καὶ ἰδίᾳ καὶ δημοσίᾳ ταχεῖαν αἰτῶν ἀπαλλαγήν[25]. *Μνήμην ποιούμεθα τῶν ἀπελθόντων ἐπὶ τῶν θείων μυστηρίων καὶ ὑπὲρ αὐτῶν πρόσιμεν δεόμενοι τοῦ ἀμνοῦ τοῦ κειμένου τοῦ λαβόντος τὴν ἁμαρτίαν τοῦ κόσμου*[26]

. . . . . .

εἰς τοὺς αἰῶνας τῶν αἰώνων

ὁ λαός

Ἀμήν[27].

(THE LORD'S PRAYER)

Ὁ ἱερεὺς καὶ ὁ λαός

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς κτλ[28].

⟨THE MANUAL ACTS⟩

Ὁ διάκονος παρεστὼς τῷ θυσιαστηρίῳ βοᾷ

Ὁ ἱερεὺς κλᾷ τὸν ἄρτον[29].

Δεηθῶμεν πάντες κοινῇ

. . . . . .

Ὑπὲρ πάντων τῶν ἐν Χριστῷ κεκοιμημένων καὶ τῶν τὰς μνείας ὑπὲρ αὐτῶν ἐπιτελούντων

. . . . . [29]

Ἀνέλκεται τὰ ἀμφίθυρα καὶ ἐκφέρεται ἡ θυσία[30]

ὁ ἱερεύς

Τὰ ἅγια τοῖς ἁγίοις[31]

. . . . . .

⟨THE COMMUNION⟩

Οἱ ψάλται ψαλμὸν ρμδ'

Οἱ πιστοὶ προσέρχονται καὶ οἱ διακονούμενοι διανέμουσι τὰ δῶρα[33].

Ὑψώσω σε ὁ θεός μου ὁ βασιλεύς μου

ὑποψάλλει ὁ λαὸς καθ' ἕκαστον στίχον

Οἱ ὀφθαλμοὶ πάντες εἰς σὲ ἐλπίζουσι καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ[32].

⟨THANKSGIVING⟩

Ἡ ἐσχάτη Εὐχαριστία[34].

⟨THE DISMISSAL⟩

Ὁ διάκονος

Πορεύεσθε ἐν εἰρήνῃ[35].

The Antiochene writings of S. Chrysostom belong to the years 370–398 and mostly to 381–398. Of the works quoted below it is doubtful whether the *de Poenitentia* ix and the *in illud Vidi Dominum* i belong to the Antiochene period or to the Constantinopolitan, and there is some doubt as to the genuineness of the latter (see *monita* in the Benedictine ed., ii. p. 278, vi. p. 94): *ad eos qui scandalizantur* was written in the exile (*ib.* iii. p. 465). Some of the references are derived from an article by Dr. Probst in the *Zeitschr. f. kath. Theol.* 1883.

Chrysostom mentions the beggars at the gates of the atrium (*αὐλή*) of the basilica (*de verbis Habentes eundem spiritum* iii. 11 [iii. 289 D]), the cantharus at which the people washed their hands (*ib. κρήνας εἶναι ἐν ταῖς αὐλαῖς τῶν εὐκτηρίων οἴκων νενόμισται ἵνα οἱ μέλλοντες εὔχεσθαι τῷ Θεῷ πρότερον ἀπονιψάμενοι τὰς χεῖρας οὕτως αὐτὰς εἰς εὐχὴν ἀνατείνωσιν*), the doors where they kissed the threshold or the posts on entering (*in 2 Cor.* xxx. 2 [x. 650 D] *ἢ οὐχ ὁρᾶτε ὅσοι καὶ τὰ πρόθυρα τοῦ ναοῦ τούτου φιλοῦσιν οἱ μὲν κύψαντες, οἱ δὲ τῇ χειρὶ κατέχοντες καὶ τῷ στόματι τὴν χεῖρα*

προσάγοντες;), the barriers separating the men from the women in the nave (*in Matt.* lxxiii al. lxxiv. 3 [vii. 712 B] ἐχρῆν μὲν οὖν ἔνδον ἔχειν τὸ τεῖχος τὸ διείργον ὑμᾶς τῶν γυναικῶν· ἐπειδὴ δὲ οὐ βούλεσθε ἀναγκαῖον ἐνόμισαν εἶναι οἱ πατέρες κἂν ταῖς σανίσιν ὑμᾶς ταύταις διατειχίσαι· ὡς ἔγωγε ἀκούω τῶν πρεσβυτέρων ὅτι τὸ παλαιὸν οὐδὲ ταῦτα ἦν τὰ τειχία), the sanctuary (βῆμα *de s. Pentec.* i. 4 in n. 23 below) with the episcopal throne (θρόνος n. 1) and the altar (τὸ θυσιαστήριον n. 29, ἡ τράπεζα n. 20, 22, 24; sometimes of silver, *in Matt.* l al. li. 3 [vii. 518 B]) within its curtains (τὰ ἀμφίθυρα n. 29, τὰ παραπετάσματα n. 32), with a cross (n. 24, but this may only refer to the use of the sign of the cross 'in the sacred banquet') and its costly vessels (ποτήριον χρυσοῦν καὶ λιθοκόλλητον *in Matt.* l al. li. 3 [vii. 518 A]) the silk veils (*ib.* B σηρικὰ ἱμάτια), and the candelabrum (λυχνία *ib.* xxxii. 6 [vii. 373 C.]); the albs of the ministers (*in Matt.* lxxxii al. lxxxiii. 6 [vii. 789 D] τοῦτο ὑμῶν ἡ ἀξία, τοῦτο ἡ ἀσφάλεια, τοῦτο ὁ στέφανος ἅπας, οὐχ ἵνα λευκὸν χιτωνίσκον καὶ ἀποστίλβοντα περιβαλλόμενοι περίησθε: and the stoles of the deacons in *de Fil. prod.* 3 [viii app. 37 A] τῶν λειτουργῶν τῆς θείας ἱερουργίας τῶν μιμουμένων τὰς τῶν ἀγγέλων πτέρυγας ταῖς λεπταῖς ὀθόναις ταῖς ἐπὶ τῶν ἀριστερῶν ὤμων κειμένοις: but this is not Chrysostom's; possibly it is by Severian of Gabala; see *monitum* p. 33). For the behaviour of Antiochene congregations see *in Matt.* xxxii. 7 (vii. 374 D), *in* 1 *Cor.* xxxvi. 7 (x. 341 C). Ἡ Σύναξις *in Matt.* v. 1 (vii. 72 A).

The most inclusive passage on the liturgy is *in* 2 *Cor.* xviii. 3 (x. 568 B) ἔστι δὲ ὅπου οὐδὲ διέστηκεν ὁ ἱερεὺς τοῦ ἀρχομένου, οἷον ὅταν ἀπολαύειν δέῃ τῶν φρικτῶν μυστηρίων· (33) ὁμοίως γὰρ πάντες ἀξιούμεθα τῶν αὐτῶν, οὐ καθάπερ ἐπὶ τῆς παλαιᾶς [διαθήκης] τὰ μὲν ὁ ἱερεὺς ἤσθιε τὰ δὲ ὁ ἀρχόμενος καὶ θέμις οὐκ ἦν τῷ λαῷ μετέχειν ὧν μετεῖχεν ὁ ἱερεύς· ἀλλ' οὐ νῦν ἀλλὰ πᾶσιν ἓν σῶμα πρόκειται καὶ ποτήριον ἕν. καὶ ἐν ταῖς εὐχαῖς δὲ πολὺ τὸν λαὸν ἴδοι τις ἂν συνεισφέροντα· καὶ γὰρ (8) ὑπὲρ τῶν ἐνεργουμένων, (9) ὑπὲρ τῶν ἐν μετανοίᾳ κοιναὶ καὶ παρὰ τοῦ ἱερέως καὶ παρ' αὐτῶν γίνονται αἱ εὐχαὶ καὶ πάντες μίαν λέγουσιν εὐχήν, εὐχὴν τὴν ἐλέου γέμουσαν. πάλιν ἐπειδὰν (11) εἴρῃμεν τῶν ἱερῶν περιβόλων τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχεῖν τραπέζης (12) ἑτέραν δεῖ γενέσθαι εὐχὴν καὶ πάντες ὁμοίως ἐπ' ἐδάφους κείμεθα καὶ πάντες ὁμοίως ἀνιστάμεθα. (15) ὅταν εἰρήνης πάλιν μεταλαμβάνειν καὶ μεταδιδόναι δέῃ πάντες ὁμοίως ἀσπαζώμεθα. (17) ἐπ' αὐτῶν πάλιν τῶν φρικωδεστάτων μυστηρίων ἐπεύχεται ὁ ἱερεὺς τῷ λαῷ, ἐπεύχεται καὶ ὁ λαὸς τῷ ἱερεῖ· τὸ γὰρ Μετὰ τοῦ πνεύματος σου οὐδὲν ἄλλο ἐστὶν ἢ τοῦτο. (18) τὰ τῆς εὐχαριστίας πάλιν κοινά· οὐδὲ γὰρ ἐκεῖνος εὐχαριστεῖ μόνος ἀλλὰ καὶ ὁ λαὸς ἅπας· πρότερον γὰρ αὐτῶν λαβὼν φωνήν, εἶτα συντιθεμένων ὅτι ἀξίως καὶ δικαίως τοῦτο γίνεται τότε ἄρχεται τῆς εὐχαριστίας. καὶ τί θαυμάζεις εἴ που μετὰ τοῦ ἱερέως ὁ λαὸς φθέγγεται ὅπου γε καὶ (20) μετ' αὐτῶν τῶν χερουβὶμ καὶ τῶν ἄνω δυνάμεων κοινῇ τοὺς ἱεροὺς ἐκείνους ὕμνους ἀναπέμπει. This is referred to below as 'the introductory passage' and the numbers in the text refer to the notes following.

[1] *Adv. Jud.* iii. 6 (i. 614 C) εἰσιὼν ὁ πατὴρ οὐ πρότερον ἐπὶ τὸν θρόνον ἀναβαίνει τοῦτον ἕως ἂν ἅπασιν ὑμῖν εἰρήνην ἐπεύξηται καὶ ἀναστὰς οὐ πρότερον ἄρχεται τῆς πρὸς ὑμᾶς διδασκαλίας ἕως ἂν ἅπασι δῷ τὴν εἰρήνην καὶ μέλλοντες εὐλογεῖν οἱ ἱερεῖς πρότερον τοῦτο ὑμῖν ἐπευξάμενοι οὕτω τῆς εὐλογίας ἄρχονται: *de s. Pentecoste* i. 4 (ii. 463 B) διὰ τοῦτο οὐκ ἀναβαίνοντι μόνον οὐδὲ διαλεγομένῳ πρὸς ὑμᾶς οὐδὲ εὐχομένῳ ὑπὲρ ὑμῶν ταύτην ἐπιφθέγγεσθε τὴν ῥῆσιν . . . . καὶ ὑμεῖς ἐπιφθέγξησθε αὐτῷ Καὶ τῷ πνεύματι σου: *in Matt.* xxxii. 6 (vii. 374 A) ἐνταῦθα δέξασθε μετὰ ἀγάπης εἰσιόντας ἡμᾶς πρὸς ὑμᾶς καὶ ὅταν εἴπω Εἰρήνη ὑμῖν εἶτα εἴπητε Καὶ τῷ πνεύματι σου. Cp. pp. 33, 35 above.

[2] *In Rom.* xxiv. 3 (ix. 697 E) ὁ μάτην ἐνταῦθα εἰσελθὼν εἰπέ τίς προφήτης, τίς ἀπόστολος σήμερον διελέχθη ἡμῖν καὶ περὶ τίνων; *ad pop. Ant.* vii. 1 (ii. 85 E) τὸ σήμερον ἡμῖν ἀναγνωσθὲν μεταχειριοῦμαι βιβλίον καὶ εἰ δοκεῖ τὴν ἀρχὴν αὐτοῦ καὶ τὸ προοίμιον (Gen. i. 1): *in* 1 *Cor.* xxxvi. 6 (x. 341 A) ὅταν ἀκούσῃς τοῦ προφήτου λέγοντος Τάδε λέγει Κύριος, ἀπόστηθι τῆς γῆς, ἀνάβηθι καὶ αὐτὸς εἰς τὸν οὐρανόν. Cp. *in Act. ap.* xix. 5, *in* 2 *Thess.* iii. 4 quoted below p. 531, n. 5, from which it becomes probable that at Antioch also Τάδε λέγει Κύριος was the standing introduction to the Old Testament lection. Cp. n. 4.

[3] See n. 2 and *de baptismo Christi* 2 (ii. 369 c) ἠκούσατε σήμερον Παύλου Τίτῳ διαλεγομένου καὶ λέγοντος οὕτω περὶ μὲν τῆς παρούσης Ἐπεφάνη ἡ τοῦ Θεοῦ χάρις κτλ. περὶ δὲ τῆς μελλούσης Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα κτλ from which it appears that Tit. ii. 11–13 was part of the Apostle for the Theophania, Jan. 6. Cp. p. 371. 11 above. In Eastertide the Acts took the place of the Apostle: *cur in Pentecoste* 5 (iii. 89 D) τοῦτο οὖν ἐστι λοιπὸν τὸ ζητούμενον, τίνος ἕνεκεν αἱ Πράξεις τῶν ἀποστόλων ἐν τῇ πεντηκοστῇ ἀναγινώσκονται: and passim. Cp. n. 4.

[4] *In 1 Cor.* xxxvi. 7 (x. 342 C) διὰ τοῦτο καὶ ὁ ἀναγινώσκων μόνος φθέγγεται καὶ αὐτὸς ὁ τὴν ἐπισκοπὴν ἔχων ἀνέχεται σιγῇ καθήμενος· καὶ ὁ ψάλλων ψάλλει μόνος· κἂν πάντες ὑπηχοῦσιν ὡς ἐξ ἑνὸς στόματος ἡ φωνὴ φέρεται· καὶ ὁ ὁμιλῶν ὁμιλεῖ μόνος. This may well refer to psalms between the lections: but there seems to be no certain evidence of this use in Chrysostom. In *expos. in Ps.* cxvii. 1 (v. 317 A) he refers to the Easter refrain Ps. cxviii. 24 (This is the day etc.). The people only responded (ὑπηχεῖν, ὑποψάλλειν) with the refrain: *ib.* τοῦ μὲν γὰρ στίχου οἱ πατέρες ἅτε ἦχον ὄντα καὶ τι ὑψηλὸν ἔχοντα δόγμα τὸ πλῆθος ὑπηχεῖν ἐνομοθέτησαν ἐπειδὴ τὸν ἅπαντα ἠγνόουν ψαλμόν: *in Matt.* ii. 5 (vii. 29 C) τίς γὰρ ὑμῶν εἰπέ μοι τῶν ἐνταῦθα ἑστηκότων ψαλμὸν ἕνα ἀπαιτηθεὶς εἰπεῖν δύναιτ' ἂν ἢ ἄλλο τι μέρος τῶν θείων γραφῶν; οὐκ ἔστιν οὐδείς. Cp. *in Ps. cxliv.* 1 (v. 466 E) and p. 29. 30 above.

[5] *In Joan.* x al. xi. 1 (viii. 62 B) κατὰ μίαν σαββάτων ἢ καὶ κατὰ σάββατον τὴν μέλλουσαν ἐν ὑμῖν ἀναγνωσθήσεσθαι τῶν εὐαγγελίων περικοπήν, ταύτην πρὸ τούτων τῶν ἡμερῶν μετὰ χεῖρας λαμβάνων ἕκαστος οἶκοι καθήμενος ἀναγινωσκέτω συνεχῶς: *in Matt.* i. 6 (vii. 13 B) ὥστε δὲ εὐμαθέστερον γενέσθαι τὸν λόγον δεόμεθα καὶ παρακαλοῦμεν ὅπερ καὶ ἐπὶ τῶν ἄλλων γραφῶν πεποιήκαμεν προλαμβάνειν τὴν περικοπὴν τῆς γραφῆς ἣν ἂν μέλλωμεν ἐξηγεῖσθαι. The homily *de baptismo Christi* (ii. 367 sqq.) follows S. Matt. iii., which was probably the Gospel for the Theophania. Cp. p. 372. 36 above.

[6] See n. 1 and *in 1 Cor.* xxxvi. 4 (x. 339 D) ἐπειδὰν ἀρξώμεθα λέγειν ὁ λαὸς ἀντιφθέγγεται Τῷ πνεύματι σοῦ δεικνὺς ὅτι τὸ παλαιὸν οὕτως ἔλεγον οὐκ οἰκείᾳ σοφίᾳ ἀλλὰ τῷ πνεύματι κινούμενοι. Cp. n. 4. *Hom. de bapt. Christi* (ii. 367) was preached on the Theophania. For several sermons at one synaxis (cp. p. 29. 41) see *in 1 Cor.* xxxvi. 4 (x. 339 C) ἀλλὰ νῦν τὰ σύμβολα κατέχομεν τῶν χαρισμάτων ἐκείνων μόνον· καὶ γὰρ καὶ νῦν δύο ἢ τρεῖς λέγομεν καὶ ἀνὰ μέρος καὶ ἕτερου σιγῶντος ἕτερος ἄρχεται (1 Cor. xiv. 27–29). For applause at sermons, *de incompr. Dei nat.* iii. 7 (i. 471 A) ἐπηνέσατε τὰ εἰρημένα; μετὰ πολλοῦ θορύβου καὶ κρότου τὴν παραίνεσιν ἐδέξασθε; *ad pop. Antioch.* ii. 4 (ii 25 A) τί μοι τῶν κρότων ὄφελος τούτων; τί δὲ τῶν ἐπαίνων καὶ τῶν θορύβων; Cp. *in Gen.* xxvii. 8 (iv. 268 B). In *de incompr. Dei nat.* iii. 6 (i. 469 A) S. Chrysostom expostulates with those who depart after the sermon.

[7] *De incompr. Dei nat.* iii. 7 (i. 471 A) μετὰ τὴν παραίνεσιν εὐθέως εὐχή. For rubrics and formula see *in 2 Cor.* ii. 5 sqq. (x. 435–440). The response Κύριε ἐλέησον to each petition is implied in the corresponding formulae for energumens, penitents and faithful below, n. 8, 13. Cp. p. 3. 15–5. 11. For the peace and blessing see n. 1.

[8] *In Matt.* lxxi al. lxxii. 4 (vii. 699 E) καὶ ἡ πρώτη δὲ δέησις ἐλέους γέμει ὅταν ὑπὲρ τῶν ἐνεργουμένων παρακαλῶμεν· καὶ ἡ δευτέρα πάλιν ὑπὲρ ἑτέρων τῶν ἐν μετανοίᾳ πολὺ τὸ ἔλεος ἐπιζητοῦσα: *de incompr. Dei nat.* iv. 4 (i. 477 C) ἵνα τοῦ δήμου καὶ τῆς πόλεως ἅπασης ἔνδον παρούσης κοιναὶ περὶ αὐτῶν ἱκετηρίαι γένωνται πάντων ὁμοθυμαδὸν τὸν κοινὸν δεσπότην ὑπὲρ αὐτῶν ἐξαιτουμένων καὶ ἐλεῆσαι παρακαλούντων μετὰ σφοδρᾶς τῆς βοῆς: *ib.* iii. 7 (i. 470 E) τοὺς ἐνεργουμένους κατ' ἐκεῖνον ἵστησι τὸν καιρὸν ὁ διάκονος καὶ κελεύει κλῖναι τὴν κεφαλὴν μόνον καὶ τῷ σχήματι τοῦ σώματος ποιεῖσθαι τὰς ἱκετηρίας· εὔχεσθαι γὰρ αὐτοὺς μετὰ τοῦ κοινοῦ συλλόγου τῶν ἀδελφῶν οὐ θέμις: *in 2 Cor.* xviii. 3 (see introductory passage above). The first two and the last of the passages indicate the response Κύριε ἐλέησον: from the third it appears that the energumens were not bidden to pray for themselves and that there would be nothing in these prayers corresponding to the clauses beginning Ἐγείρεσθε in the catechumens' prayers. Cp. p. 5 sq. For the peace and blessing see n. 1; and on the exclusion of the catechumens see n. 11 below.

[9] *In Matt.* lxxi al. lxxii. 4 above n. 8, and see introductory passage and n. 1.

[10] *In Eph.* iii. 4 (xi. 23 A) *ἀκούεις ἑστῶτος τοῦ κήρυκος καὶ λέγοντος Ὅσοι ἐν μετανοίᾳ ἀπέλθετε πάντες.* The MSS. here read *δεήθητε*: see *S. Chrys homiliae in Gal. et Eph.* in *Biblioth. patrum* Oxon. 1852, p. 133 and note p. 388, where is suggested the emendation *ὅσοι ἐν μετανοίᾳ ἀπέλθετε· ὅσοι μὴ ἐν μετανοίᾳ δεήθητε.*

[11] *In Matt.* xxiii. 3 (vii. 288 C) *καὶ γὰρ τὰ μυστήρια διὰ τοῦτο τὰς θύρας κλείοντες ἐπιτελοῦμεν καὶ τοὺς ἀμήτους εἴργομεν οὐκ ἐπειδὴ ἀσθένειαν κατέγνωμεν τῶν τελουμένων ἀλλ' ἐπειδὴ ἀτελέστερον οἱ πολλοὶ πρὸς αὐτὰ ἔτι διάκεινται*: *de Resur.* 3 (ii. 441 E) *ἔστηκε πολλάκις πλούσιος καὶ πένης ἐν ἐκκλησίᾳ· κατέλαβεν ἡ ὥρα τῶν θείων μυστηρίων· ἐξωθεῖται ὁ πλούσιος ὡς ἀμύητος, ἵσταται δὲ ὁ πένης ἐντὸς τῶν οὐρανίων σκηνῶν καὶ οὐκ ἀγανακτεῖ ὁ πλούσιος, οἶδε γὰρ ἑαυτὸν ἀλλότριον τῶν θείων μυστηρίων . . . ἐννόησον ἀγαπητὲ πῶς ὑποχωρεῖ τῆς ἐκκλησίας δεσπότης καὶ παρεδρεύει τοῖς μυστηρίοις πιστὸς οἰκέτης, ἀναχωρεῖ δέσποινα καὶ μένει ἡ θεράπαινα.* On the concealment of the mysteries see further *in Gen.* xvi. 2 (iv. 125 E), and introductory passage, and the formula *ἴσασιν οἱ μεμνημένοι*, *de Proph. obscur.* ii. 5 (vi. 188 B), *in Gen.* xxvii. 8 (iv. 268 A) and passim.

[12] Introductory passage.

[13] *De Prophet. obscurit.* ii. 5 (vi. 188 A) *κοινῇ δὲ πάντες ἀκούοντες τοῦ διακόνου τοῦτο κελεύοντος καὶ λέγοντος Δεηθῶμεν ὑπὲρ τῶν ἐπισκόπων καὶ τοῦ γήρως καὶ τῆς ἀντιλήψεως καὶ ἵνα ὀρθοτομῇ τὸν λόγον τῆς ἀληθείας καὶ ὑπὲρ τῶν ἐνταῦθα καὶ ὑπὲρ τῶν ἁπανταχοῦ, οὐ παραιτεῖσθε ποιεῖν τὸ ἐπίταγμα· ἀλλὰ μετ' ἐκτενείας ἀναφέρετε τὴν εὐχὴν εἰδότες τῆς ὑμετέρας συνόδου τὴν δύναμιν· ἴσασιν οἱ μεμνημένοι τὰ λεγόμενα, τῇ γὰρ εὐχῇ τῶν κατηχουμένων οὐδέπω τοῦτο ἐπιτέτραπται ἐπειδὴ οὐδέπω πρὸς τὴν παρρησίαν ἔφθασαν ταύτην. ὑμῖν δὲ καὶ ὑπὲρ τῆς οἰκουμένης καὶ ὑπὲρ τῆς ἐκκλησίας τῆς μέχρι περάτων τῆς γῆς ἐκτεταμένης καὶ ὑπὲρ τῶν διοικούντων αὐτὴν ἐπισκόπων ἁπάντων παρακελεύεται ποιεῖσθαι τὰς δεήσεις ὁ ταύταις διακονῶν καὶ ὑπακούετε μετὰ προθυμίας*: *in Matt.* lxxi al. lxxii. 4 (vii. 699 E) *καὶ ἡ τρίτη δὲ* [*δέησις*] *πάλιν ὑπὲρ ἡμῶν αὐτῶν καὶ αὕτη τὰ παιδία τὰ ἄμωμα τοῦ δήμου προβάλλεται τὸν Θεὸν ἐπὶ ἔλεον παρακαλοῦντα*: *in 2 Cor.* ii. 8 (x. 440 E) *καὶ γὰρ ἐπὶ τῶν πιστῶν ὑπὲρ ἐπισκόπων, ὑπὲρ πρεσβυτέρων, ὑπὲρ βασιλέων, ὑπὲρ τῶν κρατούντων, ὑπὲρ γῆς καὶ θαλάσσης, ὑπὲρ ἀέρων, ὑπὲρ τῆς οἰκουμένης ἁπάσης κελευόμεθα προσιέναι τῷ φιλανθρώπῳ Θεῷ*: *de incompr. Dei nat.* iii. 6 (i. 468 E) *εἰ γὰρ ὑπὲρ τῶν ἐν νόσοις, ἐν μετάλλοις, ἐν σκληραῖς δουλείαις καὶ ὑπὲρ τῶν ἐνεργουμένων κελευόμεθα τὸν Θεὸν παρακαλεῖν* (but this is not said expressly in reference to 'the prayer of the faithful'). For the *παιδία* cp. p. 5. 12 above.

[14] *Adv. Jud.* iii. 6 (i. 614 C) *καὶ ὁ διάκονος δὲ κελεύων εὔχεσθαι μετὰ τῶν ἄλλων καὶ τοῦτο ἐπιτάττει κατὰ τὴν εὐχὴν αἰτεῖν τὸν ἄγγελον τῆς εἰρήνης καὶ τὰ προκείμενα πάντα εἰρηνικά*: *in Ascensione* 1 (ii. 448 D) *ἄκουσον ἐν ταῖς προσευχαῖς ἀεὶ λεγόντων τῶν διακόνων Τὸν ἄγγελον τῆς εἰρήνης αἰτήσατε.* Cp. *Ap. const.* viii. 36, 37; and p. 39. 21 above. For the peace and blessing see n. 1.

[15] *De compunct. ad Demetr.* i. 3 (i. 127 A B) *διὰ ταῦτα κελεύει τὸ δῶρον ἀφέντας ἐπὶ τοῦ θυσιαστηρίου πρῶτον διαλλαγῆναι τῷ ἀδελφῷ . . . ἡμεῖς δὲ τὰ μὲν σύμβολα τῶν πραγμάτων κατέχομεν, τῆς δὲ ἀληθείας αὐτῆς ἐκπεπτώκαμεν ἀσπαζόμενοι μὲν ἀλλήλους μέλλοντος τοῦ δώρου προσφέρεσθαι, χείλεσι δὲ ὡς ἐπὶ τὸ πολὺ καὶ στόματι τοῦτο ποιοῦντες μόνον* (cp. S. Cyr. Hier. *Cat.* xxiii. 3): *in 2 Cor.* xviii, see introductory passage. Cp. *ib.* xxx. 1 sq. (x. 650 C): *de prodit. Judae* i. 6 (ii. 385 D).

[16] *In Eph.* iii. 4 (xi. 23 A) *τίνος οὖν ἕνεκεν λέγει Ἀπέλθετε* [al. *προέλθετε*] *οἱ μὴ δυνάμενοι δεηθῆναι, σὺ δὲ ἕστηκας ἰταμῶς*; *adv. Jud.* i. 4 (i. 593 B) *οὐχ ὁρᾶτε ἐπὶ τῶν μυστηρίων τί βοᾷ συνεχῶς ὁ διάκονος Ἐπιγινώσκετε ἀλλήλους*; *de incompr. Dei nat.* iv. 5 (i. 478 C) *καὶ γὰρ αὐτὸ τοῦτο παρακελεύεσθαι τὸν διάκονον ἅπασι καὶ λέγειν Ὀρθοὶ στῶμεν καλῶς οὐχ ἁπλῶς οὐδὲ εἰκῇ νενομοθέτηται ἀλλ' ἵνα τοὺς χαμαὶ συρομένους λογισμοὺς ἀνορθώσωμεν.* The position of these proclamations is not defined: they are placed here on the analogy of *Ap. const.* p. 13. 26 sqq. above. Cp. p. 41. 5 sqq. There is no evidence in S. Chrysostom as to the position of the offertory and little allusion to it. Two passages commonly assumed to refer to the offertory (*in Eph.* iii. 5 and *in 1 Cor.* xxxvi. 6: see Probst *Lit. d. vierten Jahrhunderts* Münster 1894, pp. 176, 178) describe rather the com-

munion: see below n. 29, 30. But the *Ap. const.* (p. 13. 33) may be taken as evidence that at Antioch it followed the kiss of peace in S. Chrysostom's time. The people's *προσφοραί*, offered with special intentions, are mentioned, *in Joan.* lxii al. lxi. 5 (viii. 374 c) *εἰ μὲν γὰρ ἁμαρτωλὸς ὁ τεθνηκὼς καὶ πολλὰ τῷ Θεῷ προσκεκρουκὼς δεῖ δακρύειν, μᾶλλον δὲ οὐδὲ δακρύειν μόνον, τοῦτο γὰρ οὐδὲν ὄφελος ἐκείνῳ, ἀλλὰ ποιεῖν τὰ δυνάμενα τινὰ παραμυθίαν αὐτῷ περιποιῆσαι ἐλεημοσύνας καὶ προσφοράς.*

[17] *De s. Pentecoste* i. 4 (ii. 463 B) *οὐ πρότερον ἅπτεται τῶν προκειμένων ἕως ἂν ὑμῖν αὐτὸς ἐπεύξηται τὴν παρὰ τοῦ Κυρίου χάριν καὶ ὑμεῖς ἐπιφθέγξησθε αὐτῷ· Καὶ τῷ πνεύματι σοῦ.* Theodoret *ad Jo. oec. ep.* 146 (Migne *P. G.* lxxxiii. 1392 D) *ἡ χάρις . . . πάντων ὑμῶν . . . τοῦτο δὲ ἐν πάσαις ταῖς ἐκκλησίαις τῆς μυστικῆς ἐστι λειτουργίας προοίμιον.* The form is the Byzantine, p. 321, and not that of the *Ap. const.* p. 14 or of S. James, p. 49. The response given by Chrysostom above is not exact: it is given accurately in introductory passage.

[18] *De poenitentia* ix. 1 (ii. 349 C) *τί ποιεῖς ἄνθρωπε; οὐχ ὑπέσχου τῷ ἱερεῖ εἰπόντι Ἄνω σχῶμεν ἡμῶν τὸν νοῦν καὶ τὰς καρδίας, καὶ εἶπας Ἔχομεν πρὸς τὸν Κύριον;* and introductory passage. Cp. p. 50.

[19] *In* 1 *Cor.* xxiv. 1 (x. 212 D E): cp. the following context (213 A) *ποτήριον δὲ εὐλογίας ἐκάλεσεν ἐπειδὴ αὐτὸ μετὰ χεῖρας ἔχοντες οὕτως αὐτὸν ἀνυμνοῦμεν θαυμάζοντες ἐκπληττόμενοι τῆς ἀφάτου δωρεᾶς εὐλογοῦντες ὅτι καὶ αὐτὸ τοῦτο ἐξέχεεν ἵνα μὴ μείνωμεν ἐν τῇ πλάνῃ καὶ οὐ μόνον ἐξέχεεν ἀλλὰ καὶ πᾶσιν ἡμῖν μετέδωκεν. Ad eos qui scandalizantur* 7 sq. (iii. 482 B sqq.) is certainly modelled on the Thanksgiving, especially 8: *πρὸ τούτων ἁπάντων ὁμοῦ πλάσας τὸν ἄνθρωπον διδάσκαλον αὐτῷ τὸν ἔμφυτον ἐναπέθετο νόμον . . . καὶ ὅμως οὐδὲ οὕτως αὐτὸν ἐγκατέλιπεν ἀλλὰ καὶ πεσόντα καὶ ὑποσκελισθέντα ἐπηνώρθου καὶ ἐπιμελείας ἀπολαύειν ἐποίει, καὶ πρῶτον μὲν παραινῶν καὶ συμβουλεύων, ὕστερον δὲ τῷ φόβῳ τῷ τρόμῳ νουθετῶν παιδεύων διδάσκων· ἐπειδὴ δὲ τοσοῦτον προὔδωκαν δῶρον οἱ πολλοὶ τῶν ἀνθρώπων, τὴν ἀπὸ τῆς φυσικῆς διδασκαλίας λέγω ὠφέλειαν, οὐδὲ οὕτως αὐτοὺς κατέλιπεν οὐδὲ πανωλεθρίᾳ παρέδωκεν ἀλλ' ἔμεινε διὰ πραγμάτων δι' εὐεργεσιῶν διὰ κολάσεων παιδεύων νουθετῶν, διὰ τῆς κτίσεως αὐτῆς καθ' ἡμέραν ἐργαζομένης καὶ τὴν διακονίαν πληρούσης τὴν εἰωθυῖαν, διὰ τῶν παραδόξων παρὰ τὰ εἰωθότα γινομένων, διὰ τῶν ἐν ἀρχῇ δικαίων . . . εἶτα καὶ νόμον ἔδωκε καὶ προφήτας ἀπέστειλε καὶ ἔπληξε καὶ ἀνῆκε καὶ αἰχμαλωσίᾳ παρέδωκε καὶ ἐλευθερίας ἠξίωσε καὶ οὐ διέλιπεν ἐξ ἀρχῆς ἕως τέλους πάντα ποιῶν καὶ πραγματευόμενος ὑπὲρ τοῦ γένους τοῦ ἡμετέρου . . . καὶ τέλος τὸ κεφάλαιον τῶν ἀγαθῶν εἰργάσατο καὶ τὸν υἱὸν ἀπέστειλε τὸν ἑαυτοῦ τὸν υἱὸν τὸν γνήσιον τὸν μονογενῆ καὶ ὁ τῆς αὐτῆς φύσεως ὢν αὐτῷ γίνεται ὅπερ ἐγὼ καὶ ἐπὶ γῆς βαδίζων τοῖς ἀνθρώποις συναναστρέφετο κτλ.* The whole tract is on the grounds of thanksgiving and may be regarded as a spacious paraphrase of this section of the liturgy. Cp. pp. 16 sqq., 51, 324 sqq.

[20] *In Eph.* xiv. 4 (xi. 108 A). Cp. *in illud Vidi Dominum* i. 1 (vi. 95 D) *ἄνω στρατιαὶ δοξολογοῦσιν ἀγγέλων, κάτω ἐν ἐκκλησίαις χοροστατοῦντες ἄνθρωποι τὴν αὐτὴν ἐκείνοις ἐκμιμοῦνται δοξολογίαν· ἄνω τὰ σεραφὶμ τὸν τρισάγιον ὕμνον ἀναβοᾷ, κάτω τὸν αὐτὸν ἡ τῶν ἀνθρώπων ἀναπέμπει πληθύς: de Poenitent.* ix. 1 (ii. 349 D) *τῆς τραπέζης τῆς μυστικῆς ἐξηρτισμένης . . . τῶν χερουβὶμ παρισταμένων καὶ τῶν σεραφὶμ ἱπταμένων, τῶν ἑξαπτερύγων τὰ πρόσωπα κατακαλυπτόντων, πασῶν τῶν ἀσωμάτων δυνάμεων μετὰ τοῦ ἱερέως ὑπὲρ σοῦ πρεσβευουσῶν κτλ.* Cp. introductory passage. *In illud Vidi Dominum* i. 1 (vi. 95 D) *ἀκατάπαυστος ὑμνολογία, ib.* v. 4 (vi. 144 B) *ἀκατάπ. δοξολογία, de bapt. Christi* 4 (ii. 374 C) *ἐπινίκιος ᾠδή.*

[21] *In illud Vidi Dominum* i. 3 (vi. 98 E).

[22] *In* 2 *Tim.* ii. 4 (xi. 671 E). Cp. *de prodit. Judae* i. 6 (ii. 384 B) *σχῆμα πληρῶν ἕστηκεν ὁ ἱερεὺς τὰ ῥήματα φθεγγόμενος ἐκεῖνα, ἡ δὲ δύναμις καὶ ἡ χάρις τοῦ Θεοῦ ἐστι. Τοῦτό μού ἐστι τὸ σῶμά φησι· τοῦτο τὸ ῥῆμα μεταρρυθμίζει τὰ προκείμενα· καὶ καθάπερ ἡ φωνὴ ἐκείνη ἡ λέγουσα Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν ἐρρέθη μὲν ἅπαξ διὰ παντὸς δὲ τοῦ χρόνου γίνεται ἔργῳ ἐνδυναμοῦσα τὴν φύσιν τὴν ἡμετέραν πρὸς παιδοποιΐαν, οὕτω καὶ ἡ φωνὴ αὕτη ἅπαξ λεχθεῖσα καθ' ἑκάστην τράπεζαν ἐν ταῖς ἐκκλησίαις ἐξ ἐκείνου μέχρι σήμερον καὶ μέχρι τῆς αὐτοῦ παρουσίας τὴν θυσίαν ἀπηρτισμένην ἐργάζεται.*

[23] *In coemet. appelat.* 3 (ii. 401 D): *de Sacerdot.* iii. 4 (i. 383 A) ἕστηκε γὰρ ὁ ἱερεὺς οὐ πῦρ καταφέρων ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον καὶ τὴν ἱκετηρίαν ἐπὶ πολὺ ποιεῖται οὐχ ἵνα τις λαμπὰς ἄνωθεν ἀφεθεῖσα καταναλώσῃ τὰ προκείμενα ἀλλ' ἵνα ἡ χάρις ἐπιπεσοῦσα κτλ. : cp. *de s. Pentecoste* i. 4 (ii. 463 C) ἡ τοῦ Πνεύματος χάρις παροῦσα καὶ πᾶσιν ἐφιπταμένη τὴν μυστικὴν ἐκείνην κατασκευάζει θυσίαν . . . οὐδὲν ἀνθρώπινον τῶν γινομένων ἐν τῷ ἱερῷ τούτῳ βήματι. Possibly the following alludes to the passage preceding the words of invocation: *in illud Vidi Dominum* i. 2 (vi. 97 B D) δέον σε δεδοικότα καὶ τρέμοντα τὴν ἀγγελικὴν δοξολογίαν ἐκπέμπειν φόβῳ τε τὴν ἐξομολόγησιν τῷ κτίστῃ ποιεῖσθαι καὶ διὰ ταύτης συγγνώμην τῶν ἐπταισμένων αἰτεῖσθαι . . . Ἐλέησόν με ὁ Θεός λέγεις καὶ τοῦ ἐλέους ἀλλότριον τὸ ἦθος ἐπιδείκνυσαι· Σῶσόν με βοᾷς καὶ ξένον τῆς σωτηρίας τὸ σχῆμα διατυποῖς. Cp. p. 53 above.

[24] *Quod Christus sit Deus* 9 (i. 571 A) οὗτος [ὁ σταυρὸς] ἐν τῇ ἱερᾷ τραπέζῃ, οὗτος ἐν ταῖς τῶν ἱερέων χειροτονίαις, οὗτος πάλιν μετὰ τοῦ σώματος τοῦ Χριστοῦ ἐπὶ τὸ μυστικὸν δεῖπνον διαλάμπει.

[25] *In* 1 *Cor.* xli. 5 (x. 393 B): *hom. in Eustathium* 3 (ii. 607 C): *de Sacerdot.* vi. 4 (i. 424 A). Cp. p. 21. 15: 54. 27: 56. 1–6.

[26] *In* 1 *Cor.* xli. 4 (x. 392 E).

[27] *In* 1 *Cor.* xxxv. 3 (x. 325 E) ὃ δὲ λέγει τοῦτό ἐστιν· ἂν εὐλογήσῃς τῇ τῶν βαρβάρων φωνῇ, οὐκ εἰδὼς τί λέγεις οὐδὲ ἑρμηνεῦσαι δυνάμενος οὐ δύναται ὑποφωνῆσαι τὸ ἀμὴν ὁ λαϊκός· οὐ γὰρ ἀκούων τὸ ΕΙϹ ΤΟΥϹ ΑΙΩΝΑϹ ΤΩΝ ΑΙΩΝΩΝ ὅπερ ἐστὶ τέλος οὐ λέγει τὸ ΑΜΗΝ. Cp. p. 58. 9 sqq.

[28] *In Gen.* xxvii. 8 (iv. 268 A) ἂν τοῦτο διορθώσωμεν δυνησόμεθα μετὰ ΚΑΘΑΡΟΥ συνειδότος καὶ τῇ ἱερᾷ ταύτῃ καὶ φρικτῇ τραπέζῃ προσελθεῖν καὶ τὰ ῥήματα ἐκεῖνα τὰ τῇ εὐχῇ συνεζευγμένα ΜΕΤΑ ΠΑΡΡΗϹΙΑϹ φθέγξασθαι· ἴσασιν οἱ μεμυημένοι τὸ λεγόμενον (sc. Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν κτλ). Cp. p. 59. 28 sq.

[29] Perhaps the reconstruction here and at the communion is overbold: there is little in Chrysostom to indicate the connexion of the points he mentions. The materials are: *in Eph.* iii. 5 (xi. 23 D) ἐκφερομένης τῆς θυσίας καὶ τοῦ Χριστοῦ τεθυμένου καὶ τοῦ προβάτου τοῦ δεσποτικοῦ, ὅταν ἀκούσῃς Δεηθῶμεν πάντες κοινῇ, ὅταν ἴδῃς ἀνελκόμενα τὰ ἀμφίθυρα, τότε νόμισον διαστέλλεσθαι τὸν οὐρανὸν ἄνωθεν καὶ κατιέναι τοὺς ἀγγέλους: *in* 1 *Cor.* xli. 4 (x. 392 E, following n. 26 above) ὁ παρεστὼς τῷ θυσιαστηρίῳ τῶν φρικτῶν μυστηρίων τελουμένων βοᾷ Ὑπὲρ πάντων κτλ. (cp. *in Act. ap.* xxi. 4 [ix. 176 A] quoted below p. 532. 48, from which it appears that the deacon is referred to): *in* 1 *Cor.* xxiv. 2 (x. 213 C) διὰ τί δὲ προσέθηκεν Ὃν κλῶμεν; τοῦτο γὰρ ἐπὶ μὲν τῆς εὐχαριστίας ἐστὶν ἰδεῖν γινόμενον· ἐπὶ δὲ τοῦ σταυροῦ οὐκέτι ἀλλὰ τοὐναντίον τούτῳ· Ὥστοῦν γὰρ αὐτοῦ φησιν οὐ συντριβήσεται· ἀλλὰ ὅπερ οὐκ ἔπαθεν ἐπὶ τοῦ σταυροῦ τοῦτο πάσχει ἐπὶ τῆς προσφορᾶς διὰ σὲ καὶ ἀνέχεται διακλώμενος ἵνα πάντας ἐμπλήσῃ. In the first passage, the details are evidently not in their order of occurrence, since the withdrawal of the curtain must precede the bringing forth of the sacrament; while the fraction and the elevation would be regarded as closely connected with and part of the communion. The two exclamations of the deacon seem to correspond to those of the litany in *Ap. const.* p. 23. 14, 28, which probably accompanied the fraction: cp. p. 62. 8 sqq.: 97. 8 sqq.: 138. 20 sqq.

[30] See n. 29: cp. *in* 1 *Cor.* xxxvi. 6 (x. 340 E) καὶ σὺ τοίνυν καὶ πρὸ τοῦ καιροῦ τοῦ φρικώδους ἐκείνου διανάστηθι καὶ πρὶν ἰδεῖν τὰ παραπετάσματα ἀναστελλόμενα καὶ τὸν χορὸν τῶν ἀγγέλων προβαίνοντα πρὸς αὐτὸν ἀνάβαινε τὸν οὐρανόν· ἀλλ' ἀγνοεῖ ταῦτα ὁ ἀμύητος.

[31] *In Matt.* vii. 6 (vii. 114 A) καὶ παρ' ἡμῶν αἰτεῖ [ὁ Χριστὸς] πιεῖν οὐχ ὕδωρ ἀλλ' ἀγιωσύνην· τὰ γὰρ ἅγια τοῖς ἁγίοις δίδωσιν. Cp. p. 62. 2.

[32] *In Ps.* cxliv. 1 (v. 466 E) μετὰ ἀκριβείας τούτῳ μάλιστα προσέχειν ἄξιον τῷ ψαλμῷ· οὗτος γάρ ἐστιν ὁ τὰ ῥήματα ἔχων ταῦτα ἅπερ οἱ μεμυημένοι συνεχῶς ὑποψάλλουσι λέγοντες Οἱ ὀφθαλμοὶ κτλ. Probably the psalm responded to would be that from which the response is taken. Perhaps the psalm followed the communion and was part of the thanksgiving, not a *κοινωνικόν*. Cp. use of Ps. xxxiv p. 25. 14: 63. 36: 466. 32.

[33] *In Matt.* lxxxii al. lxxxiii. 6 (vii. 789 c) καὶ γὰρ ἀναγκαῖον καὶ πρὸς ὑμᾶς [τοὺς διακονουμένους] διαλεχθῆναι ὥστε μετὰ πολλῆς τῆς σπουδῆς διανέμειν ταῦτα τὰ δῶρα· οὐ μικρὰ κόλασις ὑμῖν ἐστιν εἰ συνειδότες τινὶ πονηρίαν συγχωρήσητε μετασχεῖν ταύτης τῆς τραπέζης: *in Matt.* l al. li. 2 (vii. 516 E) τὸ σῶμα αὐτοῦ πρόκειται νῦν ἡμῖν, οὐ τὸ ἱμάτιον μόνον ἀλλὰ καὶ τὸ σῶμα, οὐχ ὥστε ἅψασθαι μόνον ἀλλ' ὥστε καὶ φαγεῖν καὶ ἐμφορηθῆναι. προσερχώμεθα τοίνυν μετὰ πίστεως. Cp. introductory passage.

[34] *De bapt. Christi* 4 (ii. 374 c sqq.) βούλεσθε εἴπω πόθεν ὁ θόρυβος καὶ ἡ κραυγὴ γίνεται; ὅτι οὐ διαπαντὸς ὑμῖν τὰς θύρας ἀποκλείομεν ἀλλὰ συγχωροῦμεν πρὸ τῆς ἐσχάτης εὐχαριστίας ἀποπηδᾶν καὶ ἀναχωρεῖν οἴκαδε . . . βούλεσθε εἴπω τίνος ἕργον ποιοῦσιν οἱ πρὸ τῆς συμπληρώσεως ἀναχωροῦντες καὶ τὰς εὐχαριστηρίους ᾠδὰς οὐκ ἐπιφέροντες τῷ τέλει τῆς τραπέζης; . . . ἐκεῖνος [ὁ Ἰούδας] μὲν μετὰ Ἰουδαίων, οὗτοι δὲ [οἱ συμμαθηταὶ] μετὰ τοῦ δεσπότου ὑμνήσαντες ἐξῆλθον· ὁρᾷς ὅτι ἡ ἐσχάτη μετὰ τὴν θυσίαν εὐχὴ κατ' ἐκεῖνον γίνεται τὸν τύπον;

[35] *Adv. Jud.* iii. 6 (i. 614 c) καὶ τῆς συνόδου ταύτης ἀπολύων ὑμᾶς [ὁ διάκονος] τοῦτο ὑμῖν ἐπεύχεται λέγων Πορεύεσθε ἐν εἰρήνῃ. P. 67. 19: cp. 27. 14.

APPENDIX D

THE SYRIAN LITURGY FROM THE FIFTH TO THE EIGHTH CENTURY

Η ΣΥΝΑΞΙΣ[1]

⟨MASS OF THE CATECHUMENS⟩

⟨THE ENTRANCE⟩

Ἅγιος ὁ Θεὸς καὶ Πατήρ

Ἅγιος ἰσχυρὸς ὁ υἱὸς τοῦ Θεοῦ σαρκωθεὶς καὶ σταυρωθεὶς σαρκὶ δι' ἡμᾶς

Ἅγιος ἀθάνατος τὸ Πνεῦμα τὸ ἅγιον

ὁ εἷς Κύριος σαβαὼθ ἐλέησον ἡμᾶς[2].

⟨THE LECTIONS⟩

. . . . . .

Ὁ Ἀπόστολος[3].

Τὸ Εὐαγγέλιον[4].

. . . . . .

⟨MASS OF THE FAITHFUL⟩

. . . . . .

⟨THE CREED⟩

Ἐν πάσῃ συνάξει τὸ Σύμβολον λέγεται[5].

⟨THE KISS OF PEACE⟩

Ἀσπαζόμεθα ἀλλήλους[6].

⟨THE DIPTYCHS⟩

Τὰ ἱερὰ Δίπτυχα[7].

⟨THE OFFERTORY⟩

Τὰ δῶρα προτιθέασι ἐν τῷ ἁγίῳ θυσιαστηρίῳ οἱ διάκονοι[8].

⟨ANAPHORA⟩

Ὁ διάκονος προσφωνεῖ

Στῶμεν καλῶς, στῶμεν μετὰ φόβου, πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ

ὁ διάκονος πρὸς τὰ δεξιὰ μέρη τοῦ θυσιαστηρίου μετὰ τῆς μυστικῆς ῥιπίδος παρίσταται

οἱ παῖδες ἔμπροσθεν τοῦ ἁγίου ἱερατείου ἵστανται[9].

⟨THE THANKSGIVING⟩

Διαμαρτύρεται ἡμῖν ὁ ἱερεὺς λέγων

Ἄνω τὰς καρδίας

πρὸς ταῦτα ἡμεῖς ἀποκρινόμεθα

Ἔχομεν πρὸς τὸν Κύριον[10]

. . . . . .

ἡ προσαγωγὴ τῆς ἀναφορᾶς[10]

. . . . . .

ἀγγέλων *λειτουργούντων, ἐξαπτερύγων τὴν μυστικὴν τράπεζαν καλυπτόντων,* τῶν χερουβὶμ *παρισταμένων* καὶ τὸν *τρισάγιον* ὕμνον λαμπρᾷ τῇ φωνῇ κεκραγότων, τῶν σεραφὶμ *μετ' εὐλαβείας κεκυφότων*

ἡ τοῦ τρισαγίου δοξολογία

Ἅγιος ἅγιος ἅγιος Κύριος σαβαὼθ[11]

πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου[12]

μετὰ τὸ εἰπεῖν τὸν λαὸν τὸν τρισάγιον ὕμνον ὁ ἱερεὺς ὥσπερ ἑρμηνεύων τὸν ὕμνον φησίν

Ἅγιος εἶ βασιλεῦ τῶν αἰώνων καὶ πάσης ἁγιωσύνης κύριος καὶ δοτήρ· ἅγιος καὶ ὁ μονογενής σου υἱὸς δι' οὗ τὰ πάντα ἐποίησας· ἅγιον καὶ τὸ πνεῦμά σου τὸ πανάγιον τὸ ἐρευνῶν τὰ πάντα καὶ τὰ βάθη σου τοῦ Θεοῦ[13]

. . . . . .

Καὶ τοῦ *παραδείσου κατὰ τὴν* τοῦ Θεοῦ *δικαιοκρισίαν γεγονότα ἐξόριστον* καὶ *θανάτῳ κατάκριτον* καὶ *φθορᾷ ὑποχείριον* οὐ παρεῖδεν ὁ συμπαθὴς τοῦ *οἰκείου* πλάσματος *τὴν ἀσθένειαν ὁ τὸ εἶναι δοὺς* καὶ *τὸ εὖ εἶναι* χαρισάμενος ἀλλ' ἐσπλαγχνίσθη *ἐπ' αὐτῷ* πεσόντι *πολλοῖς πρότερον* παιδαγωγήσας καὶ *πρὸς ἐπιστροφὴν καλέσας, στόνῳ* καὶ *τρόμῳ, ὕδατος κατακλυσμῷ,* καὶ *παντὸς τοῦ γένους μικροῦ δεῖν πανωλεθρίᾳ, συγχύσει* καὶ *διαιρέσει τῶν γλωσσῶν, ἀγγέλων ἐπιστασίᾳ, πόλεων ἐμπρησμῷ, τυπικαῖς θεοφανείαις, πολέμοις νίκαις ἥτταις σημείοις* καὶ *τέρασι, ποικίλαις δυνάμεσι,* νόμῳ προφήταις .... *ἔδει δὲ τὸν*

λυτροῦσθαι μέλλοντα ἀναμάρτητον εἶναι . . . εὐδοκίᾳ γὰρ τοῦ Θεοῦ καὶ Πατρὸς ὁ μονογενὴς γίὸς . . . κατέρχεται . . . καὶ ὁ Λόγος σάρξ ἀτρέπτως ἐγένετο ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς ἁγίας ἀειπαρθένου καὶ θεοτόκου[14]—ἵνα δι' ἑαυτοῦ καὶ ἐν ἑαυτῷ ἀνακαινίσῃ μὲν τὸ κατ' εἰκόνα καὶ καθ' ὁμοίωσιν[15]—ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ὁ ἐκ τοῦ οὐρανοῦ καταβάς· μέλλων γὰρ τὸν ἑκούσιον ὑπὲρ ἡμῶν καταδέχεσθαι θάνατον ἐν τῇ νυκτὶ ἐν ᾗ ἑαυτὸν παρεδίδου διαθήκην καινὴν διέθετο τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις καὶ δι' αὐτῶν πᾶσι τοῖς εἰς αὐτὸν πιστεύουσιν· ἐν τῷ ὑπερῴῳ τοίνυν τῆς ἁγίας καὶ ἐνδόξου Σιὼν τὸ παλαιὸν πάσχα μετὰ τῶν μαθητῶν αὐτοῦ φαγὼν καὶ πληρώσας τὴν παλαιὰν διαθήκην . . . κλάσας ἄρτον ἐπεδίδου αὐτοῖς λέγων Λάβετε φάγετε· τοῦτό μού ἐστι τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν· ὁμοίως καὶ λαβὼν καὶ τὸ ποτήριον ἐξ οἴνου καὶ ὕδατος μετ' ἔδωκεν αὐτοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μού ἐστι τὸ αἷμα τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε τὸν θάνατον τοῦ γίοῦ τοῦ ἀνθρώπου καταγγέλλετε καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε ἕως ἂν ἔλθῃ[16].

⟨THE INVOCATION⟩

. . . τὰ πάθη . . . τὸν θάνατον . . . τὸν σταυρὸν τὸν σωτήριον, τὴν ταφήν, τὴν ἀνάστασιν, τὴν εἰς οὐρανοὺς ἄνοδον . . .[17]

φησὶν ὁ ἱερεύς

ἵνα ἐπιφοιτῆσαν, Πνεῦμα τὸ Ἅγιον—ἐφ' ἡμᾶς ⟨καὶ ἐπὶ τὰ προκείμενα⟩—το κύριον τὸ ζωοποιὸν . . . ὁμοούσιόν τε καὶ συναΐδιον—τῷ Πατρὶ καὶ τῷ Υἱῷ ὁμοούσιον συμβασιλεῦον—ἐν εἴδει πυρίνων γλωσσῶν ἐπὶ τοὺς ἁγίους αὐτοῦ μαθητὰς ἐκκεχυμένον—ἐν τῷ ὑπερῴῳ τῆς ἁγίας καὶ ἐνδόξου Σιὼν—ἁγιάσῃ καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα ἅγιον Χριστοῦ καὶ τὸ ποτήριον τοῦτο αἷμα τίμιον Χριστοῦ[18]—⟨ἵνα⟩ γένηται τοῖς *πίστει ἀξίως* μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον καὶ εἰς *φυλακτήριον* ψυχῆς *τε καὶ* σώματος[19].

⟨THE INTERCESSION⟩

. . . . . .

τῆς ἁγίας καὶ ἐνδόξου Σιὼν—τῆς μητρὸς τῶν *ἀνὰ* πᾶσαν τὴν οἰκουμένην ἐκκλησιῶν—*τῆς ἁγίας τοῦ Θεοῦ* καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας—ἐπὶ τὴν πέτραν τῆς πίστεως *ἐστηριγμένης*[20]. . . . . .

μόνος *ἐν ἀνθρώποις* φανεὶς ἀναμάρτητος[21] . . . . . .

⟨THE LORD'S PRAYER⟩

Ἡ Προσευχή[22].

⟨THE ELEVATION⟩

Ὁ ἱερεὺς μετὰ τὸ ἁγιασθῆναι τὴν θυσίαν ἐκείνην τὴν ἀναίμακτον ἀνυψοῖ τὸν ἄρτον τῆς ζωῆς καὶ πᾶσιν αὐτὸν ὑποδεικνύει
εἶτα ἐκφωνεῖ ὁ διάκονος καὶ λέγει

Πρόσχωμεν[23]

ὁ ἱερεὺς τὰς χεῖρας εἰς οὐρανὸν ἀνατείνων μετὰ λαμπρᾶς φησὶ τῆς φωνῆς

Τὰ ἅγια τοῖς ἁγίοις [24]

ὁ λαός

Εἷς ἅγιος, εἷς κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρὸς
σὺν ἁγίῳ Πνεύματι ᾧ ἡ δόξα [25].

Κλᾶται ὁ ἄρτος [26].

(THE COMMUNION)

Ὁ ἱερεὺς παρέχει τὴν ἁγίαν κοινωνίαν τοῖς κληρικοῖς
μετὰ τοὺς κληρικοὺς τοῖς παισί
ὁ λαὸς προσέρχεται καὶ σταυροειδῶς τὰς παλάμας τυπώσας τὸ σῶμα ὑποδέχεται καὶ ἐπιθεὶς ὀφθαλμοὺς καὶ χείλη καὶ μέτωπα τοῦ θείου ἄνθρακος μεταλαμβάνει
ὁ διάκονος κατέχει τὸ ἅγιον ποτήριον καὶ ἐπιδίδωσι [27].

. . . . . .

Igni traduntur quaecunque remanere contigerit inconsumpta [28].

The authors used are chiefly Hesychius the Presbyter († c. 438, Migne *P. G.* xciii. 787 sqq.), Cyril of Scythopolis (c. 555, *Euthymii vita* in Cotelerius *Eccl. graec. mon.* Paris 1681–6, ii. 200 sqq., *Sabae vita* ib. iii. 220 sqq.), S. Anastasius Sinaita (either the patriarch of Antioch who died 598 or his successor 599–610, *de sacra Synaxi* in Migne *P. G.* lxxxix. 825 sqq.), S. John of Damascus (c. 685–765, *Opera* ed. Lequien, Paris 1712. Neither the *de corpore et sanguine Christi* nor the *de Azymis* is authentic: one MS. attributes the former to Peter Mansour probably a relative of S. John, and it is certainly Syrian : see i. 652 sqq., 647) and John Moschus († 620, *Pratum spirituale* in Migne *P. G.* lxxxvii. 2851 sqq.).

[1] Σύναξις, Cyr. Scythop. *S. Euthym.* 78, *S. Saba* 61 : S. Anast. *de s. Synaxi* 829 c &c. : Jo. Mosch. *P. S.* 196. For the form of the church see Cyr. Scythop. *S. Saba* 17 εὗρε σπήλαιον μέγα τε καὶ θαυμάσιον, ἐκκλησίας Θεοῦ ἐκτύπωμα ἔχον· κατὰ γὰρ τὸ ἀνατολικὸν μέρος κύγχη ἐστὶ θεόκτιστος καὶ κατὰ τὸ βόρειον μέρος οἶκον εὗρε μέγαν διακονικοῦ τάξιν· ἔχοντα, ἐκ δὲ τοῦ νότου εἴσοδον πλατεῖαν καὶ τὴν φωταυγίαν ἱκανῶς εἰσδεχομένην ἐκ τῆς ἡλιακῆς ἀκτῖνος. For διακονικόν see Jo. Moschus *P. S.* 25 in n. 8 below: the ambo Cyr. Scythop. *S. Saba* 56: the sanctuary (θυσιαστήριον) in n. 9: the consecrated altar θυσιαστήριον ἡγιασμένον) *ib.* 16 (τράπεζα S. Jo. Dam. *de Imag.* iii. 35 [i. 361 A], ἡ ζωηφόρος τράπεζα *ib.* i. 16 [i. 314 A]): the gold or silver dove hanging above it, Labbé-Coss. *Concil.* v. 1129 A, ed. 1738 (petition of the Antiochenes at the council *sub Menná.* 536): the candelabra (λυχνίαι) S. Jo. Dam. *de Imag.* iii. 35 (i. 361 A): the censers (θυμιατοί) *ib.* (τὸ εὐῶδες θυμίαμα *ib.* i [i. 321 C]): the sacred vessels (δίσκοι, ποτήρια) *ib.* iii. 35. The people washed their hands before communicating, i. e. probably in the atrium before entering (S. Anast. *de Syn.* 832 B ὅταν ἁρπαγὰς καὶ πονηρίας καὶ πλήθη ἁμαρτημάτων ἐν ἑαυτοῖς ἔχοντες ὕδατι μικρῷ τὰς χεῖρας ἀπονιπτόμενοι οὕτω τὸ ἅγιον ἐκεῖνο σῶμα καὶ τὸ θεῖον αἷμα κτλ) and kissed the crosses and the ikons on entering (*ib.* C οὐ γὰρ τὸ εἰσέρχεσθαι ἐν τῇ τοῦ Θεοῦ ἐκκλησίᾳ καὶ τὰς θείας μορφώσεις τῶν ἁγίων εἰκόνων καὶ τοὺς τιμίους σταυροὺς ἀσπάζεσθαι τοῦτο ἀρεστὸν οὐδὲ τῷ ὕδατι ἐκπλύνει τὰς χεῖρας τοῦτο κάθαρσις).

[2] S. Jo. Damasc. *de Trisagio* 26 (i. 495 D), where he exhorts his correspondent to persuade the objector παύσασθαι μὲν τῆς τοιαύτης ἐνστάσεως σὺν ἡμῖν δὲ τοῖς θεολήπτοις πατράσι κατ' ἴχνος ἀκολουθοῦντα Ἅγιος λέγειν ὁ Θεός κτλ : but possibly

he is not referring to an expanded Trisagion actually in use at Jerusalem, but only summing up in this form the result of the preceding argument and the intention with which the hymn ought to be used. Contrast p. 155. 11, 218. 2.

[3] Cyr. Scythop. *S. Saba* 75 κατεπείγων αὐτὸν τό τε ψαλτήριον διδάξαι με καὶ τὸν ἀπίστολον. Readers are mentioned in *S. Euthym.* 5 ὁ τῶν ἀναγνωστῶν βαθμός.

[4] S. Anast. *de Syn.* 829 A τὸ θεῖον εὐαγγέλιον, μείζονα περικοπὴν εἰ εἴπῃς, ἀγανακτοῦμεν. For ἡ τῶν εὐαγγελίων παναγία βίβλος and the honour shown it see S. Jo. Dam. *de Imagin.* i. 16 (i. 313 E).

[5] Theod. Lect. *H. E.* ii. 48 Πέτρον φησὶ τὸν κναφέα ἐπινοῆσαι . . . ἐν πάσῃ συνάξει τὸ σύμβολον λέγεσθαι. Peter the Fuller was patriarch of Antioch 476–88.

[6] S. Anast. *de Syn.* 840 A οὐχ ὁρᾶς ὅτι διὰ τοῦτο ἀσπαζόμεθα ἀλλήλους κατ' ἐκείνην τὴν ὥραν τὴν φοβερὰν ἵνα πάντα σύνδεσμον ἀδικίας καὶ σκληροκαρδίας ῥίψαντες ἐν καθαρᾷ καρδίᾳ τῷ δεσπότῃ προσέλθωμεν;

[7] S. Maximus *Schol. in Dion. Ar. H. E. iii.* 2 ἐπὶ δὲ τοῦ πατρὸς τούτου μετὰ τὸν ἀσπασμὸν τὰ δίπτυχα ἐλέγετο ὥσπερ καὶ ἐν ἀνατολῇ. In Cyr. Scythop. *S. Saba* 61 S. Saba is sent on a mission from Jerusalem to Caesarea and Scythopolis to secure the entry of the names of the four councils on the diptychs: cp. *ib.* 85 for the removal and the restoration of the name of Ephraim of Antioch.

[8] Joan. Moschus *Pratum spirituale* 196 (Migne *P. G.* lxxxvii. 3081 A)—of some children playing at the mass—καὶ ἔρχονται εἰς μίαν πέτραν ὁμαλήν· καὶ γὰρ ἔπαιζον· καὶ ἐπὶ τῇ πέτρᾳ ὡς ἐν τάξει θυσιαστηρίου διεθήκασι τοὺς ἄρτους καὶ ἐν καυκίῳ ὀστρακίνῳ οἶνον καὶ παρίστανται ὁ μὲν ὡς πρεσβύτερος οἱ δὲ ὡς διάκονοι ἔνθεν καὶ ἔνθεν καὶ ὁ μὲν τὴν προσκομιδὴν ἔλεγεν οἱ δὲ τοῖς φακιολίοις ἐρρίπιζον . . . ὡς οὖν πάντα πεποιήκασιν κατὰ τὴν ἐκκλησιαστικὴν συνήθειαν πρὶν ἢ τοὺς ἄρτους μελίσωσιν ῥῦρ ἐκ τοῦ οὐρανοῦ κατελήλυθεν καὶ τὰ προκομισθέντα πάντα κατέφαγεν καὶ τὴν πέτραν κατέκαυσεν ἅπασαν: *ib.* 25 (2869 D) ἦν τις ἀδελφὸς ἐν τῷ κοινοβίῳ τοῦ Χουζιβᾶ ὃς ἦν μαθὼν τὴν προσκομιδὴν τῆς ἁγίας ἀναφορᾶς· ἐν μιᾷ οὖν ἐπέμφθη ἐνέγκαι εὐλογίας καὶ ἐρχόμενος ἐν τῷ μοναστηρίῳ εἶπεν τὴν προσκομιδὴν ὡς ἐν τάξει τῆς στιχολογίας· καὶ τὰς αὐτὰς εὐλογίας προέθηκαν ἐν τῷ δίσκῳ ἐν τῷ ἁγίῳ θυσιαστηρίῳ οἱ διάκονοι· καὶ ἐν τῷ προσκομίζειν τὸν ἀββᾶν τὸν Ἰωάννην τὸν τότε πρεσβύτερον ὄντα τὸ ἐπίκλην Χοζεβίτην ὃς καὶ ὕστερον γέγονεν Καισαρείας τῆς κατὰ Παλαιστίνην ἐπίσκοπος οὐκ ἐθεάσατο κατὰ τὸ ἔθος τὴν ἐπιφοίτησιν τοῦ ἁγίου Πνεύματος καὶ λυπηθεὶς μήτι ἄρα αὐτὸς ἥμαρτεν καὶ διὰ τοῦτο ἀπέστη τὸ Πνεῦμα τὸ ἅγιον εἰσῆλθεν ἐν τῷ διακονικῷ κλαίων καὶ ῥίπτων ἑαυτὸν ἐπὶ πρόσωπον καὶ φαίνεται αὐτῷ ὁ ἄγγελος Κυρίου λέγων ὅτι Ἐξότου ἐν τῇ ὁδῷ ἐπικομιζόμενος τὰς εὐλογίας ὁ ἀδελφὸς ἔλεγεν τὴν ἁγίαν ἀναφορὰν ἡγιάσθησαν καὶ τετελειωμέναι εἰσίν. There is no clear evidence in these writers as to the position of the offertory, but these stories suggest this if any. For the matter of the oblation, [S. Jo. Dam.] *de corpore et sanguine Christi* 4 (i. 658 E) κεῖται . . . ἐν τῇ τραπέζῃ τῇ μυστικῇ ὕλη ὁ ἄρτος καὶ τὸ ἐξ οἴνου καὶ ὕδατος κρᾶμα: for leavened bread as against ἄζυμα, *de Azymis* (i. 647 sqq.).

[9] S. Anast. *de Syn.* 836 D ἀκούσατε τί ὁ διάκονος ὑμῖν προσφωνεῖ λέγων Στῶμεν κτλ. Cp. 833 B. C. and p. 49. 17. Cyr. Scythop. *S. Euthym.* 78 μιᾶς τῶν σαββάτων ὁ μὲν [Εὐθύμιος] ἐλειτούργει Θεῷ καὶ τὴν ἀναίμακτον αὐτῷ προσῆγε θυσίαν, Δομετιανὸς δὲ πρὸς τὰ δεξιὰ μέρη μετὰ τῆς μυστικῆς ἐκείνης ῥιπίδος παρίστατο· τελεῖσθαι δὲ ἤδη μελλούσης τῆς τοῦ τρισαγίου δοξολογίας Τερέβων τε ὁ Σαρακηνὸς καὶ ὁ Χρυσίππου ἀδελφὸς Γαβριήλιος ὁ μὲν πλησίον ὁ δὲ τοῦ θυσιαστηρίου ἔνδον ἑστὼς . . . ὁρῶσι πῦρ ἐκ τοῦ αἰφνιδίου καθάπερ ἐπὶ τινὸς διακεχυμένον ὀθόνης ἄνωθεν κατιὸν καὶ αὐτόν τε τὸν μέγαν Εὐθύμιον σὺν αὐτῷ δὲ καὶ Δομετιανὸν ἔνδον περιλαβὸν καὶ οὕτω περὶ αὐτοὺς διαμεῖναν ἀπ' ἀρχῆς τοῦ τρισαγίου ἄχρι καὶ συμπληρώσεως τῆς ἱερᾶς λειτουργίας. Cp. n. 8 and p. 14. 3. Jo. Mosch. *P. S.* 196 (3081 A) ἡ συνήθεια ἐν τῇ ἐκκλησίᾳ παρέδραμεν ὥστε τοὺς παῖδας ἔμπροσθεν τοῦ ἁγίου ἱερατείου ἵστασθαι ἐν ταῖς ἁγίαις συνάξεσι. P. 13. 16.

[10] S. Anast. *de Syn.* 837 A. Cyr. Scyth. *S. Euthym.* 80 τὴν πρώτην εὐθὺς προσάγων τήνδε τὴν θυσίαν ὁ ἱερεὺς οἱονεὶ τὸ πλῆθος προασφαλίζεται Ἄνω σχῶμεν τὰς καρδίας αὐτοῖς ἐπιφωνῶν καὶ τὴν παρ' ἐκείνων λαβὼν ὑπόσχεσιν οὕτω τὴν προσαγωγὴν θαρρεῖ τῆς ἀναφορᾶς. S. Anast. p. 837 A gives also the form Ἄνω σχῶμεν τὸν

νοῦν καὶ τὰς καρδίας. P. 50. Cp. *ἡ προσκομιδή, ἡ προσκ. τῆς ἁγίας ἀναφορᾶς* in n. 8. The anaphora was still said aloud in some places: Jo. Mosch. *P. S.* 196 (3081 B) *ἐπειδὴ δὲ ἔν τισι τόποις ἐκφωνεῖν μεγάλως εἰώθασιν οἱ πρεσβύτεροι εὑρέθησαν τὰ παιδία τὴν εὐχὴν τῆς ἁγίας ἀναφορᾶς ἐκμανθάνοντα ἐκ τοῦ συνεχῶς αὐτὴν ἐκφωνεῖσθαι.*

[11] S. Anast. *de Syn.* 841 B. Cyr. Scyth. *S. Euthym.* 78, above n. 9. S. Jo. Dam. *F. O.* ii. 3 (i. 157 E) *τῶν ἑξαπτερύγων σεραφὶμ καὶ τῶν πολυομμάτων χερουβίμ* (p. 50. 23 above).

[12] S. Jo. Dam. *de Trisagio* 2 (i. 482 C).

[13] *Ib.* 27 (i. 496 B). P. 51. 6 sqq. above.

[14] Id. *F. O.* iii. 1 (i. 203 sq. slightly rearranged) where the liturgy is not mentioned, but the passage is evidently modelled on S. James and *Ap. Const.*: see pp. 19, 51. Cp. *in Ficum arefact.* 1 (ii. 804 D E), *in Sab. sanct.* 11 (ii. 819 E), *de Transfig.* 4 (ii. 794 A).

[15] Id. *F. O.* iv. 4 (i. 255 C). P. 51. 18 sq.

[16] *Ib.* iv. 13 (i. 268 A B): cp. *de corpore et sanguine Christi* 5 (i. 659 C). P. 51. 17–52. 22.

[17] Id. *de Imagin.* i. 8 (i. 311 A). P. 52. 30 sqq.

[18] [Id.] *de corp. et sang. Christi* 4 (i. 659 A): *F. O.* i. 8 (i. 137 B): *in Sab. sanct.* 4 (ii. 817 C), *frag. in S. Luc.* (i. 576 C): *F. O.* iv. 13 (i. 268 A). S. Anast. *de Syn.* 837 B *τῷ θυσιαστηρίῳ παριστάμενος παρακαλεῖ καὶ ἐπισπεύδει ἄνωθεν τὴν χάριν τοῦ ἁγίου Πνεύματός σοι ἐπιφοιτῆσαι,* which justifies the *ἐφ' ἡμᾶς* (cp. p. 54. 2). P. 53. 24 sqq. Cp. *in Sab. sanct.* 35 (ii. 831 B) *σάρκα Θεοῦ ἐκ σίτου καὶ αἷμα Θεοῦ ἐξ οἴνου ἀληθῶς τῇ ἐπικλήσει καὶ ἀῤῥήτως μεταποιούμενον*: i. 656 A B: S. Anast. *de Syn.* 840 B.

[19] S. Jo. Dam. *F. O.* iv. 13 (i. 271 A). P. 54. 14.

[20] *Ib.* 268 A: *in Dormit.* ii. 4 (ii. 871 E): *de Imagin.* iii. 41 (i. 361 E): *de Transfig.* 6 (ii. 795 C: cp. i. 340 E, 361 E). P. 54. 17, 27.

[21] Id. *in Sab. sanct.* 20 (ii. 822 C). P. 57. 30.

[22] S. Anast. *de Syn.* 837 C *τὸ μὴ μόνον ψεύδεσθαι τῷ Χριστῷ κατ' ἐκείνην τὴν φοβερὰν ὥραν τῆς θείας συνάξεως ἀλλὰ καὶ τοῖς ἑαυτῶν ἀδελφοῖς μνησικακεῖν καίπερ λέγοντα ἐν τῇ προσευχῇ Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν κτλ.*

[23] *Ib.* 841 A. P. 61. 20.

[24] Cyr. Scythop. *S. Euthym.* 81 *ἧς καὶ συντελεσθείσης* [sc. *τῆς ἀναφορᾶς*] *τὰς χεῖρας ἐκεῖνος πάλιν εἰς οὐρανὸν ἀνατείνων καὶ ὥσπερ αὐτοῖς ὑποδεικνὺς τὸ οἰκονομηθὲν τῆς σωτηρίας χάριν τῆς ἡμετέρας μυστήριον μετὰ λαμπρᾶς οὕτω φησὶ τῆς φωνῆς Τὰ ἅγια τοῖς ἁγίοις.* Cp. S. Anast. *u. s.* n. 23: S. Jo. Dam. *ep. ad Zach.* (i. 656 B), *de corpore et sanguine Christi* 5 (i. 659 A). P. 62. 2.

[25] S. Jo. Dam. *de Trisagio* 27 (i. 496 B) *ἐν τῇ ὑψώσει δὲ τοῦ ἄρτου τῆς εὐχαριστίας οὐ λέγομεν Τρισάγιος ἢ Τρισκύριος ἀλλὰ Εἷς ἅγιος κτλ.* P. 62. 4–6.

[26] [Id.] *de corpore et sanguine Christi* 5 (i. 659 A B) *εἶτα ὑψοῦται ἐν ταῖς χερσὶ τοῦ ἱερέως ὡς ἐπὶ σταυροῦ καὶ διαδίδοται κλώμενον . . . καὶ κλᾶται ὑφ' ἡμῶν τιμίως καὶ πιστῶς.* Cp. n. 8 *πρὶν ἢ τοὺς ἄρτους μελίσωσιν.* P. 62. 7.

[27] Jo. Mosch. *P. S.* 127 (2989 A) *καὶ παρέχει αὐτῷ* [*ὁ ἐπίσκοπος*] *τὴν ἁγίαν κοινωνίαν μετὰ τῶν πρεσβυτέρων*: *ib.* 196 (3081 A) *ἡ συνήθεια ἐν τῇ ἐκκλησίᾳ παρέδραμεν ὥστε τοὺς παῖδας . . . πρώτους μετὰ τοὺς κληρικοὺς τῶν ἁγίων μεταλαμβάνειν μυστηρίων.* S. Jo. Dam. *F. O.* iv. 13 (i. 271 C) *προσέλθωμεν αὐτῷ πόθῳ διακαεῖ καὶ σταυροειδῶς τὰς παλάμας τυπώσαντες τοῦ ἐσταυρωμένου τὸ σῶμα ὑποδεξώμεθα καὶ ἐπιθέντες ὀφθαλμοὺς καὶ χείλη καὶ μέτωπα τοῦ θείου ἄνθρακος μεταλάβωμεν.* Jo. Mosch. *u. s.* 219 (3109 C) *βλέπω οὖν αὐτὸν* [*τὸν διάκονον*] *κατέχοντα τὸ ἅγιον ποτήριον καὶ ἐπιδιδοντα.* Cp. S. Anast. *de Syn.* 429 B *οἱ δὲ ἐλθόντες οὐ μέχρι τῆς συμπληρώσεως παρίστασθαι ἀξιοῦσιν ἀλλὰ δι' ἑτέρων ἐρωτῶσι τί τελεῖται ἐν τῇ συνάξει καὶ εἰ ὁ καιρὸς τῆς μεταλήψεως πάρεστι καὶ τότε εἰσπηδῶντες δρομαίως ὡς κύνες καὶ τὸν ἄρτον τὸν μυστικὸν ἁρπάζοντες ἐξέρχονται.* Cyr. Scythop. *S. Euthym.* 80 *φασὶ δὲ αὐτὸν καί ποτε πρὸς τινὰς τῶν ἀδελφῶν καταμόνας αὐτῷ συνόντας εἰπεῖν ὡς ἄρα φοβερὰν ἴδοι πολλάκις ὄψιν ἀγγέλων συλλειτουργοῦσαν αὐτῷ καὶ τῶν ἱερῶν συνεφαπτομένην καὶ ὡς ἐν τῇ τοῦ δεσποτικοῦ σώματος μεταλήψει τινὰς μὲν τῶν προσιόντων φωτιζομένους ὑπ' αὐτῆς ὁρᾴη, τινὰς δὲ οἷον ἀμαυρουμένους καὶ νεκρουμένους . . . διὸ καὶ τοῖς ἀδελφοῖς οὐκ ἔλεγε διαμαρτυρόμενος καὶ τὸ τοῦ ἀποστόλου ἄριστα παραινῶν*

προσέχειν ἕκαστον καὶ ἑαυτὸν δοκιμάζειν καὶ οὕτω φρικτῶς τοῦ ἄρτου τε καὶ τοῦ ποτηρίου μεταλαμβάνειν. Cp. p. 466. 31.

[28] Hesychius *in Lev.* ii (Migne *P. G.* xciii. 886 D) sed hoc quod reliquum est de carnibus et panibus in igne incendi praecepit (Lev. viii. 32). quod nunc videmus etiam sensibiliter in ecclesia fieri ignique tradi quaecunque remanere contigerit inconsumpta, non omnino ea quae una die vel duabus aut multis servata sunt: sicut enim apparet non hoc legislator praecepit sed quod reliquum est incendi iubet.

APPENDIX E

THE LITURGY OF THE DIONYSIAN WRITINGS

S. Dionysius Areop. *Eccl. Hier.* iii.

Η ΙΕΡΑ ΣΥΝΑΞΙΣ[1]

⟨MASS OF THE CATECHUMENS⟩

⟨THE CENSING⟩

Ὁ ἱεράρχης εὐχὴν ἱερὰν ἐπὶ τοῦ θείου θυσιαστηρίου τελέσας ἐξ αὐτοῦ τοῦ θυμιᾶν ἀρξάμενος ἐπὶ πᾶσαν ἔρχεται τὴν τοῦ ἱεροῦ χώρου περιοχήν[2].

⟨THE LECTIONS⟩

Ἀναλύσας δὲ πάλιν ἐπὶ τὸ θεῖον θυσιαστήριον ἀπάρχεται τῆς ἱερᾶς τῶν Ψαλμῶν μελῳδίας συναδούσης αὐτῷ τὴν ψαλμικὴν ἱερολογίαν ἁπάσης τῆς ἐκκλησιαστικῆς διακοσμήσεως[3].

Διὰ τῶν λειτουργῶν ἡ τῶν Ἁγιογράφων Δέλτων ἀνάγνωσις ἀκολούθως γίνεται[4].

⟨THE DISMISSALS⟩

Καὶ μετὰ ταύτας ὑπὸ τῆς τοῦ λειτουργοῦ διακριτικῆς φωνῆς ἔξω γίγνονται τῆς ἱερᾶς περιοχῆς οἱ Κατηχούμενοι καὶ οἱ Ἐνεργούμενοι καὶ οἱ ἐν Μετανοίᾳ ὄντες[5].

⟨MASS OF THE FAITHFUL⟩

Μένουσι δὲ οἱ τῆς τῶν θείων ἐποψίας καὶ κοινωνίας ἄξιοι· τῶν λειτουργῶν δὲ οἱ μὲν ἑστῶσι παρὰ τὰς τοῦ ἱεροῦ πύλας συγκεκλεισμένας οἱ δὲ ἄλλο τι τῶν τῆς οἰκείας τάξεως ἐνεργοῦσι[6].

⟨THE CREED⟩

Προομολογεῖται ὑπὸ παντὸς τοῦ τῆς ἐκκλησίας πληρώματος ἡ Καθολικὴ Ὑμνολογία[7].

⟨THE OFFERTORY⟩

Οἱ δὲ τῆς λειτουργικῆς διακοσμήσεως ἔκκριτοι σὺν τοῖς ἱερεῦσιν ἐπὶ τοῦ θείου θυσιαστηρίου προτιθέασι ἐγκεκαλυμμένον τὸν ἱερὸν ἄρτον καὶ τὸ τῆς εὐλογίας ποτήριον[8]

ὁ θεῖος ἱεράρχης εὐχὴν ἱερὰν τελεῖ.

⟨THE KISS OF PEACE⟩

Τὴν ἁγίαν Εἰρήνην ἅπασι διαγγέλλει καὶ ἀσπάζονται ἀλλήλους ἅπαντες[9].

⟨THE DIPTYCHS⟩

Τῶν ἱερῶν Πτυχῶν ἡ μετὰ τὴν εἰρήνην ἀνάρρησις ἀνακηρύττει τοὺς ὁσίως βεβιωκότας[10].

⟨THE LAVATORY⟩

Ἑστὼς ἐπίπροσθεν τῶν ἁγιωτάτων συμβόλων ὕδατι τὰς χεῖρας ὁ ἱεράρχης νίπτεται μετὰ τοῦ σεμνοῦ τῶν ἱερέων τάγματος[11].

⟨ANAPHORA⟩

Ὁ μὲν ἱεράρχης ἐν μέσῳ τοῦ θείου θυσιαστηρίου καθίσταται, περιεστᾶσι δὲ μόνοι μετὰ τῶν ἱερέων οἱ τῶν λειτουργῶν ἔκκριτοι

⟨THE THANKSGIVING AND CONSECRATION⟩

Ὁ ἱεράρχης τὰς ἱερὰς θεουργίας ὑμνεῖ[12]

Τίνας μὲν εἶναι τὰς εἰς ἡμᾶς θεουργίας φαμὲν ἐξῆς ἀφηγητέον ὅση δύναμις . . . Τὴν ἀνθρωπείαν φύσιν ἀρχῆθεν ἀπὸ τῶν θείων ἀγαθῶν ἀνοήτως ἐξολισθήσασαν ἡ πολυπαθεστάτη ζωὴ διαδέχεται καὶ τὸ τοῦ φθοροποιοῦ θανάτου πέρας· ἀκολούθως γὰρ ἡ τῆς ὄντως ἀγαθότητος ὀλέθριος ἀποστασία καὶ τῆς ἱερᾶς ἐν παραδείσῳ θεσμοθεσίας ὑπερβασία τὸν ἐξοιστρήσαντα τοῦ ζωοποιοῦ ζυγοῦ ταῖς οἰκείαις ῥοπαῖς καὶ θελκτικαῖς τοῦ ἐναντίου καὶ δυσμενέσιν ἀπάταις τοῖς ἐναντίοις τῶν θείων ἀγαθῶν παραδέδωκεν, ἔνθεν ἐλεεινῶς ἀντὶ μὲν αἰωνίου τὸ θνητὸν ἀντηλλάξατο, τὴν δὲ οἰκείαν ἀρχὴν ἐν φθαρτικαῖς ἐσχηκυῖα γενέσεσιν ἐπὶ τὸ τῆς ἀρχῆς κατάλληλον εἰκότως ἦγε τὸ πέρας· ἀλλὰ καὶ τῆς θείας καὶ ἀναγώγου ζωῆς ἐθελουσίως ἀποπεσοῦσα πρὸς τὴν ἐναντίαν ἐσχατιὰν ἠνέχθη τὴν πολυπαθεστάτην ἀλλοίωσιν· πλανωμένη δὲ καὶ τῆς εὐθείας ὁδοῦ τῆς ἐπὶ τὸ ὄντως ὄντα Θεὸν ἐκτετραμμένη καὶ ταῖς ὀλεθρίαις καὶ κακεργέτισιν ὑποταττομένη πληθύσιν ἐλάνθανεν οὐ θεοὺς οὐδὲ φίλους ἀλλὰ δυσμενεῖς θεραπεύουσα, τῶν δὲ ἀφειδῶς αὐτῇ κατὰ τὸ οἰκεῖον ἀνηλεὲς ἀποκεχρημένων εἰς ἀνυπαρξίας οἰκτρῶς ἐμπεπτώκει καὶ ἀπωλείας κίνδυνον. ἡ δὲ τῆς θεαρχικῆς ἀγαθότητος ἀπειροτάτη φιλανθρωπία καὶ τὴν αὐτουργὸν ἡμῶν ἀγαθοπρεπῶς οὐκ ἀπηνήνατο πρόνοιαν ἀλλὰ ἐν ἀληθεῖ μεθέξει τῶν καθ' ἡμᾶς γενομένη πάντων ἀναμαρτήτως καὶ πρὸς τὸ ταπεινὸν ἡμῶν ἑνοποιηθεῖσα μετὰ τῆς τῶν οἰκείων ἀσυγχύτου καὶ ἀλωβήτου παντελῶς ἕξεως τὴν πρὸς αὐτὴν ἡμῖν κοινωνίαν ὡς ὁμογενέσι λοιπὸν ἐδωρήσατο καὶ τῶν οἰκείων ἀνέδειξε μετόχους καλῶν, τῆς μὲν ἀποστατικῆς πληθύος ὡς ἡ κρυφία παράδοσις ἔχει τὸ καθ' ἡμῶν

καταλύσασα κράτος οὐ κατὰ δύναμιν ὡς ὑπερισχύουσα, κατὰ δὲ τὸ μυστικῶς ἡμῖν παραδοθὲν λόγιον ἐν κρίσει καὶ δικαιοσύνῃ, τὰ καθ' ἡμᾶς δὲ πρὸς τοὐναντίον ἅπαν ἀγαθουργῶς μετεσκευάσατο· τὸ μὲν γὰρ κατὰ νοῦν ἡμῶν ἀλαμπὲς ἐνέπλησεν ὀλβίου καὶ θειοτάτου φωτὸς καὶ τοῖς θεοειδέσιν ἐκόσμησε τὸ ἀνείδεον κάλλεσι· τὸ δὲ τῆς ψυχῆς οἰκητήριον ἐν παντελεῖ σωτηρίᾳ τῆς ὅσον οὔπω καταπεσούσης ἡμῶν οὐσίας ἐναγεστάτων παθῶν καὶ φθοροποιῶν μολυσμῶν ἠλευθέρωσεν ἀναγωγὴν ἡμῖν ὑπερκόσμιον δείξασα καὶ πολιτείαν ἔνθεον ἐν ταῖς πρὸς αὐτὴν ἡμῶν ἱεραῖς κατὰ τὸ δυνατὸν ἀφομοιώσεσι· τὸ θεομίμητον δὲ πῶς ἂν ἡμῖν ἑτέρως ἐγγένοιτο μὴ τῆς τῶν ἱερωτάτων θεουργιῶν μνήμης ἀνανεουμένης ἀεὶ ταῖς ἱεραρχικαῖς ἱερολογίαις τε καὶ ἱερουργίαις; τοῦτο οὖν ποιοῦμεν ὡς τὰ λόγιά φησιν εἰς τὴν αὐτῆς ἀνάμνησιν

ἔνθεν ὁ θεῖος ἱεράρχης ἐπὶ τοῦ θείου θυσιαστηρίου καταστὰς ὑμνεῖ τὰς εἰρημένας ἱερὰς θεουργίας Ἰησοῦ τῆς θειοτάτης ἡμῶν προνοίας ἂς ἐπὶ σωτηρίᾳ τοῦ γένους ἡμῶν εὐδοκίᾳ τοῦ παναγεστάτου Πατρὸς ἐν Πνεύματι ἁγίῳ κατὰ τὸ λόγιον ἐτελείωσεν.

Ὑμνήσας δὲ καὶ τὴν σεβασμίαν αὐτῶν καὶ νοητὴν θεωρίαν ἐν νοεροῖς ὀφθαλμοῖς ἐποπτεύσας ἐπὶ τὴν συμβολικὴν αὐτῶν ἱερουργίαν ἔρχεται καὶ τοῦτο θεοπαραδότως· ὅθεν εὐλαβῶς τε ἅμα καὶ ἱεραρχικῶς μετὰ τοὺς ἱεροὺς τῶν θεουργιῶν ὕμνους ὑπὲρ τῆς ὑπὲρ αὐτὸν ἱερουργίας ἀπολογεῖται πρότερον ἱερῶς πρὸς αὐτὸν ἀναβοῶν

Σὺ εἶπας Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν

εἶτα τῆς θεομιμήτου ταύτης ἱερουργίας ἄξιος αἰτεῖ γενέσθαι καὶ τῇ πρὸς αὐτὸν Χριστὸν ἀφομοιώσει τὰ θεῖα τελέσαι καὶ διαδοῦναι παναγίως καὶ τοὺς τῶν ἱερῶν μεθέξοντας ἱεροπρεπῶς μετασχεῖν[13].

⟨THE MANUAL ACTS⟩

Ἱερουργεῖ τὰ θειότατα καὶ ὑπ' ὄψιν ἄγει τὰ ὑμνημένα διὰ τῶν ἱερῶς προκειμένων συμβόλων καὶ τὰς δωρεὰς τῶν θεουργιῶν ὑποδείξας[14]

τὸν ἐγκεκαλυμμένον καὶ ἀδιαίρετον ἄρτον ἀνακαλύψας εἰς πολλὰ διαιρεῖ[15].

⟨THE COMMUNION⟩

Εἰς Κοινωνίαν ἱερὰν αὐτός τε ἔρχεται καὶ τοὺς ἄλλους προτρέπεται[16].

⟨THANKSGIVING⟩

Μετασχὼν δὲ καὶ μεταδοὺς τῆς θεαρχικῆς κοινωνίας εἰς εὐχαριστίαν ἱερὰν καταλήγει μετὰ παντὸς τοῦ τῆς ἐκκλησίας ἱεροῦ πληρώματος[17].

In accordance with the plan of the *Eccl. hierarch.* the synaxis is described continuously in c. 2, and the description is repeated in c. 3, sometimes in other words and sometimes more explicitly, with a commentary or 'contemplation' on the successive features. Above, the more explicit description is adopted in each case, or the two descriptions are combined. The reff. are to *Opp. S. Dionys. Areop.* ed. Corderius, Antv. 1634.

[1] c. 3 § 2: *κοινωνία καὶ σύναξις* c. 1: *μυστήριον συνάξεως εἴτουν κοινωνίας* c. 2 tit. [2] c. 2: 3 § 3 *τὸν ἱεράρχην* (the bishop) . . . *ἀπὸ τοῦ θείου θυσιαστηρίου μέχρι τῶν ἐσχάτων τοῦ ἱεροῦ μετ' εὐσομίας ἰόντα καὶ πάλιν ἐπ' αὐτῷ τελειωτικῶς ἀποκαθιστάμενον.* The prayer is not mentioned here: probably a private prayer is meant in c. 2. [3] c. 2. [4] c. 2. [5] c. 2: *ὑπὸ . . . φωνῆς* c. 3 § 7. *Λειτουργοί* includes deacons and subdeacons: S. Maxim. *Schol.* p. 305 *λειτουργούς φησι τοὺς διακόνους καὶ τοὺς νῦν ὑποδιακόνους λεγομένους.* Here = deacon. [6] c. 2. Cp. p. 13. 16 sqq., 28. 12 sqq., 30. 10 sqq. [7] c. 2: 3 § 7 *τὸν ὕμνον δὲ τοῦτον οἱ μὲν ὑμνολογίαν καλοῦσιν, οἱ δὲ τῆς θρησκείας τὸ σύμβολον, ἄλλοι δὲ ὡς οἶμαι θειότερον ἱεραρχικὴν εὐχαριστίαν ὡς περιεκτικὴν τῶν εἰς ἡμᾶς θεόθεν ἀφικομένων ἱερῶν δώρων.* [8] c. 2: *ἐγκεκαλυμμένον* c. 3 § 8: *οἱ . . . ἔκκριτοι,* S. Maxim. *Schol.* in loc. *ἔκκριτοι, οἱ πρῶτοι διάκονοι.* [9] c. 2. [10] c. 3 § 9: c. 2 *ἡ μυστικὴ τῶν ἱερῶν πτυχῶν ἀνάρρησις ἐπιτελεῖται.* [11] c. 3 § 10: c. 2 *καὶ νιψαμένων τὰς χεῖρας ὕδατι τοῦ ἱεράρχου καὶ τῶν ἱερέων.* [12] c. 2: 3 § 10. [13] c. 3 § 11 sq.: c. 2 *καὶ τὰς ἱερὰς θεουργίας ὁ ἱεράρχης ὑμνήσας.* [14] c. 2: this seems to refer to the elevation, but it is not clear, since in 3 § 12 *καὶ . . . ὑποδείξας* is omitted and after *συμβόλων* it continues *τὸν γὰρ ἐγκεκαλ.*, so that the allusion may be only to the unveiling. On the other hand there is no explicit allusion to the fraction in c. 2. [15] c. 3 § 12. [16] c. 2. [17] c. 3 § 14.

APPENDIX F

THE EPISTLE OF JAMES OF EDESSA TO THOMAS THE PRESBYTER

J. S. Assemani *Bibliotheca orientalis* i. pp. 479–486.

As touching this mystical ministry of the reasonable and unbloody sacrifice, that is to say touching the kurōbho or kurbōno, our fathers have delivered this unto us.

After the reading of the holy books of the Old and the New Testament, it is right that there be three prayers: the first prayer over the Hearers, the deacon proclaiming and crying aloud *Go, ye hearers*; with intent that they pass beneath the hand of the bishop or the presbyter, receiving the imposition of the hand and going forth. And after that let there be the prayer over the Energumens, and when the deacon cries aloud *Go, ye energumens*, they pass beneath the hand of the bishop or the presbyter who has instructed them and go forth. And they make a third prayer over the Penitents, and these also the deacon dismisses and they go forth. But all these things have now vanished from the church, albeit sometimes the deacons make mention of them, exclaiming after the ancient custom.

And after this the deacon proclaims *Let the doors of the church be shut.*

(But perhaps someone will ask us why the doors are closed at this point. To whom we reply: the reason that the doors are shut and the mysteries are performed in silence and by oral tradition is this: first, for fear of the heathen,

lest the heathen should hear these things of ours and offer them to their gods, like Hiram king of Tyre who built a temple like that of Jerusalem and sacrificed in it the victims of the law[1]; and also Julian the heathen who arranged for his gods prayers and liturgies like ours and instituted mysteries like the church's for his idols and so on[2].

And also at the consecration of the chrism formerly three prayers only were recited over it: and also the prayers of ordination were one by one[3] and they were said over him [the ordinand] at the imposition of the hand and in silence or gᵉhōntho: these the doctors afterwards amplified).

So when the Faith of the cccxviii fathers was written, it seemed right that it also should be added in the order of the kurōbho[4] and that thereby souls and hearts and bodies should be sanctified as well as voices.

And after this that there should be Prayers of the Faithful, three in number, with closed doors: soon after when divers rites and feasts were arranged in the church they made these three prayers of the faithful—one of them for the petition of the mystic Peace[5], the second of the Imposition of the hand, and the third that wherewith they uncover the table[6] and signify thereby that the doors of heaven are then opened.

And forthwith the deacon gives directions admonishing to STAND FAIRLY[7] in becoming order, signifying thereby that the priest is just about to begin the mystic ministry.

And when they have collected their thoughts the priest turns and gives them the peace saying *Peace be to you all* and makes over them the sign of the cross and they answer him AND WITH THY SPIRIT. But the fathers afterwards arranged this place and judged that at the time of the cross they should say THE LOVE OF GOD THE FATHER, THE GRACE OF THE ONLYBEGOTTEN SON AND THE FELLOWSHIP OF THE HOLY GHOST BE WITH YOU ALL and that instead of one cross the priest should make three over the people. (The Alexandrine fathers instead of this say THE LORD BE WITH YOU ALL before the beginning of the kurōbho)[8]. And after this the priest says to the people LIFT UP YOUR HEARTS: the people answer him *Our hearts are* WITH THE LORD. And moreover he cries aloud to them LET US GIVE THANKS UNTO THE LORD: and they answer him *What thou hast said* IS MEET AND RIGHT.

And when by these things that have been mentioned—to wit that he has given them the peace and has signed them with the cross and that they have answered him appropriately—and by these two last things—to wit that he has given them direction and that they have given him their consent and pronounced his intent to be right—they with him and he with them have been made one body of Christ and one mind: then the priest turns to God and, from the words whereunto they have consented and from the intent of the people themselves, makes a beginning of his words to God the Father to whom is offered the sacrifice of the body and blood of the onlybegotten for

[1] The origin of this story does not appear. [2] S. Greg. Naz. *Or.* iv. 111 (i. 138 D). [3] I.e. one for each order. [4] P. 82. [5] P. 83. [6] P. 84. [7] P. 85. [8] P. 164.

the propitiation of the souls of the faithful. And whereas the priest and the people have meetly accounted it right to give thanks unto the Lord, he says IT IS MEET AND RIGHT TO PRAISE THEE and in a few words commemorates the whole scope of the grace of God as touching man and his first creation and his redemption thereafter and as touching the dispensation which Christ wrought in our behalf when he suffered for us in the flesh: for this is the whole kurōbho—that we should commemorate and declare the things which Christ wrought in our behalf[1].

He supplicates also for the descent of the Holy Ghost[2].

And afterwards he also makes the Commemorations and therewith concludes the kurōbho[3].

And after the conclusion of the kurōbho and this order [of commemorations] he gives peace to the people and signs them with the cross[4].

And immediately he breaks and signs the mysteries and manipulates them while the deacon says the kathulīkī[5].

And afterwards they say the prayer OUR FATHER WHICH ART IN HEAVEN[6].

And they have delivered unto us that after these things the priest ought again to give peace to the people and make the prayer of the Imposition of the hand[7].

And after this they have commanded that he impart to the people the grace of the Trinity and sign them three times with the cross saying THE GRACE OF THE TRINITY and the rest and that they answer AND WITH THY SPIRIT[8].

After this they have delivered that the priest ought to testify to the people and admonish them and say *These* HOLY THINGS *of the body and blood are given* TO THE HOLY *and pure, not to them that are not holy* and while he testifies this and cries aloud he raises the mysteries on high and shows them to all the people as if for a testimony, and the people immediately cry aloud and say THE ONE FATHER IS HOLY and the rest[9].

And so they communicate in the mysteries[10].

And after the reception they have commanded that there be an acknowledgment and thanksgiving for that they have been accounted worthy of the communion of the body and blood[11].

And that there should be also a prayer and an imposition of the hand[12].

And that the deacon should dismiss them that they may go in peace.

This is the tradition that I have received from the fathers and the same also I hand on.

And it is right that I speak to you of the varieties that are in the kurōbho.

There are two orders which are found in this ministry of the kurōbho—one affecting the kurōbho and the celebration of the mysteries themselves, and the other affecting the commemorations. And those who dwell in the imperial city and in the provinces of the Greeks—in like manner as we offer, they also

[1] P. 86. [2] P. 87. [3] Pp. 89-96. [4] P. 96. [5] Pp. 97-99.
[6] P. 99. [7] P. 100. [8] P. 101. [9] P. 101. [10] Pp. 102-104.
[11] P. 104. [12] P. 105.

make the commemorations: so that first they offer and then forthwith make the commemorations: some commemorate many and others few and those specified. And therefore the priest says REMEMBER, O LORD, THOSE WHOM WE HAVE MENTIONED AND THOSE WHOM WE HAVE NOT MENTIONED[1]. But the beginning of the order of the commemorations is when we say MOREOVER WE OFFER UNTO THEE THIS SAME FEARFUL AND UNBLOODY SACRIFICE FOR SION THE MOTHER OF ALL CHURCHES[2], which is the church of Jerusalem that was from the people of Israel, which had its beginning from the apostles. But the Alexandrine fathers offer after another sort in that they first perform that order of the commemorations, that is, the memorials, and then after this is the order of the holy kurōbho. There is also a difference in the commemorations: to wit, AS IT WAS AND IS AND AWAITETH FOR THE GENERATIONS OF THE GENERATIONS AND WORLD WITHOUT END. AMEN: in Alexandria the priest finishes the prayer AS IT WAS and the rest, and the people thereafter say AMEN simply[3]. There is also another difference in many churches: instead of THE ONE FATHER IS HOLY, THE ONE SON IS HOLY[4] and the rest, some say ONE LORD, ONE *Son* JESUS CHRIST TO THE GLORY OF GOD THE FATHER. *Amen*[5].

But since you have also made inquiry touching the crosses, how many there are, give heed to what I say to you. The fathers have delivered unto us to make crosses, three times on the mysteries and three times on the people, and three crosses each several time, so that there be made nine crosses on the body and nine crosses on the blood and nine crosses on the chalice and nine crosses on the people. And the points whereat the crosses are made on the mysteries are these: the first time when we hold the pᵉristo of the bread and show it to God the Father as the Son also showed it and say WHEN HE HAD GIVEN THANKS, HE BLESSED[6] and the rest. In the same manner also on the chalice when we say the same words. The second time is after the invocation of the Spirit when we say on this wise THAT COMING DOWN HE MAY MAKE THIS BREAD[7] and we make three crosses: likewise also on the chalice three crosses. The third time when we break the bread and sign the chalice after the conclusion of the kurōbho[8]. The crosses that are made on the people—the first time is when we say THE LOVE OF GOD THE FATHER[9]: the second time is, when we have finished the kurōbho and have prepared to break, we say to the people THE MERCIES OF THE GREAT GOD AND OUR SAVIOUR[10] and the rest: the third time is when having finished the whole kurōbho we say to the people THE GRACE OF THE HOLY TRINITY[11] and the rest. But as to the error of some, in that when they make the crosses on the people, they make them also on the mysteries, this is the reason: forasmuch as the priest each time he makes the cross on the people is ordered to make it first on his own person and then on the deacons who are at the east of the table and then on those at the north and next on those at the south and then to turn to the people at the west and make three crosses; not understanding, they have supposed that that cross towards the

[1] P. 95. [2] P. 89. [3] Pp. 96, 180. This does not correspond with the present text. [4] P. 101. [5] P. 341. [6] P. 87. [7] P. 88. [8] P. 97. [9] P. 85. [10] P. 97. [11] P. 101.

deacons who are at the east is made on the mysteries. Besides this you must know, that if there are deacons all round it is right that he make crosses on them; but if there are not he should make crosses in the direction in which they are found.

Again you must know that, as for those canons[1] which the deacons say, if there are no deacons there is no necessity for the priest to say them: but as for the responses which the people say—as for example THEY ARE WITH THE LORD and IT IS MEET AND RIGHT and THE ONE FATHER IS HOLY and the rest of the like sort—when there is no one behind the presbyter, the presbyter must not curtail, because all of them are necessary and are considered to be parts of the kurōbho.

[1] Kanūnē. Pp. 88, 89-95, 97-99.

APPENDIX G

THE PRAESANCTIFIED LITURGY OF S. JAMES

Cod. Sinait. 1040

The references are to the corresponding passages of the ordinary Liturgy of S. James above. In the left hand column the suffrages are only given in full so far as they differ in their readings from those above: otherwise only the cues and κτλ are given. The priest's prayers are unknown, but of course *mutatis mutandis* they must have corresponded to those of the ordinary Liturgy. See note p. 501.

ΔΙΑΚΟΝΙΚΑ ΤΗΣ ΠΡΟΗΓΙΑΣΜΕΝΗΣ ΛΕΙΤΟΥΡΓΙΑΣ ΤΟΥ ΑΓΙΟΥ ΙΑΚΩΒΟΥ

〈MASS OF THE CATECHUMENS〉

〈THE LITTLE ENTRANCE〉

Ὁ διάκονος

Ἔτι κλίνοντες τὰ γόνατα ἐκτενῶς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

Ἐν δυνάμει καὶ ἐλέει Θεοῦ ἀναστῶμεν

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου καὶ ἑνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ὀρθοδόξων ἐκκλησιῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἁγίου πατρὸς ἡμῶν Πέτρου τοῦ ἀρχιεπισκόπου, παντὸς τοῦ κλήρου κτλ

〈Ὁ ἱερεὺς ἐπεύχεται ἐπικλινόμενος〉

P. 34 sq.

Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου καὶ τῆς οὐρανόθεν βοηθείας σκέπης καὶ νίκης αὐτῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ ἀφέσεως ἁμαρτιῶν ἡμῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν καὶ τοῦ ῥυσθῆναι ἡμᾶς καὶ σωθῆναι ἀπὸ πάσης θλίψεως ὀργῆς ἀνάγκης καὶ ἐπαναστάσεως ἐθνῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῆς ἁγίας Χριστοῦ τοῦ θεοῦ ἡμῶν πόλεως καὶ ταύτης τῆς πόλεως καὶ πάσης πόλεως καὶ χώρας καὶ τῶν ἐν πίστει οἰκούντων ἐν αὐταῖς εἰρήνης καὶ ἀσφαλείας αὐτῶν τοῦ Κυρίου δεηθῶμεν

Τῆς παναγίας ἀχράντου ὑπερευλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν τιμίων ἀσωμάτων ἀρχαγγέλων, τοῦ ἁγίου Ἰωάννου τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν θείων ἱερῶν ἀποστόλων προφητῶν καὶ ἀθλοφόρων μαρτύρων καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεηθῶμεν.

⟨THE LECTIONS⟩

⟨ΤΑ ΑΝΑΓΝΩΣΜΑΤΑ⟩.

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS⟩

Μετὰ τὸ πληρωθῆναι τὰ ἀναγνώσματα λέγει ὁ διάκονος

⟨Ὁ ἱερεὺς ἐπεύχεται⟩
Pp. 38–40.

Σχολάσωμεν

Ἔτι κλίνοντες τὰ γόνατα ἐκτενῶς τοῦ Κυρίου δεηθῶμεν

Ἐν δυνάμει καὶ ἐλέει Θεοῦ ἀναστῶμεν

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου καὶ ἑνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ὀρθοδόξων ἐκκλησιῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἁγίου πατρὸς ἡμῶν Πέτρου τοῦ ἀρχιεπισκόπου, παντὸς κτλ

Ὑπὲρ ἀφέσεως ἁμαρτιῶν ἡμῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν καὶ τοῦ ῥυσθῆναι καὶ σωθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς ἀνάγκης καὶ ἐπαναστάσεως ἐθνῶν κτλ

Τῶν ἁγίων ἐνδόξων ἀποστόλων προφητῶν καὶ ἀθλοφόρων μαρτύρων καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεηθῶμεν

Τὴν ἡμέραν πᾶσαν τελείαν ἁγίαν εἰρηνικὴν καὶ ἀναμάρτητον παρὰ τοῦ Κυρίου αἰτησώμεθα

Ἄγγελον εἰρήνης κτλ

Συγγνώμην καὶ ἄφεσιν κτλ

Τὰ καλὰ καὶ συμφέροντα κτλ

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι κτλ

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνώδυνα ἀνεπαίσχυντα καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος κτλ

Τῆς παναγίας ἀχράντου ὑπερευλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας μετὰ πάντων τῶν ἁγίων κτλ

. . . . . .

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν

. . . P. 40. . . .

⟨THE GREAT ENTRANCE⟩

⟨Ὁ διάκονος⟩

Ἐν εἰρήνῃ Χριστοῦ ψάλλετε[a]

Μή τις τῶν κατηχουμένων· μή τις τῶν ἀμυήτων· μή τις τῶν μὴ δυναμένων ἡμῖν συνδεηθῆναι

Ἀλλήλους ἐπίγνωτε· ἀλλήλους γνωρίσατε

Τὰς θύρας κλείσατε

Ὀρθοὶ πάντες

. . . P. 41 sq. . . .

Καὶ μετὰ τοῦτο

Στῶμεν καλῶς

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

. . . P. 43. . . .

[a] Cp. *cod. Rossan.* in Swainson *Greek Liturgies* p. 236: apparently the invitation to the Cherubic hymn.

⟨THE INCLINATION⟩

⟨Ὁ διάκονος⟩

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

. . . . P. 44. . . . .

⟨ἐκφώνησις ὑπὸ τοῦ ἱερέως⟩.

⟨THE VEIL PRAYERS⟩

Καὶ μετὰ τὴν ἐκφώνησιν ὁ διάκονος ⟨Ὁ ἱερεύς⟩

Κύριε εὐλόγησον Pp. 44–49.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

Σῶσον ἐλέησον οἰκτείρησον ἀντιλαβοῦ καὶ διαφύλαξον κτλ

Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ φιλανθρωπίας ὁμονοίας καὶ σωτηρίας κτλ

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου καὶ ἑνώσεως τῶν ἁγίων τοῦ Θεοῦ ὀρθοδόξων ἐκκλησιῶν κτλ

Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἁγίου πατρὸς ἡμῶν ὁ δ′ τοῦ πατριάρχου καὶ Πέτρου τοῦ πανοσίου ἀρχιεπισκόπου ἡμῶν, παντὸς τοῦ κλήρου κτλ (p. 39)

Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ τῆς ἁγίας Χριστοῦ τοῦ θεοῦ ἡμῶν πόλεως καὶ τῆς βασιλευούσης καὶ ταύτης ἡμῶν τῆς πόλεως καὶ πάσης πόλεως καὶ χώρας καὶ τῶν ἐν ὀρθοδόξῳ πίστει καὶ εὐλαβείᾳ Χριστοῦ οἰκούντων ἐν αὐταῖς εἰρήνης καὶ ἀσφαλείας αὐτῶν τοῦ Κυρίου κτλ

Ὑπὲρ τῶν ἐλθόντων καὶ ἐρχομένων χριστιανῶν τοῦ προσκυνῆσαι ἐν τοῖς ἁγίοις Χριστοῦ τοῦ θεοῦ ἡμῶν τόποις τούτοις τῶν Ἱεροσολύμων, ὁδοιπορούντων ξενιτεύοντων καὶ τῶν ἐν αἰχμαλωσίᾳ ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου ἑκάστου μετὰ

χαρᾶς ἐν τάχει εἰς τὰ οἰκεῖα αὐτῶν
τοῦ Κυρίου δεηθῶμεν

Ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ συγχωρή-
σεως τῶν πλημμεληµάτων ἡμῶν καὶ
τοῦ ῥυσθῆναι καὶ σωθῆναι ἡμᾶς ἀπὸ
πάσης θλίψεως ὀργῆς ἀνάγκης καὶ
ἐπαναστάσεως ἐθνῶν τοῦ Κυρίου κτλ

Ὑπὲρ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκ-
τον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον
τοῦ Θεοῦ καὶ τοῦ καταπεμφθῆναι
πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμοὺς
αὐτοῦ ἐπὶ πάντας ἡμᾶς καὶ τοῦ
καταξιωθῆναι ἡμᾶς τῆς βασιλείας
τῶν οὐρανῶν ἐκτενῶς δεόμεθά σου

Ὑπὲρ τῶν τὰς ἁγίας νηστείας τὰς δεή-
σεις διεκτελούντων καὶ ἐλθόντων τοῦ
προσκυνῆσαι ἐν τῷ ζωηφόρῳ τάφῳ
τούτῳ[a] καὶ ἐν ταῖς ἁγίαις ἐκκλησίαις
ὀρθοδόξων τοῦ Κυρίου δεηθῶμεν

Τῆς παναγίας καὶ ὑπερευλογημένης
ἀχράντου δεσποίνης ἡμῶν θεοτόκου
καὶ ἀειπαρθένου Μαρίας, τῶν τιμίων
ἀσωμάτων ἀρχαγγέλων, τοῦ ἁγίου
Ἰωάννου τοῦ ἐνδόξου προφήτου προ-
δρόμου καὶ βαπτιστοῦ, τῶν θείων
ἱερῶν ἐνδόξων ἀποστόλων προφητῶν
καὶ ἀθλοφόρων μαρτύρων μετὰ πάν-
των τῶν ἁγίων κτλ

Καὶ ὑπὲρ τῶν προσκομισθέντων καὶ
προαγιασθέντων τιμίων ἐνδόξων ἐπ-
ουρανίων μυστικῶν φρικτῶν τιμίων
θείων δώρων καὶ σωτηρίας τοῦ παρ-
εστῶτος καὶ προσφέροντος ἁγίου
ὁσίου πατρὸς ἡμῶν καὶ ἱερέως Κύριον
τὸν θεὸν ἡμῶν ἱκετεύσωμεν

⟨ἐκφώνησις ὑπὸ τοῦ ἱερέως⟩.

⟨THE LORD'S PRAYER⟩

Καὶ μετὰ τὴν ἐκφώνησιν ⟨ὁ διάκονος⟩ ⟨Ὁ ἱερεὺς ἐπεύχεται⟩

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ P. 58 sq.
Κυρίῳ ὅτι πλήρης ὁ οὐρανὸς καὶ ἡ
γῆ τῆς δόξης αὐτοῦ

[a] Marg. τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Καὶ ὑπὲρ τῶν προτεθέντων καὶ προαγιασθέντων τιμίων δώρων Κυρίῳ τῷ θεῷ ἡμῶν δεηθῶμεν

Ὅπως Κύριος ὁ θεὸς ἡμῶν ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον κτλ

Τὴν ἑνότητα τῆς πίστεως καὶ τὴν κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου Πνεύματος αἰτησάμενοι ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

ὁ ἱερεὺς ἐκφωνεῖ

Καὶ καταξίωσον ἡμᾶς δέσποτα ⟨φιλάνθρωπε μετὰ παρρησίας ἀκατακρίτως κτλ⟩

ὁ λαός

Πάτερ ἡμῶν ⟨ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου κτλ⟩

ὁ ἱερεύς

ὅτι σοῦ ἐστιν ἡ βασιλεία ⟨καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ Πατρὸς κτλ⟩.

⟨THE INCLINATION⟩

Ὁ διάκονος

Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε

. . . P. 60. . . . .

⟨THE MANUAL ACTS AND THE COMMUNION⟩

⟨Ὁ διάκονος⟩

Μετὰ φόβου Θεοῦ πρόσχωμεν

. . . . P. 61. . . . .

⟨Ὁ διάκονος⟩ Pp. 62-64.

Εἴπωμεν πάντες ὑπὲρ σωτηρίας εὐζωΐας τε καὶ μακροημερεύσεως τοῦ ἁγίου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Πέτρου, παντὸς τοῦ κλήρου καὶ τοῦ φιλοχρίστου λαοῦ· καὶ ὑπὲρ τοῦ ἵλεων καὶ εὐμενῆ καὶ εὐδιάλλακτον γενέσθαι τὸν ἀγαθὸν καὶ φιλάνθρωπον Θεὸν ἐπὶ ταῖς ἁμαρτίαις ἡμῶν καὶ ἐλεῆσαι ἡμᾶς κατὰ τὸ μέγα τῆς φιλανθρωπίας αὐτοῦ ἔλεος· καὶ ὑπὲρ τοῦ συγχωρηθῆναι ἡμῖν πᾶν πλημμέλημα ἑκούσιόν

τε καὶ ἀκούσιον καὶ ὑπὲρ πάσης ψυχῆς χριστιανῶν θλιβομένης καὶ καταπονουμένης ἐλέους Θεοῦ καὶ βοηθείας ἐπιδεομένης· ἔτι ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων ἡμῶν βασιλέων, κράτους νίκης διαμονῆς εἰρήνης ὑγιείας καὶ σωτηρίας αὐτῶν· καὶ τοῦ Κύριον τὸν θεὸν ἡμῶν ἐπὶ πλέον συνεργῆσαι καὶ κατευοδῶσαι αὐτοὺς ἐν πᾶσι καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμιον· καὶ ὑπὲρ σωτηρίας καὶ ἀφέσεως ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ ὁ δ′ καὶ ὁ δ′, μνήμης καὶ ἀναπαύσεως τῶν ὁσίων πατέρων ἡμῶν καὶ ἀδελφῶν καὶ πάντων χριστιανῶν τῶν ὀρθοδόξων εἴπωμεν πάντες

ὁ λαός

Κύριε ἐλέησον

ιβ′.

〈THANKSGIVING〉

Ὁ διάκονος 〈**Ὁ ἱερεὺς εὔχεται**〉

P. 65 sq.

Ὀρθοὶ οἱ μεταλαβόντες τῶν ἁγίων ἀχράντων ἀθανάτων καὶ ζωοποιῶν τοῦ Χριστοῦ μυστηρίων ἐπὶ ἀφέσει τῶν ἁμαρτιῶν ἡμῶν ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ

Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν ἁγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντὸς πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰωνίου καὶ εἰς κοινωνίαν κτλ

Τῆς παναγίας καὶ ὑπερευλογημένης ἀχράντου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας μετὰ πάντων τῶν ἁγίων μνημονεύσαντες ἑαυτοὺς κτλ.

〈THE INCLINATION〉

〈**Ὁ διάκονος**〉

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν

. . . . P. 67. . . . .

(THE DISMISSAL)

(Ὁ διάκονος)

Ἐν εἰρήνῃ καὶ ἀγάπῃ Θεοῦ πορευθῶμεν.

APPENDIX H

DIPTYCHS OF JERUSALEM

I

From the Diakonika of the Liturgy of S. James contained in *Cod. Sinait.* 1040. The Diptychs are those of Jerusalem (502. 6) written for use at Sinai (501. 20) in the Liturgy of S. James (cp. p. 56 sq. above). The approximate date 1166 is fixed by the names of the patriarchs commemorated: Luke of Constantinople, Chrysoberges, sat from 1156 to 1168 or 1169; Sophronios II of Alexandria before and in 1166; Athanasios of Antioch and Nikephoros II of Jerusalem in 1166 (Lequien *Oriens Christianus* i. 269; ii. 487, 759; iii. 503). Peter of Sinai (Pharan) is unknown to Lequien (iii. 756). The emperors are not brought up to date: the latest commemorated is Alexios I Komnenos, 1081–1118.

Ὁ ἐν τοῖς δεξιοῖς διάκονος . . τὰ δίπτυχα τῶν ζώντων

Ὑπὲρ σωτηρίας εἰρήνης ἐλέους ἀγάπης διαμονῆς καὶ ἀντιλήψεως τοῦ ἁγίου πατρὸς ἡμῶν Νικηφόρου τοῦ πατριάρχου Ἱεροσολύμων καὶ τῶν σὺν αὐτῷ ἁγίων μεγάλων οἰκουμενικῶν ὀρθοδόξων τριῶν πατριαρχῶν Λουκᾶ Κωνσταντινουπόλεως, Σωφρονίου Ἀλεξανδρείας, Ἀθανασίου Ἀντιοχείας, Πέτρου τε τοῦ πανοσίου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου καὶ λοιπῶν ὁσίων πατέρων καὶ ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομούντων τὸν λόγον τῆς ἀληθείας, παντὸς ἐκκλησιαστικοῦ ὀρθοδόξου τάγματος

Καὶ ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ καὶ ἐξουσίᾳ ὄντων ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι

Ἔτι ὑπὲρ πρεσβυτέρων διακόνων διακονισσῶν ὑποδιακόνων ἀναγνωστῶν ἑρμηνευτῶν ἐπορκιστῶν ψαλτῶν μοναζόντων ἀειπαρθένων χηρῶν ὀρφανῶν ἐγκρατευομένων καὶ τῶν ἐν σεμνῷ γάμῳ διαγόντων καὶ τῶν φιλοχρίστων

Εἶτα ὁ ἐξ ἀριστερῶν διάκονος τὰ δίπτυχα τῶν κεκοιμημένων

Τῆς παναγίας καὶ ὑπερευλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, τοῦ ἁγίου Ἰωάννου τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ· τῶν ἁγίων ἀποστόλων Πέτρου Παύλου Ἀνδρέου Ἰακώβου Ἰωάννου Φιλίππου Βαρθολομαίου Θωμᾶ Ματθαίου Ἰακώβου Σίμωνος Ἰούδα Ματθίᾳ· Μάρκου Λουκᾶ τῶν εὐαγγελιστῶν· τῶν ἁγίων προφητῶν καὶ πατριαρχῶν καὶ δικαίων·

τοῦ ἁγίου Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος· τῶν ἁγίων μαρτύρων καὶ ὁμολογητῶν τῶν διὰ Χριστὸν τὸν ἀληθινὸν θεὸν ἡμῶν μαρτυρησάντων καὶ ὁμολογησάντων τὴν καλὴν ὁμολογίαν

Τῶν ἁγίων πατέρων ἡμῶν καὶ ἀρχιεπισκόπων τῶν ἀπὸ τοῦ ἁγίου Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοῦ τοῦ Κυρίου καὶ πρώτου τῶν ἀρχιεπισκόπων μέχρι Εὐθυμίου Συμεὼν καὶ Ἰωάννου ταύτης τῆς ἁγίας Κυρίου τοῦ θεοῦ ἡμῶν πόλεως

Τῶν ἁγίων πατέρων ἡμῶν καὶ διδασκάλων

Κλήμεντος	Γρηγορίου	Ἀμβροσίου	Κελευστίνου	Εὐφραϊμίου
Τιμοθέου	Ἀλεξάνδρου	Ἀμφιλοχίου	Αὐγουστίνου	Μαρτίνου
Ἰγνατίου	Εὐσταθίου	Τιβερίου	Κυρίλλου	Ἀγάθωνος
Διονυσίου	Ἀθανασίου	Δαμάσου	Λέοντος	Σωφρονίου
Διονυσίου	Βασιλείου	Ἰωάννου	Πρόκλου	
Νικολάου	Γρηγορίου	Ἐπιφανίου	Φίλικος	
Εἰρηναίου	Γρηγορίου	Θεοφίλου	Ὁρμίσδου	

Καὶ τῶν ἁγίων μεγάλων ἑπτὰ Συνόδων τῶν ἐν Νικαίᾳ τριακοσίων δέκα ὀκτὼ καὶ τῶν ἐν Κωνσταντινουπόλει ἑκατὸν πεντήκοντα καὶ τῶν ἐν Ἐφέσῳ τὸ πρότερον διακοσίων καὶ τῶν ἐν Καλχηδόνι ἑξακοσίων τριάκοντα καὶ τῶν ἐν τῇ ἁγίᾳ πέμπτῃ συνόδῳ ἑκατὸν ἑξήκοντα τεσσάρων καὶ τῶν ἐν τῇ ἁγίᾳ ἕκτῃ συνόδῳ διακοσίων ὀγδοήκοντα ἐννέα καὶ τῶν ἐν τῇ ἁγίᾳ ἑβδόμῃ συνόδῳ τριακοσίων πεντήκοντα, καὶ λοιπῶν ἁγίων πατέρων ἡμῶν καὶ ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομησάντων τὸν λόγον τῆς ἀληθείας

Τῶν ἁγίων πατέρων ἡμῶν καὶ ἀσκητῶν

Παύλου	Θεοδώρου	Ἐφραΐμ	Σαβᾶ	Ἀναστασίου
Ἀντωνίου	Ἱλαρίωνος	Ὀνουφρίου	Χαρίτωνος	Κοσμᾶ
Παύλου	Ἀρσενίου	Συμεῶνος	Εὐθυμίου	Ἰωάννου
Παχωμίου	Μακαρίου	Συμεῶνος	Γερασίμου	
Ἀμμωνᾶ	Ἰωάννου	Θεοδοσίου	Μαξίμου	

καὶ τῶν ἁγίων πατέρων ἡμῶν τῶν ἀναιρεθέντων ὑπὸ τῶν βαρβάρων ἐν τῷ ἁγίῳ ὄρει τῷ Σινᾶ καὶ ἐν τῇ Ῥαϊθῷ

Ἔτι ὑπὲρ πρεσβυτέρων διακόνων διακονισσῶν ὑποδιακόνων ἀναγνωστῶν ἑρμηνευτῶν ἐπορκιστῶν ψαλτῶν μοναζόντων τῶν μετὰ πίστεως ἐν τῇ κοινωνίᾳ τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τελειωθέντων

Καὶ τῶν εὐσεβῶν καὶ πιστῶν βασιλέων Κωνσταντίνου Ἑλένης, Θεοδοσίου τοῦ μεγάλου, Μαρκιανοῦ Βασιλείου Κωνσταντίνου Ῥωμανοῦ, Μιχαὴλ μοναχοῦ, Ἰωάννου καὶ Εἰρήνης, Ἀλεξίου καὶ Εἰρήνης καὶ τῶν κατ' αὐτοὺς εὐσεβῶς καὶ πιστῶς βασιλευσάντων καὶ πάντων τῶν ἐν πίστει καὶ σφραγῖδι Χριστοῦ προκεκοιμημένων φιλοχρίστων ὀρθοδόξων λαϊκῶν

Καὶ πάλιν ὁ ἐκ δεξιῶν διάκονος λέγει

Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας τοῦ σύμπαντος κόσμου καὶ ἑνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ὀρθοδόξων ἐκκλησιῶν καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν

ἡ κατὰ διάνοιαν ἔχει καὶ τοῦ περιεστῶτος φιλοχρίστου λαοῦ καὶ πάντων καὶ πασῶν

ὁ λαός

Καὶ *πάντων καὶ πασῶν.*

II

THE MODERN DIPTYCHS

From a card, printed at the Patriarchal Press in Jerusalem, for use in the liturgies of S. Chrysostom and S. Basil (p. 389. 25 : 409. 5). The additional commemorations at the end are printed on the *verso* of the card and are used (1894) on the festival days of the respective sovereigns.

ΔΙΠΤΥΧΑ

Γερασίμου τοῦ *μακαριωτάτου θειοτάτου τε καὶ παναγιωτάτου πατρὸς ἡμῶν καὶ πατριάρχου τῆς ἁγίας πόλεως Ἱερουσαλὴμ καὶ πάσης Παλαιστίνης πολλὰ τὰ ἔτη*

Νεοφύτου Κωνσταντινουπόλεως, Σωφρονίου Ἀλεξανδρείας καὶ Σπυρίδωνος Ἀντιοχείας *τῶν ἁγιωτάτων εὐσεβῶν καὶ ὀρθοδόξων πατριαρχῶν πολλὰ τὰ ἔτη*

Ὑπὲρ *τοῦ προσκομίζοντος τὰ τίμια καὶ ἅγια δῶρα ταῦτα Κυρίῳ τῷ θεῷ ἡμῶν, τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς ἱερατικοῦ τάγματος καὶ μοναχικοῦ σχήματος καὶ τῆς σωτηρίας αὐτῶν*

Ὑπὲρ *εἰρήνης καὶ ἀγαθῆς καταστάσεως τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν καὶ τῆς τῶν πάντων ἑνώσεως*

Ὑπὲρ *τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων καὶ αὐθεντῶν ἡμῶν, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν*

Ὑπὲρ *σωτηρίας καὶ ἀντιλήψεως πάντων τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν, προσκυνητῶν ἐπιτρόπων τε καὶ συνδρομητῶν τοῦ παναγίου καὶ ζωοδόχου τάφου, ἐπισκέψεως τε καὶ βοηθείας παντὸς τοῦ περιεστῶτος χριστεπωνύμου λαοῦ*

Καὶ *ὧν ἕκαστος κατὰ διάνοιαν ἔχει καὶ πάντων καὶ πασῶν.*

Τοῦ *εὐσεβεστάτου αὐτοκράτορος πασῶν τῶν Ῥωσσιῶν Ἀλεξάνδρου τοῦ Ἀλεξανδρίδου*

Τῆς *εὐσεβεστάτης συζύγου αὐτοῦ αὐτοκρατείρας Μαρίας τῆς Θεοδωρίδος*

Τοῦ *εὐσεβοῦς διαδόχου αὐτῶν Νικολάου τοῦ Ἀλεξανδρίδου καὶ παντὸς τοῦ αὐτοκρατορικοῦ οἴκου καὶ τοῦ στρατοπέδου αὐτῶν.*

Τοῦ *θεοσεβεστάτου βασιλέως τῶν Ἑλλήνων Γεωργίου τοῦ α΄*

Τῆς *εὐσεβεστάτης συζύγου αὐτοῦ βασιλίσσης Ὄλγας*

Τοῦ *εὐσεβοῦς διαδόχου αὐτῶν Κωνσταντίνου καὶ τῶν εὐσεβῶν βασιλοπαίδων, παντὸς τοῦ βασιλικοῦ οἴκου καὶ τοῦ στρατοπέδου αὐτῶν.*

APPENDIX J

THE LITURGY FROM THE WRITINGS OF THE EGYPTIAN FATHERS

Η ΣΥΝΑΞΙΣ[1]

〈MASS OF THE CATECHUMENS〉

〈THE LECTIONS AND THE SERMON〉

Ὁ ἱερεὺς ἀπὸ τῆς καθέδρας

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ *τῷ πνεύματι σου*[2]

Αἱ Ἀναγνώσεις[3].

Αἱ Ψαλμῳδίαι[4].

Ὁ ἐπίσκοπος ὑπανίσταται καὶ ἀποτίθεται τὸ ὠμοφόριον

ὁ ἀρχιδιάκονος ἀναγινώσκει τὸ Εὐαγγέλιον[5].

Ὁ ἐπίσκοπος ἐπ' ἐκκλησίας διδάσκει[6].

〈THE DISMISSALS〉

Οἱ κατηχούμενοι ἀποφοιτῶσι[7].

〈MASS OF THE FAITHFUL〉

〈THE PRAYERS〉

Ὁ διάκονος διανίστησι τὸν λαὸν εἰς προσευχάς[8]

Orationes[9].

〈THE KISS OF PEACE〉

Ὁ διάκονος προσφωνεῖ πρὸ τοῦ ἀσπασμοῦ

Οἱ ἀκοινώνητοι περιπατήσατε[10]

ὁ Ἀσπασμός[11].

〈THE OFFERTORY〉

Ὁ ἱερεύς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ *τῷ πνεύματι σου*[12]

ὁ λαὸς προσάγει τὰ δῶρα

οἱ διάκονοι προσκομίζουσι τὰ σκεύη καὶ ἡ σινδὼν ὑφαπλοῦται

προτίθεται ἡ δωροφορία[13].

Τὰ ἱερὰ Δίπτυχα[14].

⟨ANAPHORA⟩

Ὁ διάκονος κέκραγε ὅτι προσήκει τῷ λαῷ ἐν κόσμῳ ἑστάναι καὶ κατηρεμεῖν[15]

⟨THE THANKSGIVING AND THE INVOCATION⟩

. 5

Προσαναπέμποντες τὰς εὐχαριστίας καὶ ὁμοῦ τῷ Θεῷ καὶ Πατρὶ δοξολογοῦντες τὸν Υἱὸν σὺν τῷ ἁγίῳ Πνεύματι πρόσιμεν οὕτως ταῖς ἁγίαις τραπέζαις[16]

ὁ διάκονος προστάττει ὑμνολογεῖν[17]

Ἅγιος ἅγιος ἅγιος Κύριος σαβαὼθ

πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ[18] 10

. . . . . .

Καταγγέλλοντες τὸν κατὰ σάρκα θάνατον τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ τουτέστιν Ἰησοῦ Χριστοῦ *τήν τε ἐκ νεκρῶν ἀναβίωσιν* καὶ *τὴν εἰς οὐρανοὺς ἀνάληψιν ὁμολογοῦντες*[19]*—διὰ τῆς ἐπικλήσεως καὶ τῆς ἐπιφοιτήσεως τοῦ ἁγίου Πνεύματος τὸν ἄρτον καὶ τὸ ποτήριον ἁγιάζομεν*[20]*—δεόμεθα ἐκτενῶς εἰς εὐλογίαν* 15 *ἡμῖν μεταπλασθῆναι τὴν πνευματικὴν ἵνα μετασχόντες αὐτῶν* ἁγιασθῶμεν σωματικῶς καὶ πνευματικῶς[21]

ὁ λαός

Ἀμήν[22].

⟨THE FRACTION⟩ 20

Ὁ διάκονος λέγει τὴν συναπτήν[23]. **Ὁ ἱερεὺς κλᾷ τὸν ἄρτον**[24].

Τὸ καταπέτασμα ὑψοῦται[23].

⟨THE LORD'S PRAYER⟩

Ὁ ἱερεὺς σὺν τῷ λαῷ λέγει

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς κτλ[25]. 25

⟨THE ELEVATION⟩

Ὁ λειτουργὸς προσφωνεῖ

Τὰ ἅγια τοῖς ἁγίοις

ὁ λαός

Εἷς ἅγιος, εἷς κύριος εἰς δόξαν Θεοῦ Πατρός[26]. 30

⟨THE COMMUNION⟩

Προσέρχεται ὁ λαὸς καὶ προτείνει τὰς χεῖρας εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς[27].

⟨THE DISMISSAL⟩

Γίνεται ἀπόλυσις[28].

⟨THE EULOGIA⟩

Τὰ προσφερόμενα εἰς λόγον θυσίας μετὰ τὰ ἀναλισκόμενα εἰς τὴν τῶν μυστηρίων χρείαν οἱ κληρικοὶ διανειμάσθωσαν καὶ μήτε κατηχούμενος ἐκ τούτων ἐσθιέτω ἢ πινέτω ἀλλὰ μᾶλλον οἱ κληρικοὶ καὶ οἱ σὺν αὐτοῖς πιστοὶ ἀδελφοί [29].

The writers used belong mostly to the fourth (Ath. Macar. Didym. Tim.) and fifth (Theophil. Synes. Isid. Cyr. Soz. Socr.) centuries, while two (Or. Dionys.) are of the third, one (Evagr.) of the sixth, and one of the seventh (Leont.). No one writer gives much information. Some reff. are from Probst *u. s.*

As to the disposition of the church (ἐκκλησία S. Ath. *Encyc.* 3 and *passim*: κυριακόν *hist. Arian.* 81, *vita S. Ant.* 2: ὁ νεὼς τοῦ Θεοῦ Synes. *Catastasis* p. 302 B) there are mentioned the fountain in the atrium (τὰ ἐν τοῖς προτεμενίσμασι χέρνιβα Synes. *ep.* 121, p. 258 B), the seats of the people (αἱ δημοτικαὶ καθέδραι *ib.* 67, p. 216 C), the sanctuary (τὸ ἱερατεῖον S. Ath. *de morte Arii* 3, *de Fuga* 24: θυσιαστήριον Synes. *u. s.*: ὁ τῶν κληρικῶν τόπος S. Ath. *de Synod.* 18), which the laity might not enter (*ib.*: *hist. Arian.* 81 τοιούτους τόπους . . . εἰς οὓς οὐδὲ πᾶσι τοῖς χριστιανοῖς ἔξεστιν εἰσελθεῖν), and its cancelli (κάγκελλοι *Encycl.* 4: κιγκλίδες Synes. *Catast.* p. 302 B) and veil (τὰ βῆλα τῆς ἐκκλησίας S. Ath. *hist. Arian.* 56: καταπέτασμα μυστικόν Synes. *ep.* 67, p. 212 C: cp. n. 23 below), with the bishop's throne (θρόνος S. Ath. *hist. Arian.* 56; Synes. *Catast. u. s.*; n. 4 below), the seats of the presbyters (Orig. *in Judic.* iii. 2 in altaris circulo velut specula quaedam intuentibus collocati: Synes. *ib.* p. 216 C προεδρία: S. Ath. *de Synod.* 18: *hist. Arian.* 56 συμψέλλια subsellia—but these may be the people's seats), and the altar (ἡ ἁγία τράπεζα *Encycl.* 3, *ap. c. Arian.* 31: Synes. *Catast.* p. 303 C ὁ βωμὸς ὁ ἀναίμακτος: a slab supported on pillars *ib.* B τῶν κιόνων τῶν ἱερῶν αἱ τὴν ἄσυλον ἀπὸ γῆς ἀνέχουσι τράπεζαν: sometimes of wood, S. Ath. *hist. Arian.* 56) and the sacred vessels in the custody of the clergy (*ap. c. Arian.* 11, 12). Of vestments there is mention of albs (στοιχάρια λινᾶ *ib.* 60: χιτώνια λινᾶ Soz. *H. E.* ii. 22), the stoles of the deacons (ὀθόνη S. Isid. Pel. *epp.* i. 136: cp. p. 476. 16 above), and the pallium of the bishop (ὠμοφόριον *ib.*, n. 5 below).

[1] Σύναξις. S. Athan. *apol. de Fuga* 24 (i. 334 C): S. Cyr. Al. *in Joan.* xii. 1 (iv. 1093 C): Evagr. *H. E.* ii. 8. Also ἡ ἁγία σύνοδος S. Cyr. Al. *l. c.* and 1104 D.

[2] S. Isid. Pel. *epp.* i. 122 (Migne *P. G.* lxxviii. 264) εἰρήνην ὁ ἱερεὺς ἀπὸ τοῦ ὕψους τῆς καθέδρας τῇ ἐκκλησίᾳ ἐπιφθέγγεται . . . τὸ δὲ Καὶ τῷ πνεύματι σοῦ παρὰ τοῦ λαοῦ ἀποκρινόμενον. P. 118. 12 sqq.

[3] S. Macar. Aegypt. *de charitate* 29 (Migne *P. G.* xxxiv. 932 C) ὥσπερ οὖν κατὰ τήνδε τὴν ὁρατὴν ἐκκλησίαν ἂν μὴ πρότερον αἱ ἀναγνώσεις αἱ ψαλμῳδίαι τε καὶ τίς ἐστιν ἀκολουθία τοῦ ἐκκλησιαστικοῦ βαθμοῦ προχωρήσειεν αὐτὸ τὸ θεῖον μυστήριον τοῦ σώματός τε καὶ αἵματος τοῦ Χριστοῦ τὸν ἱερέα ἐπιτελεῖν οὐκ ἀκόλουθον· εἶτα κἂν πᾶς μὲν ὁ ἐκκλησιαστικὸς κανὼν ἐπιτεθείη ἡ μυστικὴ δὲ τῆς προσφορᾶς ὑπὸ τοῦ ἱερέως εὐχαριστία καὶ ἡ κοινωνία τοῦ σώματος τοῦ Χριστοῦ μὴ γένηται οὔτε ὁ ἐκκλησιαστικὸς ἐτελεσιουργήθη θεσμὸς καὶ ἐλλιπής ἐστιν ἡ λατρεία τοῦ μυστηρίου.

[4] N. 3: S. Cyr. Al. *de ador. in spir. et verit.* xii (i. 444 D) προσκομίζομεν δὲ καὶ ἡμεῖς τὴν αἴνεσιν κατὰ πληθὺν μὲν ἐν ἐκκλησίαις εἰς ἑνότητα Πνεύματος καὶ ὡς εἰς ἓν σῶμα καὶ ψυχὴν μίαν συνηγεγμένοι διὰ τῆς πίστεως . . . ποιούμεθα δὲ τὰς δοξολογίας καὶ καθ' ἕνα πολλάκις ἠρεμοῦντες οἶκον . . . εἶτ' οὖν ἐν ἐκκλησίαις κατὰ πληθὺν προσάγοιτο πρὸς ἡμῶν τὸ θῦμα εἶτ' οὖν ἐν ἑτέροις πράττοιτο τόποις καὶ καθ' ἕνα τυχὸν ἢ καὶ κατὰ δύο που καὶ τρεῖς καὶ πλείονας ἔτι, ἀδιάκριτος ἡ παράστασις τῶν ὑμνολογεῖν εἰωθότων καὶ εἰς τοῦτο συνδεδραμηκότων· ὁμοῦ γὰρ τοῖς ἤδη κεκαθαρμένοις διὰ τοῦ ἁγίου βαπτίσματος συναναφέρει τὸ θῦμα καὶ ὁ κατηχούμενος ἔτι καὶ τοῖς τελείοις συναναθεὶς τὴν αἴνεσιν τῶν ἔτι μυστικωτέρων ἀποφοιτᾷ καὶ θυσίας εἴργεται τῆς ἐπὶ Χριστοῦ. The preceding context makes it clear that the αἴνεσις, δοξολογία or θῦμα is the *thusia ainéseos* and this the Psalter. Cp. *in Mal.* i. (iii. 825 D). For the form of the psalmody cp. S. Athan. *de Fuga* 24 (i. 334 D) καθεσθεὶς ἐπὶ τοῦ θρόνου προέτρεπον τὸν μὲν διάκονον ἀναγινώσκειν ψαλμὸν τοὺς δὲ λαοὺς ὑπακούειν "Οτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[5] S. Isid. Pel. *epp.* i. 136 (Migne *P. G.* lxxviii. 272) τὸ δὲ τοῦ ἐπισκόπου ὠμοφόριον ἐξ ἐρέας ὂν ἀλλ' οὐ λίνου τὴν τοῦ προβάτου δορὰν σημαίνει ὅπερ πλανηθὲν ζητήσας ὁ Κύριος ἐπὶ τῶν οἰκείων ὤμων ἀνέλαβεν· ὁ γὰρ ἐπίσκοπος εἰς τύπον ὢν τοῦ Χριστοῦ τὸ ἔργον ἐκείνου πληροῖ καὶ δείκνυσι πᾶσι διὰ τοῦ σχήματος ὅτι μιμητής ἐστι τοῦ ἀγαθοῦ καὶ μεγάλου ποιμένος ὁ τὰς ἀσθενείας φέρειν τοῦ ποιμνίου προβεβλημένος· καὶ πρόσχες ἀκριβῶς· ἡνίκα γὰρ αὐτὸς ὁ ἀληθινὸς ποιμὴν παραγένηται διὰ τῆς τῶν εὐαγγελίων τῶν προσκυνητῶν ἀναπτύξεως καὶ ὑπανίσταται καὶ ἀποτίθεται τὸ σχῆμα τῆς μιμήσεως ὁ ἐπίσκοπος αὐτὸν δηλῶν παρεῖναι τὸν Κύριον τὸν τῆς ποιμαντικῆς ἡγεμόνα καὶ θεὸν καὶ δεσπότην. The pope of Alexandria was exceptional in that he did not rise at the Gospel: Soz. *H. E.* vii. 19 ξένον δὲ κἀκεῖνο παρὰ Ἀλεξανδρεῦσι τούτοις· ἀναγινωσκομένων γὰρ τῶν εὐαγγελίων οὐκ ἐπανίσταται ὁ ἐπίσκοπος ὃ παρ' ἄλλοις οὐκ ἔγνων οὕτ' ἀκήκοα. The reading of the Gospel was the office of the archdeacon exclusively at Alexandria: *ib.* ταύτην δὲ τὴν ἱερὰν βίβλον ἀναγινώσκει ἐνθάδε μόνος ὁ ἀρχιδιάκονος· παρὰ δὲ ἄλλοις διάκονοι· ἐν πολλαῖς δὲ ἐκκλησίαις οἱ ἱερεῖς μόνοι, ἐν δὲ ἐπισήμοις ἡμέραις ἐπίσκοποι ὡς ἐν Κωνσταντινουπόλει κατὰ τὴν πρώτην ἡμέραν τῆς ἀναστασίμου ἑορτῆς. For well-known allusions to the Gospel see S. Athan. *vita S. Antonii* 2, 3 (i. 796 A B).

[6] Sozom. *H. E.* vii. 19 παρὰ δὲ Ἀλεξανδρεῦσι μόνος ὁ τῆς πόλεως ἐπίσκοπος [ἐπ' ἐκκλησίας διδάσκει]· φασὶ δὲ τοῦτο οὐ πρότερον εἰωθὼς ἐπιγενέσθαι ἢ ἀφ' οὗ Ἄρειος πρεσβύτερος ὢν περὶ τοῦ δόγματος διαλεγόμενος ἐνεωτέρισε. S. Athan. *de Synodis* 16 (i. 730 B) ὡς καὶ παρὰ σοῦ μεμαθήκαμεν κατὰ μέσην τὴν ἐκκλησίαν κηρύξαντος: *ap. c. Arian.* 17 (i. 138 A) πῶς δὲ οἱ τὸν θρόνον τὸν ἑστολισμένον ἐπισκοπικῶς ὀδυρόμενοι, τὸν ἐν αὐτῷ καθήμενον ἐπίσκοπον ἀνελεῖν ζητοῦσιν; ἵνα καὶ ὁ θρόνος τὸν ἐπίσκοπον ζητῇ καὶ οἱ λαοὶ τῆς εὐσεβοῦς διδασκαλίας στερηθῶσιν. For applause see Socr. *H. E.* vii. 13.

[7] S. Cyr. Al. *de ador. in spir. et verit.* xii. in n. 4 above. S. Athan. *ap. c. Arian.* 28 (i. 148 A) πῶς οἷόν τε ἦν προσφορὰν προκεῖσθαι ἔνδον ὄντων τῶν κατηχουμένων; *ib.* 46 (165 B) ὡς ἀπὸ τούτου φαίνεσθαι μηδαμῶς γεγενῆσθαί τι τῶν μυστηρίων διὰ τὸ τοὺς κατηχουμένους ἔνδον εἶναι. Cp. *ib.* 11: S. Cyr. Al. *in Joan.* xii (iv. 1086 B).

[8] S. Cyr. Al. *de ador. in spir. et verit.* xiii (i. 454 B) ἢ οὐκ αὐτοὶ [διάκονοι] προστάττουσι διακεκραγότες ἐν ἐκκλησίαις ποτὲ μὲν ὑμνολογεῖν ὅτι προσήκει λαοῖς καὶ ἐν κόσμῳ μὲν ἑστάναι κατηρεμεῖν δὲ πολλάκις καὶ διανιστᾶσιν εἰς προσευχὰς καὶ τῆς ἀναιμάκτου θυσίας ἐπιτελουμένης αὐτοὶ προσκομίζουσι τὰ τῶν σκευῶν ἱερώτερα καὶ λεπτὴν ἐφ' ἅπασι τοῖς ἀναγκαίοις ποιοῦνται τὴν ἐπιτήρησιν; This would no doubt justify the insertion of most of the deacon's directions now existing in the Egyptian texts. P. 119. 17.

[9] N. 11. The prayers for the emperor are frequently alluded to: S. Athan. *ap. ad Constant.* 16 (i. 304 D) σὺ δὲ θεοφιλέστατε βασιλεῦ ποῦ τοὺς λαοὺς ἂν ἤθελες ἐκτεῖναι τὰς χεῖρας καὶ εὔξασθαι περὶ σοῦ; *de Synodis* 10, ep. i concil. Arimin. ad Constant. (i. 725 A) ἵνα οἱ ἐπίσκοποι σὺν τοῖς ἰδίοις λαοῖς μετ' εἰρήνης εἰς εὐχάς τε καὶ λατρείας σχολὴν ἄγοιεν ἱκετεύοντες ὑπὲρ τῆς σῆς βασιλείας καὶ σωτηρίας καὶ εἰρήνης: *ib.* 55 respons. concil. Arimin. ad Constant. (i. 769 A) ὑπὲρ τοῦ δύνασθαι ἡμᾶς τῷ παντοκράτορι Θεῷ καὶ τῷ δεσπότῃ καὶ σωτῆρι ἡμῶν Χριστῷ τῷ υἱῷ αὐτοῦ τῷ μονογενεῖ ὑπὲρ τῆς σῆς βασιλείας τὰς ἐθίμους εὐχὰς μετὰ τῶν λαῶν ἀποπληροῦν: Evagr. *H. E.* ii. 8 episcopi aegypt. ad Leonem τάς τε συνήθεις συνάξεις ἐπιτελοῦντα καὶ λιτὰς ἀναπέμποντα τῷ πάντων ἡμῶν σωτῆρι Χριστῷ ὑπὲρ τῆς εὐσεβοῦς ὑμῶν βασιλείας καὶ τοῦ φιλοχρίστου ὑμῶν παλατίου. For a form of bidding see S. Athan. *ap. ad Const.* 10 (i. 301 C) μόνον γὰρ ἔλεγον Εὐξώμεθα περὶ τῆς σωτηρίας τοῦ εὐσεβεστάτου Αὐγούστου Κωνσταντίου, καὶ πᾶς ὁ λαὸς εὐθὺς μιᾷ φωνῇ ἐβόα Χριστὲ βοήθει Κωνσταντίῳ, καὶ διέμενεν οὕτως εὐχόμενος. It appears from S. Cyr. Al. *ep. ad Joan. Ant.* (v. *c.* 105 C) δεδιδάγμεθα δὲ καὶ λέγειν ἐν προσευχαῖς Κύριε ὁ θεὸς ἡμῶν εἰρήνην δὸς ἡμῖν, πάντα γὰρ ἀπέδωκας ἡμῖν, that the celebrant's prayers, p. 160. 20, already existed in some form. (The coptic is probably original here: in the greek the clause referred to is now only in the later intercession, p. 126. 21.)

[10] Tim. Alex. *resp. canon.* 9 (Migne *P. G.* xxxiii. 1302 C) ἐν τῇ θείᾳ ἀναφορᾷ ὁ διάκονος κτλ.

[11] N. 10: Orig. *in Rom.* x. 33 (iv. 683 C) mos ecclesiis traditus est ut post orationes osculo se invicem suscipiant fratres. Cp. Clem. Al. *Paed.* iii. 11 § 81. P. 123.

[12] S. Cyr. Al. *in Joan.* xii. 1 (iv. 1093 C) *τοιγάρτοι καὶ ἐν ταῖς ἁγίαις μάλιστα συνόδοις ἤτοι συνάξεσι παρ' αὐτὰς τοῦ μυστηρίου τὰς ἀρχὰς τοῦτο* (sc. *Εἰρήνη πᾶσιν*) *καὶ ἡμεῖς ἀλλήλοις φαμέν.* Cp. p. 124. 15 sqq.

[13] S. Isid. Pel. *epp.* i. 123 (264 D) *ἡ καθαρὰ σινδὼν ἡ ὑφαπλουμένη τῇ τῶν θείων δώρων διακονίᾳ ἡ τοῦ Ἀριμαθέως ἐστιν Ἰωσὴφ λειτουργία . . ἡμεῖς ἐπὶ σινδόνος τὸν ἄρτον τῆς προθέσεως ἁγιάζοντες κτλ.* S. Cyr. Al. *in Zach.* vi. (iii. 814 A) *παρ' οὐδενὸς γὰρ ὅλως εἰς κοινὴν λαμβάνεται χρείαν τοῦ ἁγίου θυσιαστηρίου τὰ σκεύη ἀλλ' ἔστιν ὡς ἔφην ἅγια καὶ εἰς δόξαν Θεοῦ τετηρημένα καὶ μόναις ταῖς χρείαις ὑπηρετεῖν εἰωθότα τῆς ἁγίας τραπέζης, δι' αὐτῶν τε καὶ ἐν αὐτοῖς αἱ τῶν προσαγόντων τελοῦνται θυσίαι οὐχ ἑκάστου φέροντος ἴδιον τὸ σκεῦος ἁπάντων δὲ μόνοις τοῖς ἱεροῖς κεχρημένων*: id. *in Luc. xxii.* 19 (Migne *P. G.* lxxii. 908 B) *εὐχαριστεῖ μὲν τοντέστιν ἐν σχήματι προσευχῆς διαλέγεται τῷ Θεῷ Πατρὶ κοινωνὸν ὥσπερ αὐτὸν καὶ συνευδοκητὴν ἀποφαίνων τῆς δοθησομένης ἡμῖν εὐλογίας ζωοποιοῦ· πᾶσα γὰρ χάρις καὶ πᾶν δώρημα τέλειον ἐφ' ἡμᾶς ἔρχεται παρὰ Πατρὸς δι' Υἱοῦ ἐν ἁγίῳ Πνεύματι· τύπος δὲ ἦν ἄρα τὸ δρώμενον εἰς ἡμᾶς αὐτοὺς τῆς ὀφειλούσης προσανατείνεσθαι λιτῆς εἰ μέλλοι προτίθεσθαι παρ' ἡμῶν τῆς μυστικῆς καὶ ζωοποιοῦ δωροφορίας ἡ χάρις ὁ δὴ καὶ δρᾶν εἰθίσμεθα*: id. in n. 8: S. Isid. Pel. *epp.* i. 187 (304 A) *τὴν πρόθεσιν τῆς δωροφορίας.* Cp. S. Athan. *ap. c. Arian.* 28, n. 7 above. There is no evidence in these writers for the position of the offertory, but there seems to be no other place for it, and apparent traces of it still remain at this point in S. Mark, p. 124.

[14] P. 124. 20 seems to be a remnant of the diptychs at this point. Otherwise the references are only general and do not indicate their position. S. Cyr. Al. *ep. ad Attic.* (v. *c.* 204) *τοῖς παρὰ τῆς σῆς θεοφιλείας ἐπεσταλμένοις ἐντυχὼν ἐγγεγράφθαι μὲν τὴν Ἰωάννου προσηγορίαν ἐν ταῖς ἱεραῖς ἐμάνθανον δέλτοις . . . οὐκ ἐν τοῖς τῶν λαϊκῶν καταλόγοις ἐν δὲ τοῖς τῶν ἐπισκόπων ἐντετάχθαι αὐτήν.*

[15] N. 8 above.

[16] S. Cyr. Al. *in Luc. xxii.* 19, as in n. 13 above.

[17] N. 8. Cp. p. 175. 33.

[18] S. Cyr. Al. *in Abac.* iii. (iii. 555 A). S. Athan. *de Trin et Sp. s.* 16 (i. 977 B) ecclesiae autem Christi omnes ab oriente usque ad occidentem convenienter Patrem a seraphim laudari profitentur in ministeriorum relatione. Reminiscences of preface-forms occur in Orig. *c. Cels.* viii. 34 (i. 766 F) *εἰ δὲ καὶ πλῆθος ποθοῦμεν ὧν φιλανθρώπων τυγχάνειν θέλομεν μανθάνομεν ὅτι χίλιαι χιλιάδες παρειστήκεισαν αὐτῷ καὶ μύριαι μυριάδες ἐλειτούργουν αὐτῷ αἱτινες ὡς συγγενεῖς καὶ φίλους τοὺς μιμουμένους τὴν εἰς Θεὸν αὐτῶν εὐσέβειαν ὁρῶντες κτλ*: S. Athan. *in illud Omnia mihi* 6 (i. 108 A) *τῶν χερουβὶμ ἢ τῶν σεραφὶμ . . . τὴν δοξολογίαν προσφέρουσιν ἀπαύστοις τοῖς χείλεσιν οὐδὲν ἕτερον ἢ τὴν θείαν καὶ ἄφραστον φύσιν τῇ τρισαγιότητι δοξάζοντα . . . τὸ γὰρ τρίτον τὰ τίμια ζῶα ταῦτα προσφέρειν τὴν δοξολογίαν Ἅγιος ἅγιος ἅγιος λέγοντα κτλ*: S. Didym. *de Trinit.* ii. 77 A (Migne *P. G.* xxxix. 545 B) *ἀνταναφωνούντων ἀσιγήτοις στόμασι καὶ ἀκαταπαύστῳ φωνῇ*: S. Isid. Pel. *epp.* i. 151 (284) *τὰ πολυόμματα ζῶα* (p. 131. 25).

[19] S. Cyr. Al. *ep. oecum. ad Nestor.* ii. (v. *c.* 72 C) *καταγγέλλοντες . . ὁμολογοῦντες τὴν ἀναίμακτον ἐν ταῖς ἐκκλησίαις τελοῦμεν λατρείαν προσιμέν τε οὕτω ταῖς μυστικαῖς εὐλογίαις καὶ ἁγιαζόμεθα μέτοχοι γινόμενοι τῆς τε ἁγίας σαρκὸς καὶ τοῦ τιμίου αἵματος τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ.* P. 133. 22 sqq.

[20] Theophil. Alex. *Lib. paschal.* i. (ap. S. Hieron. *ep.* xcviii. 13) non recogitat . . . panem dominicum quo salvatoris corpus ostenditur et quem frangimus in sanctificationem nostri et sacrum calicem quae in mensa ecclesiae collocantur et utique inanima sunt, per invocationem et adventum sancti Spiritus sanctificari. S. Isid. Pel. *epp.* i. 313 (364 B) *μὴ ὕβριζε τὴν θείαν λειτουργίαν, μὴ ἀτίμαζε τὴν τῶν καρπῶν εὐλογίαν . . . ἀλλὰ μεμνημένος ὡς αἷμα Χριστοῦ τὴν τούτου ἀπαρχὴν τὸ θεῖον ἐργάζεται Πνεῦμα οὕτως αὐτῷ κέχρησο ὡς ἀσθενὴς κτλ.* Cp. *ib.* 109 (256 B): 401 (405 D) *ἄρτος τὸν ἁγιασμὸν ἐνεπιστεύθη.*

[21] S. Cyr. Al. *in Matt. xxvi.* 27 ap. Corder. *Catena in Matt.* ii. 754 *ἅμα δὲ καὶ ἡμῖν τύπον δίδους πρῶτον εὐχαριστεῖν καὶ οὕτω κλᾶν τὸν ἄρτον καὶ διαδιδόναι· διὸ καὶ ἡμεῖς ἐπ' ὄψεσι Θεοῦ τὰ προειρημένα τίθεντες δεύμεθα κτλ.* Cp. Orig. *c. Cels.* viii. 33 (i. 766 D) *τοὺς μετ' εὐχαριστίας καὶ εὐχῆς τῆς ἐπὶ τοῖς δοθεῖσι προσαγομένους ἄρτους*

ἐσθίομεν σῶμα γενομένους διὰ τὴν εὐχὴν ἅγιόν τι καὶ ἁγιάζον τοὺς μετὰ ὑγιοῦς προθέσεως αὐτῷ χρωμένους.

[22] S. Dionys. Al. *ep. ad S. Xystum* ap. Euseb. *H. E.* vii. 9 *εὐχαριστίας γὰρ ἐπακούσαντα καὶ συνεπιφθεγξάμενον τὸ Ἀμὴν καὶ τραπέζῃ παραστάντα καὶ χεῖρας εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς προτείναντα καὶ ταύτην καταδεξάμενον* κτλ. S. Athan. *ap. ad Constant.* 16 (i. 304 D) *οὗ πρέπον ἦν καὶ ὅσιον ὑπακοῦσαι τὸν λαὸν τὸ Ἀμήν*; (but this is not necessarily the great Amen). Cp. S. Cyr. Al. *fragm. in 1 Cor. xiv.* 16 (Pusey v. 296). P. 134. 32.

[23] Leontius Neapolit. *vita S. Joan. Eleemos.* 14 (Migne *P. G.* xciii. 1627) cum ergo ad sanctum dominicum diem pervenisset et sancto altari astitisset ut incruentum sacrificium offerret, iam diacono generalem orationem pene consummante, sanctum velum exaltaturo, in mentem malitiae immemoris venit et statim divini praecepti recordans asserentis *Si offers munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te relinque ibi munus tuum* &c. intimat diacono facienti orationem quam diaconus solitus facere erat ut reinciperet a capite et si impleretur iterum recapitularet usquedum perveniat eius sanctificatio . . . et veniente eo et veritate testimonium perhibente prior patriarcha genu flexit dicens Indulge mihi frater . . . et dicente patriarcha Deus nobis omnibus indulgeat, surrexerunt et ingressi sunt ambo ecclesiam et tunc cum multo gaudio et laetitia astitit sancto altari cum munda conscientia valens dicere Deo *Dimitte nobis debita nostra sicut* &c. (The greek of this work does not exist in its original form: in Symeon Metaphrastes *vita S. Joan. Eleemos.* [Migne *P. G.* cxiv. 895] it is entirely recast: the latin translation is that of Anastasius Bibliothecarius [fl. 870]. For *orationem quam diaconus solitus facere erat* Symeon reads (§ 26) *τὴν συναπτὴν αἴτησιν*: perhaps Anastasius read *συνήθη* for *συναπτήν*.) Cp. p. 138. 20 sqq. But perhaps the reference is to 'the Prayers.'

[24] S. Cyr. Al. *in Matt. xxvi.* 27 in n. 21: Theophil. Al. *Lib. paschal.* i. in n. 20.

[25] Leontius Neapol. *vita S. Joan. Eleemos.* 38 (Migne *P. G.* xciii. 1649) facit missas in oratorio suo nullum habens nisi ministrum suum. cum ergo sancta benedixisset patriarcha et orationem dominicam inchoasset coeperunt dicere tres tantum illi *Pater noster* et cum pervenissent ad sermonem quo dicitur *dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris* innuit domestico patriarcha ut taceret: siluit ergo et patriarcha et permansit princeps solus dicens versum *dimitte nobis sicut et nos dimittimus* et statim conversus sanctus dicit ei mansueta voce Vide in quali terribili hora quid dicis Deo quoniam *sicut ego dimitto ita et tu dimitte mihi.* Cp. n. 23 above. Synes. *de Regno* p. 9 B *ἱεραί τε ἐν τελεταῖς ἁγίαις εὐχαὶ Πάτερ ἡμῶν ἐκβοῶσαι* (see Petavius' note *in loc.*). P. 136.

[26] S. Cyr. Al. *in Joan.* xii (iv. 1086 C) *τοιγάρτοι καὶ τοῖς μετασχεῖν ἐθέλουσιν εὐλογίας τῆς μυστικῆς οἱ τῶν θείων μυστηρίων προσφωνοῦσιν λειτουργοὶ Τὰ ἅγια τοῖς ἁγίοις, πρεπωδεστάτην εἶναι διδάσκοντες τῶν ἁγίων τὴν μέθεξιν τοῖς ἡγιασμένοις ἐν πνεύματι.* Cp. *in Joan.* iv. 7 (iv. 438 A). The formula *Εἷς ἅγιος* κτλ is frequently quoted by S. Didymus, but is not connected with the *Τὰ ἅγια* or the liturgy: see *de Trinit.* iii. 13 (175 A), ii. 6 (72 A), 7 (91 B). P. 138.

[27] S. Dionys. Al. in n. 22: Orig. *c. Cels.* viii. 33 in n. 21: S. Cyr. Al. in nn. 16, 19, 21, and *in Joan.* xii. 1 (iv. 1104 E). In the fourth century it was usual for the faithful to carry away particles in which to communicate themselves: S. Bas. *ep.* xciii. (iii. 187 A) *ἐν Ἀλεξανδρείᾳ δὲ καὶ ἐν Αἰγύπτῳ ἕκαστος καὶ τῶν ἐν λαῷ τελούντων ὡς ἐπὶ τὸ πλεῖστον ἔχει κοινωνίαν ἐν τῷ οἴκῳ αὐτοῦ καὶ ὅτε βούλεται μεταλαμβάνει δι' ἑαυτοῦ.* And on saturday evening in the neighbourhood of Alexandria and in the Thebaid they communicated not fasting: Socr. *H. E.* v. 22 *Αἰγύπτιοι δὲ γείτονες ὄντες Ἀλεξανδρέων καὶ οἱ τὴν Θηβαΐδα οἰκοῦντες ἐν σαββάτῳ μὲν ποιοῦνται συνάξεις, οὐχ ὡς ἔθος δὲ χριστιανοῖς τῶν μυστηρίων μεταλαμβάνουσι, μετὰ γὰρ τὸ εὐωχηθῆναι καὶ παντοίων ἐδεσμάτων ἐμφορηθῆναι περὶ ἑσπέραν προσφέροντες τῶν μυστηρίων μεταλαμβάνουσιν* (an agape seems to be referred to).

[28] S. Athan. *hist. Arian.* 55 (i. 377 E) *ἤδη μὲν οὖν ἦσαν οἱ πλεῖστοι τοῦ λαοῦ γενομένης ἀπολύσεως ἐξελθόντες γυναικῶν δὲ ὀλίγων ἀπομεινασῶν γέγονεν ὡς προσέταξαν.* P. 142.

[29] Theoph. Al. *Canon* 7 (Migne *P. G.* lxv. 41 A).

APPENDIX K

THE EGYPTIAN LITURGY OF THE ARABIC *DIDASCALIA* CAP. XXXVIII

MS. Bodl. *Huntingt.* 31, f. 121

And he shall begin the celebration of the holy Kuddās

(ENARXIS)

Accordingly first he shall say the Prayer of Thanksgiving[1].

And after that, while all the congregation sits, he shall address to them explanations of the word, to wit of the holy scripture, and instruct them, as is fitting, in their conversation and instruct them in the path of virtue.

(THE PROTHESIS)

Then he shall recite Psalmody[2] *from the book of Psalms by the mouth of those who have received the gift from skilful teachers, and all the congregation shall listen to them with understanding and fear: they shall follow them with contrition.*

And the presbyter shall bring the bread and the chalice of the eucharist[3].

And the bishop shall bring the incense and go round about the altar three times in honour of the holy Trinity: and he shall hand the censer to the presbyter and he shall go round with it to the congregation[4].

(MASS OF THE CATECHUMENS)

(THE LECTIONS)

And when they have finished the psalmody the deacon shall recite sections from the Apostolic word, and a section from the Psalms: then from the word of the Gospel[5].

(MASS OF THE FAITHFUL)

(THE PRAYERS)

And they shall pray for the sick and those abroad and those in distress, and for the weather and for the fruits and for the kings and them that are in high places, and for them that have fallen asleep and them that [6] *have repented* [6] *and do benefit to the church: and they shall pray also for the catechumens, and for the peace of the universal church, and for the bishop and for the clergy, and for the assembly of the congregation*[7].

[1] Cp. p. 147. [2] abṣalmūdīa. Cp. pp. 145 sq. [3] auchārisdīa. [4] Cp. pp. 150 sqq. [5] Cp. pp. 152–156. [6] Reading تابوا for بانوا. [7] Cp. pp. 159–161.

⟨ANAPHORA⟩

And so the bishop shall consecrate, the veil being let down and the presbyters and the deacons and the subdeacons[1] *being within. And the subdeacons and the reader*[2] *and the widows who are deaconesses and have spiritual gifts and the bishop shall stand at the altar, and the deacons shall be around him and shall fan with fans and linens*[3] *like the wings of the cherubim, and the presbyters standing with him, and so the whole of the clergy*[4] *in their order.*

And he shall not give the host[5] *to any save to a believer alone.*

APPENDIX L

FRAGMENT OF AN ANAPHORA OF THE PERSIAN RITE

MS. Brit. Mus. *Add.* 14669 ff. 20 sq.

The fragment consists of two leaves of syriac writing of the sixth century, in part undecipherable without the use of chemical reagents. Dr. Bickell published as much of it as he could decipher in his *Conspectus rei syrorum literariae* (Münster 1871, pp. 71–73: cp. p. 63), and subsequently collated it a second time and made the following reconstruction for the *Appendix to Liturgies Eastern and Western* Oxford 1879. The roman numerals indicate the columns of the MS., the arabic the lines of each column: each dot represents an illegible syriac letter: words in italics are conjecturally restored from such traces as are still decipherable, those in italics and enclosed in [ ] are conjectured from the sense: capitals represent the corresponding syriac letters of words otherwise undecipherable.

I

1 . . . . . K
2 . . . . . *K*I
3 . . . . . A
4 . . . . . DRT
5 . . . . . eorum
6 . . . . . *spirituales*
7 . . . A sanctipraedicatio . . . terreni
8 . . . . te ut *dum* sanctipraedicant te
9 [*per*] . . [*tuum*] sanctum sanctificentur et per glorificationem tuam

[1] abūdīākonīn. [2] aġnostīs. [3] acmīsāt = *καμίσια*? [4] aclīrus. [5] kurbān.

10 . . . . . *V*N spiritualem glorificemur
11 . . . *sicut* illi in una concordia
12 . . . . . stuporis et in clamore
13 . . . . . in sanctipraedicatione silentii
14 . . . . . locis
15 . . . . . R eorum ad te
16 . . . . . *terreni* ex
17 . . . . emittunt et una voce
18 . . . . . *in concordia* clamant
19 . . . . . *et dicunt* ut et nos
20 [*quos*] gratia tua fecisti sanctos
21 sicut illos cum iis in una
22 concordia anima pura
23 et mente illuminata sancte
24 clamemus et dicamus
25 Sanctus sanctus sanctus.
26 Sanctus es tu et glorificandus et magnum
27 nomen tuum domine omnium *et deus*
28 et creator omnium, rex [*regum*]
29 domine dominorum iudex *iudicum*
30 gubernator qui ab *altero* [*non*]
31 gubernaris, *iudicans* omnia cui *iudex* [*non est*],
32 rex cui regnum R . . .
33 super potestatem eius non MT . . . . .
34 domine unice quia non est *dominatio*
35 alia quae *sit* . . . . . .

II

1 Deus essentia cuius nemo resistit
2 potestati, tu es una sola
3 natura sancta et essentia
4 adoranda: tu es sicut
5 es, at quomodo es
6 nemo scit: stupendum est
7 nomen tuum et tremenda commemoratio tua
8 et mira narratio de te
9 et terrifica explicatio
10 essentiae tuae: tu es ille qui in veritate
11 [*bonus*] *es* et non per similitudinem
12 . . . . . bonitas tua: non appropinquat
13 [*mutatio*] ad gratiam tuam quia
14 in veritate sine mutatione
15 est bonitas tua: tu es
16 causa gratiae tuae quia natura tua est
17 fons miserationis tuae: a te ascendit

et super omnia effunditur fons
plenus misericordiae tuae: non
sumpsisti . . A . . . . dedisti
aliis quia nemo est [*ditior*] te
ut tibi mutuum det, nec *etiam indiges*
tu ut mutuum accipias, quia in te et apud te
coacervatae sunt divitiae omnis *vitae:*
tu beneficia tantum tribuere nosti
et *suades* creaturis tuis
ut [*accipiant*] gratiam tuam: vocas
creaturas tuas ut accipiant dona tua.
Hic est enim . . . . . DN . . . .
alteri . . . . AMT . . . .
tu . . T . . gratia tua . . . .
. . . QR . . . . tu . . . . . .
. . . quia *non est qui sufficiat* . . . .
. . . . . *earum* . . . . . .

III

secreto dispergis
. . . . . K omnipotens brachium tuum
. . . . . creatio tua quam vocavit
. . . ex nihilo nutus
voluntatis tuae. tu es Deus qui, cum
esses solus et alius
tecum in essentia non adesset
praeter Filium qui ex essentia tua
et Spiritum qui ex natura tua, creasti
creaturas vivas et potestates
spiritus et fundasti mundum
et inferiora et *exornasti* . . . . . .
superiorum et mandatum tuum L . . . .
mundos secreto S . . R .
effudisti autem gratiam tuam
abundantius super genus
debile humanitatis nostrae: de
terra enim imaginem tuam fecisti nos
et de pulvere similitudinem tuam nobis tribuisti
et potestatem . . . A *divinitatis tuae*
posuisti . . . *super* imaginem tuam
per *gratiam tuam* ut omnia obedirent
imagini tuae et praestarent servitutem
similitudini tuae: et ecce impositum est super
omnia quia tu sic voluisti iugum
regni hominis mortalis et obediunt

27 creaturae omnes dominationi eius:
28 per gratiam enim tuam *adoratam* ab
29 omnibus constitutus est ut dominus sit
30 . . . . *N*V . . K . . te in medio
31 . . . . A illum . . A gloriosum
32 . . *T* e pulvere *potestatem tribuisti Q* . .
33 . . . . . ut serviat . . . V . . .
34 . . . . . L . . mundus . . . . .
35 . . . . . *HD* . . . . . .

IV

1 *gratiam* . . . . . .
2 NT . . . . . .
3 genus . . . . . .
4 et *glorificemus* . . . . . [*Patrem*]
5 et Filium [*et Spiritum Sanctum*]
6 in saecula . . . . . .
7 amen et amen. adoramus [*nos*]
8 te adorande et glorificamus [*nos*]
9 te glorificande et sanctum praedicamus [*nos*]
10 te sancte natura tua et magnificamus [*te*]
11 quamquam non sufficimus [*laudi tuae*]
12 o tu qui omnibus sufficis . . . . . .
13 superabundans, qui omnia nutris . . . . .
14 super omnem creationem enim . . . . . .
15 extensa est et gratia . . . . . .
16 effusa est gratia quae . . . . . .
17 et omni tempore ab omni . . . . . .
18 fons A . . . . . .
19 auxilia et repositorium *omnium*
20 divitiarum spiritualium. tibi sunt
21 omnia: et nos cum omnibus ut tui
22 essemus fecisti et vocasti nostrum
23 nomen secundum nomen tuum et magnificasti nos
24 et honorasti nos et elevasti nos et exaltasti nos
25 et purificasti nos et sanctificasti nos et per te
26 . . . *H et* turpitudo voluntatis nostrae
27 . . . . *TT* et amaritudinem
28 libertatis nostrae edulcasti per fructum
29 . . . . . *qui* missus est ad nos
30 . . . *N* genimen arboris tuae
31 . . . . . *N* e radice enim
32 *essentiae* tuae fructum vivificum
33 *misisti* in regionem nostram ut det nobis
34 . . . A quod voluit voluntas tua ut daret

V

1 . . . . . .
2 . . . . . .
3 . . . . . .
4 . . . . . .
5 . . . . . .
6 . . . . . *TH* . . . . . .
7 . . . . . A . . . . . .
8 se ipsum, asumpsit nos *et* [*factus est*]
9 ex virgine homo . . . .
10 . . Deus de Deo *venit* . .
11 . . . . et curavit nos omnibus modis
12 . . . . . dilectio eius
13 . . . . . se obtulit passioni
14 . . . . . *ut* sua passione nos liberaret
15 . . . . . sua *curatione* vitam
16 . . . . . nobis daret et per resurrectionem
17 . . . . . *cum* ipso a morte
18 . . . . . per ascensionem suam *gloriosam*
19 . . . . . in altitudinem nos eveheret
20 . . . gloriosam. et quia paratus
21 erat ut ascenderet de regione nostra
22 et elevaretur in regionem spiritualium
23 unde descenderat reliquit
24 in manibus nostris pignus corporis sui
25 sancti ut de propinquo esset
26 nobiscum per corpus suum et omni tempore
27 se nobis immisceret per virtutem suam. ante
28 enim tempus crucifixionis ipsius et horam
29 in qua glorificandus erat
30 accepit panem et vinum quae
31 fecerat voluntas ipsius, sanctificavit ea *per verbum*
32 Spiritus et hoc mysterium . . . . .
33 reliquit nobis et bonam similitudinem
34 commisit nobis ut quemadmodum ipse fecit [*nos quoque faciamus*]
35 iugiter et salvemur *per mysteria* [*ejus*].

VI

1 . . . . . .
2 . . . . . .
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6 . . . . . .

7 . . . . . .
8 . . . . . .
9 . . . . . .
10 . . . . . .
11 . . . . . .
12 . . . . . .
13 . . . . . .
14 *pro* [*ecclesia tua sancta*] . . . .
15 quae est . . . . . .
16 et pax . . . . . .
17 pro omnibus [*episcopis*]
18 et universo *sacerdotio* . . . . . .
19 tuo in omni . . . . . .
20 . . . . . .
21 *imprimis* [*pro virgine*]
22 sancta quae *NT* . . . . . [*sine*]
23 macula . . . . . .
24 pro apostolis . . . . . .
25 et martyribus et confessoribus A . . . .
26 rectis et iustis, pro regibus
27 fidelibus qui triumphare fecerunt in *ditione sua*
28 veritatem regni tui ut per . . .
29 *tuum* custodiantur fines
30 gubernationis eorum, et pro corona
31 anni ut *benedicatur* . . . . . .
32 *abundanter* . . . . . .
33 omnes . . . . . .
34 . . . . . .
35 . . . . . .

VII

1 . . . . . .
2 . . . . . .
3 . . . . . .
4 . . . . . .
5 . . . . . .
6 . . . . . .
7 . . . . . .
8 . . . . . .
9 . . . . . .
10 . . . . . .
11 . . . . . .
12 . . . . . .
13 . . . . . .
14 . . . . . [*ut faciat*] *panem*
15 [*hunc corpus Filii tui*] et vinum

16 [*hoc sanguinem*] *sanctum* unigeniti tui
17 . . . . . fide
18 . . . . . .
19 . . . . . .
20 . . . . . *bibamus* et sumamus
21 . . . . . sanctum
22 . . . A et ad *vitam* A . . . *ex*
23 . . . . . *qui* bibit et ad expiationem
24 *culparum* et peccatorum . . . . . .
25 . . . . . sancti qui A*T*. . . V
26 . . . . tuo et digni habiti sunt *communione*
27 *ecclesiae* tuae . . *D*AV. . .
28 . . . . . .
29 . . . . . quod de te est
30 . . . . . *iudicium*
31 . . . . . .
32 . . . . . .
33 . . . . . .
34 . . . . . .
35 . . . . . .

VIII

1 . . . . . .
2 . . . . . .
3 . . . . . .
4 . . . . . .
5 . . . . . .
6 . . . . . .
7 . . . . . .
8 . . . . . .
9 et per sacrificium . . . . . .
10 . . . . *M*NA mysteriorum . . . . . .
11 . . . . . .
12 puri et sancti . . . . . .
13 et sumamus A . . . . . .
14 sanctificemus *secreto* . . . . . .
15 *M* . . . . . .
16 . . . . . .
17 . . . . . .
18 Filii tui *sancti* . . . . . .
19 unum simus . . . . . .
20 in bonis . . . . . *adoremus*
21 et glorificemus naturam *divinam potentem et sanctam*
22 in omnibus Patrem et Filium et Spiritum
23 sanctum in saecula. amen.

24 ORATIO POSTQUAM SUMPSERUNT
25 SACRIFICIUM
26 . . . . . qui nos gratia tua dignatus es
27 participatione mysterii sancti
28 et sumptione corporis et sanguinis unigeniti tui
29 H . . T . . . . . sint
30 *NS* . . . . . *sancti* et iis
31 . . . . . ut puri
32 . . . . . N cum fiducia
33 . . . . . adoremus et glorificemus
34 . . . . . pro
35 [*gratia eius*] ineffabili.

APPENDIX M

THE LITURGY OF ASIA FROM THE CANONS OF LAODICEA

Η ΣΥΝΑΞΙΣ[1]

〈MASS OF THE CATECHUMENS〉

〈THE ENTRANCE〉

Ἡ εἴσοδος τοῦ ἐπισκόπου

οἱ πρεσβύτεροι μετὰ τοῦ ἐπισκόπου εἰσίασι καὶ καθέζονται ἐν τῷ βήματι[2]

οἱ διάκονοι οὐ καθέζονται εἰ μὴ μετὰ κελεύσεως τοῦ πρεσβυτέρου[3]

οὐ δεῖ ὑπηρέτας κἂν βραχὺ τὰς θύρας ἐγκαταλιμπάνειν[4].

〈THE LECTIONS AND THE SERMON〉

Οἱ ἀναγνῶσται τὰς Ἀναγνώσεις.

Οἱ ψάλται ἐπὶ τὸν ἄμβωνα ἀναβαίνουσι καὶ ἀπὸ διφθέρας ψάλλουσι τὸν Ψαλμόν[5].

Τὸ Εὐαγγέλιον[6].

Ἡ Ὁμιλία τοῦ ἐπισκόπου[7].

〈THE DISMISSALS〉

Εὐχὴ τῶν κατηχουμένων ἐπιτελεῖται

οἱ κατηχούμενοι ἐξέρχονται.

Ἡ εὐχὴ τῶν ἐν μετανοίᾳ γίνεται

οὗτοι προσέρχονται ὑπὸ χεῖρα

καὶ ὑποχωροῦσι[8].

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS OF THE FAITHFUL⟩

Ὁ ἱερεὺς τὴν πρώτην εὐχήν.

Ὁ διάκονος προσφωνεῖ τὴν δευτέραν εὐχήν.

Ὁ διάκονος προσφωνεῖ τὴν τρίτην εὐχήν[9].

⟨THE KISS OF PEACE⟩

Ἡ Εἰρήνη δίδοται

καὶ μετὰ τὸ πρεσβυτέρους δοῦναι τῷ ἐπισκόπῳ τὴν εἰρήνην

τότε οἱ λαϊκοὶ τὴν εἰρήνην διδόασι[10].

⟨THE OFFERTORY AND THE ANAPHORA⟩

Ἡ ἁγία Προσφορὰ τελεῖται[11].

Ἡ Κοινωνία

οἱ ἱερατικοὶ εἰσίασι εἰς τὸ θυσιαστήριον καὶ κοινωνοῦσι, οἱ λοιποὶ κοινωνοῦσιν ἔξω[12].

⟨THE EULOGIA⟩

Εὐλογίαι[13].

There seems to be no evidence for the rite of the diocese of Asia except that of the canons of Laodicea (Bruns *Canones* Berlin 1839, i. 73–80). On the date of the Council, about 363, see Westcott *Canon of the New Testament*, p. 427 sq., ed. 4: Hefele *Conciliengeschichte* Freib. i. B. 1855, i. p. 721 (eng. transl. ii. p. 295 sqq.). As to the structure of the church (*ὁ οἶκος τοῦ Θεοῦ* 6, 28, *ἐκκλησία* 28, 59, *κυριακόν* 28), there is mention of the sanctuary (*βῆμα* 56, *θυσιαστήριον* 19, 44) with the seats of the bishop and presbyters (56), the sacristy (*διακονικόν* 21) with the sacred vessels (*δεσποτικὰ σκεύη ib.*), and the pulpit (*ἄμβων*) from which the psalms, and of course the lections, are recited (15). Of the ministry (*ἡ ἐκκλησιαστικὴ τάξις* 24)—consisting of the sacred orders (*ἱερατικοί* 19, i.e. bishop, presbyter and deacon) and the minor orders (*κληρικοί* 20, i.e. subdeacons [*ὑπηρέται*], readers, singers, exorcists and doorkeepers)—the minor orders are forbidden to wear stoles (*ὠράρια* 22, 23: only subdeacons, readers and singers are mentioned, but there would be no question as to the rest) or to enter the sanctuary (19): the subdeacons may not infringe on the functions of the deacon and claim a position in the sacristy or handle the sacred vessels (21). The doors are kept by the subdeacons, who may not leave them during the liturgy (22, 43): the function of the doorkeepers is undefined, but probably they kept the women's doors and the subdeacons the men's (cp. the relation of deacons and subdeacons in this respect p. 13. 19 above). The liturgy may not be celebrated in Lent except on saturdays and sundays (49), nor at any time in houses (58).

[1] *Σύναξις*. Can. 17, 35. *Προσφορά* is used for 'mass' in 58: *λειτουργία* is used in a general sense as applied to nones and vespers in 18.

[2] C. 56 *ὅτι οὐ δεῖ πρεσβυτέρους πρὸ τῆς εἰσόδου τοῦ ἐπισκόπου εἰσιέναι καὶ καθέζεσθαι ἐν τῷ βήματι ἀλλὰ μετὰ τοῦ ἐπισκόπου εἰσιέναι πλὴν εἰ μὴ ἀνωμαλοίη ἢ ἀποδημοῖ ὁ ἐπίσκοπος.*

[3] C. 20 *ὅτι οὐ δεῖ διάκονον ἔμπροσθεν πρεσβυτέρου καθέζεσθαι ἀλλὰ μετὰ κελεύσεως*

τοῦ πρεσβυτέρου καθέζεσθαι· ὁμοίως δὲ ἔχειν τιμὴν καὶ τοὺς διακόνους ὑπὸ τῶν ὑπηρετῶν καὶ πάντων τῶν κληρικῶν. Cp. p. 28. 8.

[4] C. 43: cp. 22.

[5] C. 17 περὶ τοῦ μὴ δεῖν ἐπισυνάπτειν ἐν ταῖς συνάξεσι τοὺς ψαλμοὺς ἀλλὰ διὰ μέσου καθ' ἕκαστον ψαλμὸν γίνεσθαι ἀνάγνωσιν: 15 περὶ τοῦ μὴ δεῖν πλέον τῶν κανονικῶν ψαλτῶν τῶν ἐπὶ τὸν ἄμβωνα ἀναβαινόντων καὶ ἀπὸ διφθέρας ψαλλόντων ἑτέρους τινὰς ψάλλειν ἐν τῇ ἐκκλησίᾳ. Can. 17 probably refers immediately to the divine office and not to the liturgy: but it implies the principle of alternating psalms and lessons. Can. 15 probably does not exclude the responsive antiphon of the people (ὑποψάλλειν), but forbids anything beyond this: cp. Hefele *in loc.* C. 59 forbids privately composed psalms and uncanonical lections: ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ οὐδὲ ἀκανόνιστα βιβλία ἀλλὰ μόνα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης,—and probably implies a prophecy as well as an apostle.

[6] The only explicit allusion to the Gospel is in c. 16 περὶ τοῦ ἐν σαββάτῳ εὐαγγέλια μετὰ ἑτέρων γραφῶν ἀναγινώσκεσθαι. The exact reference of this canon is unexplained: cp. Hefele *in loc.*

[7] C. 19.

[8] C. 19 περὶ τοῦ δεῖν ἰδίᾳ πρῶτον μετὰ τὰς ὁμιλίας τῶν ἐπισκόπων καὶ τῶν κατηχουμένων εὐχὴν ἐπιτελεῖσθαι καὶ μετὰ τὸ ἐξελθεῖν τοὺς κατηχουμένους τῶν ἐν μετανοίᾳ τὴν εὐχὴν γίνεσθαι καὶ τούτων προσελθόντων ὑπὸ χεῖρα καὶ ὑποχωρησάντων κτλ. Προσελθεῖν ὑπὸ χεῖρα = to be blessed: cp. *Silv.* 57 ad manum accedere (p. 470. 14 above). In c. 5 it is forbidden to hold ordinations ἐπὶ παρουσίᾳ ἀκροωμένων, i. e. the second order of penitents. In c. 6 heretics are forbidden to enter the church at all.

[9] C. 19 οὕτως τῶν πιστῶν τὰς εὐχὰς γίνεσθαι τρεῖς· μίαν μὲν τὴν πρώτην διὰ σιωπῆς, τὴν δὲ δευτέραν καὶ τρίτην διὰ προσφωνήσεως πληροῦσθαι. The phrases διὰ σιωπῆς and διὰ προσφωνήσεως have been taken to mean 'in silence' and 'aloud,' as though equivalent to μυστικῶς and ἐκφώνως of later rubrics (Palmer *Origines* i. 107, ed 4, London 1845). But προσφωνεῖν and προσφώνησις are technical words and are used of the deacon, especially as 'bidding' prayers, i. e. as reciting the suffrages of litany-forms: see p. 5. 10, 7. 3, cp. 482. 6. Hence a prayer διὰ προσφωνήσεως must be a prayer bidden by the deacon and responded to by the people, and by consequence a prayer διὰ σιωπῆς must be one said by the celebrant without biddings or responses: cp. *Dict. christian antiq.* p. 1738. The Laodicene order is, therefore, a prayer by the celebrant followed by two deacon's ektenes; and it may coincide with the Egyptian where we have the prayer after the Gospel p. 157, the ektene pp. 158 sq. (the Prayer of the Veil is probably a comparatively late addition) and the Three p. 160: cf. pp. 119–121. But possibly the second διὰ προσφωνήσεως may be the diptychs.

[10] C. 19. Cp. again the Egyptian, where however the order has been broken by the interpolation of the Great Entrance in the greek, p. 122, and of the Creed in the coptic, p. 162.

[11] C. 19 καὶ οὕτω (sc. after the peace) τὴν ἁγίαν προσφορὰν ἐπιτελεῖσθαι.

[12] C. 19 καὶ μόνοις ἐξὸν εἶναι τοῖς ἱερατικοῖς εἰσιέναι εἰς τὸ θυσιαστήριον καὶ κοινωνεῖν. Cp. 44 ὅτι οὐ δεῖ γυναίκας ἐν τῷ θυσιαστηρίῳ εἰσέρχεσθαι. C. 7 κοινωνεῖν τῷ μυστηρίῳ τῷ ἁγίῳ. Hefele *Conciliengeschichte* i. p. 740 (eng. trans. ii. p. 314) interprets c. 25 ὅτι οὐ δεῖ ὑπηρέτας ἄρτον διδύναι οὐδὲ ποτήριον εὐλογεῖν as prohibiting subdeacons to communicate the people: but the reference is questionable and ποτήριον εὐλογεῖν is very difficult to explain in this sense. More probably it refers to the agape (which is mentioned in c. 27, where it is forbidden to carry anything away from the agape, and in c. 28, where it is forbidden to hold it in churches: cf. *Conc. Gangr.* c. 11), and the prohibition is directed against any below a deacon saying the grace at the agape: cp. *Can. Hippol.* 35 (ed. Achelis in Gebhart and Harnack *Texte u. Unters.* vi. 4, p. 110) diaconus in agape absente presbytero vicem gerat presbyteri quantum pertinet ad orationem et fractionem panis quem invitatis distribuat: laico autem non convenit ut signet panem sed tantummodo frangat: nihil praeterea faciat.

[13] C. 32 *ὅτι οὐ δεῖ αἱρετικῶν εὐλογίας λαμβάνειν αἵτινές εἰσιν ἀλογίαι μᾶλλον ἢ εὐλογίαι.* But probably these are not *εὐλογίαι* in the sense of the unconsecrated surplus of the oblates distributed to the faithful (cp. p. 506), but loaves occasionally interchanged between churches in sign of communion: cp. c. 14 *περὶ τοῦ μὴ τὰ ἅγια* (the Eucharist itself) *εἰς λόγον εὐλογιῶν κατὰ τὴν ἑορτὴν τοῦ πάσχα εἰς ἑτέρας παροικίας διαπέμπεσθαι*: c. 38 *ὅτι οὐ δεῖ παρὰ τῶν Ἰουδαίων ἄζυμα λαμβάνειν ἢ κοινωνεῖν ταῖς ἀσεβείαις αὐτῶν.*

APPENDIX N

THE LITURGY FROM THE WRITERS OF THE PONTIC EXARCHATE

Η ΣΥΝΑΞΙΣ[1]

⟨MASS OF THE CATECHUMENS⟩

⟨THE LECTIONS AND THE SERMON⟩

Ὁ Προφήτης.

Ὁ Ἀπόστολος.

Ὁ Ψαλμός.

Τὸ Εὐαγγέλιον[2].

Ὁ ὁμιλῶν

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ἡ Διδασκαλία[3].

⟨THE DISMISSALS⟩

Οἱ ἀκροώμενοι ἐξέρχονται[4].

Οἱ κατηχούμενοι εὐξάμενοι ἐξέρχονται[5].

Οἱ ἐνεργούμενοι εὐξάμενοι ἐξέρχονται[6].

Οἱ ὑποπίπτοντες εὐξάμενοι ἐξέρχονται[7].

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS⟩

Ὁ διάκονος κηρύσσει

Ὑπὲρ τῶν ἐν ἀποδημίαις ἀδελφῶν δεηθῶμεν

Ὑπὲρ τῶν ἐν στρατείαις ἐξεταζομένων δεηθῶμεν

Ὑπὲρ παρρησιαζομένων διὰ τὸ ὄνομα Κυρίου δεηθῶμεν

Ὑπὲρ τῶν τοὺς πνευματικοὺς καρποὺς ἐπιδεικνυμένων ἐν τῇ ἁγίᾳ ἐκκλησίᾳ δεηθῶμεν

Ἐν εἰρήνῃ μένειν τὰς λειπομένας ἡμῶν ἡμέρας εὐξώμεθα
Ἐν εἰρήνῃ γενέσθαι τὴν κοίμησιν ἡμῶν αἰτησώμεθα[8].

⟨THE KISS OF PEACE⟩

Ἡ Εἰρήνη[9].

⟨THE OFFERTORY⟩

Ὁ λαὸς προσφέρει τὰ δῶρα
οἱ διάκονοι ἀναφέρουσι[10].

⟨ANAPHORA⟩

⟨THE THANKSGIVING⟩

. . . . . .

Τὰ ἑξαπτέρυγα σεραφὶμ μετὰ τῶν τελείων χριστιανῶν ὑμνοῦντα λέγει
ὁ ἐπινίκιος ὕμνος

[Ἅγιος ἅγιος ἅγιος Κύριος σαβαὼθ][11]

Σιωπάσθωσαν ἡλίου ἀνατολαὶ καὶ σελήνης περίοδοι, κράσεις ἀέρων, ὡρῶν ἐναλλαγαί, ὕδωρ ἀπὸ νεφῶν καὶ ἀπὸ γῆς ἕτερον, αὐτὴ ἡ θάλασσα, ἡ γῆ σύμπασα, τὰ ἐκ γῆς φυόμενα, τὰ ἐν τοῖς ὕδασι διαιτώμενα, τὰ ἐν ἀέρι γένη, αἱ μυρίαι τῶν ζώων διαφοραί, πάντα τὰ πρὸς ὑπηρεσίαν τῆς ζωῆς ἡμῶν τεταγμένα· ἀλλὰ ἐκεῖνο οὐδὲ βουλομένοις παρελθεῖν δυνατὸν καὶ σιωπῆσαι μὲν τὴν χάριν τῷ γε νοῦν ὑγιῆ καὶ λόγον ἔχοντι παντελῶς ἀμήχανον, εἰπεῖν δέ τι πρὸς ἀξίαν πλέον ἀδυνατώτερον ὅτι κατ' εἰκόνα Θεοῦ καὶ ὁμοίωσιν ποιήσας τὸν ἄνθρωπον ὁ Θεὸς καὶ τῆς ἑαυτοῦ γνώσεως ἀξιώσας καὶ λόγῳ παρὰ πάντα τὰ ζῶα κατακοσμήσας καὶ τοῖς ἀμηχάνοις τοῦ παραδείσου κάλλεσιν ἐντρυφᾷν παρασχόμενος καὶ τῶν ἐπὶ γῆς ἁπάντων ἄρχοντα καταστήσας, εἶτα κατασοφισθέντα ὑπὸ τοῦ ὄφεως καὶ καταπεσόντα εἰς τὴν ἁμαρτίαν καὶ διὰ τῆς ἁμαρτίας εἰς τὸν θάνατον καὶ τὰ τούτου ἄξια οὐ περιεῖδεν ἀλλὰ τὰ μὲν πρῶτα νόμον ἔδωκεν εἰς βοήθειαν, ἀγγέλους ἐπέστησεν εἰς φυλακήν καὶ ἐπιμέλειαν, προφήτας ἀπέστειλεν εἰς ἔλεγχον κακίας καὶ διδασκαλίαν ἀρετῆς, τὰς ὁρμὰς τῆς κακίας ταῖς ἀπειλαῖς ἐνέκοψε, τῶν ἀγαθῶν τὴν προθυμίαν ἐπαγγελίαις διέγειρεν, τὸ πέρας ἑκατέρου πολλάκις ἐν διαφόροις προσώποις εἰς νουθεσίαν τῶν ἄλλων προλαβὼν ἐφανέρωσε καὶ ἐπὶ τούτοις καὶ τοῖς τοιούτοις ἅπασιν ἐπιμένοντας τῇ ἀπειθείᾳ οὐκ ἀπεστράφη . . . ἀλλ' ἀνεκλήθημεν ἐκ τοῦ θανάτου καὶ ἐζωοποιήθημεν πάλιν ὑπ' αὐτοῦ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ᾧ καὶ ὁ τρόπος τῆς εὐεργεσίας μεῖζον ἔχει τὸ θαῦμα· ἐν μορφῇ γὰρ Θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ ἀλλ' ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβὼν καὶ τὰς ἀσθενείας ἡμῶν ἀνέλαβε καὶ τὰς νόσους ἐβάστασε καὶ ὑπὲρ ἡμῶν ἐτραυματίσθη ἵνα τῷ μώλωπι αὐτοῦ ἡμεῖς ἰαθῶμεν καὶ τῆς κατάρας ἡμᾶς ἐξηγόρασε γενόμενος ὑπὲρ ἡμῶν κατάρα καὶ τὸν ἀτιμότατον ὑπέστη θάνατον ἵνα ἡμᾶς εἰς τὴν ἔνδοξον ζωὴν ἐπαναγάγῃ καὶ οὐκ ἠρκέσθη μόνον νεκροὺς ὄντας ζωοποιῆσαι ἀλλὰ καὶ θεότητος ἀξίωμα ἐχαρίσατο καὶ ἀναπαύσεις ἡτοίμασεν αἰωνίους πᾶσαν ἔννοιαν ἀνθρωπίνην τῷ μεγέθει τῆς εὐφροσύνης ὑπερβαινούσας· τί οὖν ἀνταποδῶμεν τῷ Κυρίῳ περὶ πάντων ὧν ἀνταπέδωκεν ἡμῖν;[12]

Λαβὼν οὖν ὁ Ἰησοῦς ἄρτον καὶ εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπε Λάβετε φάγετε· τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ μού ἐστι τὸ αἷμα τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν[13].

⟨THE INVOCATION⟩

Τὰ τοῦ ἀπαθοῦς πάθη καὶ τὸν σταυρὸν καὶ τοὺς ἥλους . . . καὶ τὸ αἷμα καὶ τὴν ταφὴν καὶ τὴν ἀνάστασιν καὶ τὴν ἄνοδον . . . . .[14]

τὰ τῆς ἐπικλήσεως ῥήματα ἐπὶ τῇ ἀναδείξει τοῦ ἄρτου τῆς εὐχαριστίας καὶ τοῦ ποτηρίου τῆς εὐλογίας[15].

⟨THE BLESSING⟩

Ὁ ἱερεὺς τὸν λαὸν κατευλογεῖ[16].

⟨THE LORD'S PRAYER⟩

Πόσης καὶ ποταπῆς ἐστι τῆς σπουδῆς ὥστε ποτὲ πρὸς τοῦτο τὸ μέτρον τῆς παρρησίας ὑψωθείσης ἡμῶν τῆς συνειδήσεως τολμᾶσαι εἰπεῖν τῷ Θεῷ ὅτι Πάτερ ;[17]

⟨THE FRACTION⟩

Ὁ ἱερεὺς μερίζει τὸν ἄρτον[18].

⟨THE COMMUNION⟩

Ὁ ἱερεὺς ἐπιδίδωσι τὴν μερίδα καὶ κατέχει αὐτὴν ὁ ὑποδεχόμενος καὶ οὕτω προσάγει τῷ στόματι τῇ ἰδίᾳ χειρί[19].

The sources of the preceding are S. Gregory Thaumaturgus (233-270), the Cappadocian fathers of the fourth century (S. Basil and S. Gregory Nyssen, S. Gregory Nazianz. and his brother Caesarius), and the fourth century Councils of Ancyra 314, Neocaesarea c. 315, and Gangra c. 358 (Bruns *Canones*, Berlin 1839, i. pp. 66, 71, 106). The Amphilochian Life of S. Basil is spurious and probably not earlier than of the sixth century, and of unknown origin: it has therefore not been used. Some of the reff. are derived from Probst: see n. 8 below.

As to the arrangement of the church (ἡ ἐκκλησία τοῦ Θεοῦ *Gangra* 21: ὁ οἶκος τοῦ Θεοῦ *ib.* 5, 21: οἶκος εὐκτήριος S. Bas. *Ep.* ccxvii. 56: cp. S. Greg. Thaum. *Ep. canon.* 11: ὁ ναός *ib.*: οἶκος τῆς προσευχῆς S. Bas. *u. s.* 75: τὸ κυριακόν *Ancyra* 15, *Neocaes.* 5, 13: τὸ ἱερόν S. Greg. Naz. *Or.* xliii. 52) and the congregation, outside the doors stood the first order of the penitents (προσκλαίοντες) asking for the prayers of the faithful as they entered (S. Greg. Thaum. *u. s.*: S. Bas. *Ep.* ccxvii. 56, 75) and probably also the lepers whom S. Greg. Naz. *Or.* xiv. 12 mentions as frequenting the assemblies of the church: within the narthex (νάρθηξ) stood the second order of penitents (ἀκροώμενοι S. Greg. Thaum. *u. s.*) and the catechumens (*ib.*: ἐν τῇ τῶν κατηχουμένων τάξει στήκῃ *Neocaes.* 5): within the doors of the nave stood the third order (ἡ ὑπόπτωσις S. Greg. Thaum. *u. s.*), and above them the fourth order (συνεστῶτες, συνιστάμενοι) and the faithful (*ib.*: S. Greg. Naz. *Insomn. de Anastas. eccl.* 13 sq.): the sanctuary (βῆμα S. Greg. Naz. *Or.* xliii. 52: τὸ πρεσβυτέριον *Ancyr.* 18) was enclosed with cancelli (κιγκλίς S. Greg. Naz. *Insomn.* 14, *de vita sua* 39) and a veil (παραπέτασμα

id. *Or.* xliii. 53: Theodoret *H. E.* iv. 19), within which was the throne (*θρόνος*) of the bishop (S. Bas. *Ep.* clxxxiii: S. Greg. Naz. *Insomn.* 7, *de vita sua* 29) and the seats (*καθέδρα*) of the presbyters on each side of it (id. *Insomn.* 9: *Ancyr.* 1: cp. 18 *εἰς τὸ πρεσβυτέριον καθέζεσθαι*), and the altar (*ἡ θεία τράπεζα* S. Greg. Naz. *Or.* xliii. 52: *θυσιαστήριον* S. Greg. Nyss. *in bapt. Christi*, Migne *P. G.* xlvi. 582 C: of stone *ib.*). The number of deacons is fixed at seven (*Neocaes.* 15: their white vestments are alluded to in S. Greg. Naz. *Insomn.* 11: *στιχάρια* id. *Testam.*). For general descriptions see S. Greg. Naz. *Or.* xliii. 52 (n. 10 below), *Insomn. de Anastas.* 7–16; S. Ephrem Syr. *Opp.* iii. p. xxxi sqq. (Romae 1746). The ritual of Neocaesarea was 'old-fashioned' in S. Basil's time, *de Spir. s.* xxix. 74 (ii. 63 A) *πολλὰ τῶν παρ' αὐτοῖς τελουμένων ἐλλειπῶς ἔχειν δοκεῖ διὰ τὸ τῆς καταστάσεως ἀρχαιότροπον.* For the behaviour of a Caesarean congregation see id. *in Ps. xxviii.* 7 (i. 123 AB).

[1] *Σύναξις Gangr.* 5, 20: S. Bas. *Ep.* cccxliii. 2 (iii. 374 A). Also *σύνοδος Gangr.* 21: S. Bas. *Ep.* cxxxviii. 2 (iii. 230 C): *σύλλογος* id. *Ep.* cccxliii. 2 (iii. 374 A).

[2] S. Bas. *in Ps. xxviii.* 7 (i. 123 B) *ψαλμὸν ἔχεις, προφητείαν ἔχεις, εὐαγγελικὰ παραγγέλματα, τὰ τῶν ἀποστόλων κηρύγματα: in s. Baptism.* 1 (ii. 114 B) *σὺ δὲ διὰ προφητῶν διδασκόμενος Λούσασθε καθαροὶ γίνεσθε* (Is. i. 16), *διὰ ψαλμῶν νουθετούμενος Προσέλθετε πρὸς αὐτὸν καὶ φωτίσθητε* (Ps. xxxiii. 6), *δι' ἀποστόλων εὐαγγελιζόμενος Μετανοήσατε καὶ βαπτισθήτω κτλ* (Acts ii. 38), *ὑπ' αὐτοῦ τοῦ Κυρίου προσλαμβανόμενος λέγοντος Δεῦτε πρός με κτλ* (Matt. xi. 28)· *ταῦτα γὰρ πάντα σήμερον συνέδραμε πρὸς τὴν ἀνάγνωσιν· ὀκνεῖς κτλ. Αἱ γραφαί* S. Greg. Thaum. *Ep. canonic.* 11 (Migne *P. G.* x. 1048 A): S. Bas. *Ep.* ccxvii. 75 (iii. 328 D). That all stood at the Gospel is shown by Philostorg. *H. E.* iii. 5.

[3] S. Greg. Naz. *Or.* xxii. 1 (i. 414 A) *εἰρήνη φίλη τὸ γλυκὺ καὶ πρᾶγμα καὶ ὄνομα ὃ νῦν ἔδωκα τῷ λαῷ καὶ ἀντέλαβον.* 'Η *διδασκαλία* S. Greg. Thaum. *Ep. canonic.* 11: S. Bas. *Ep.* ccxvii. 75 (iii. 328 D): *διδασκάλων προεδρίαι ib.* cccxliii. 2 (iii. 374 A).

[4] S. Greg. Thaum. *Ep. canon.* 11 *ἡ ἀκρόασις ἔνδοθι τῆς πύλης ἐν τῷ νάρθηκι ἔνθα ἑστάναι χρὴ τὸν ἡμαρτηκότα ἕως τῶν κατηχουμένων καὶ ἐντεῦθεν ἐξέρχεσθαι· ἀκούων γὰρ φησὶ τῶν γραφῶν καὶ τῆς διδασκαλίας ἐκβαλλέσθω καὶ μὴ ἀξιούσθω προσευχῆς:* S. Bas. *Ep.* ccxiii. 56 (iii. 326 B) *εἰς τοὺς ἀκροωμένους δεχθήσεται καὶ . . . μετ' αὐτῶν ἐξελεύσεται*: cp. *ib.* 75 (iii. 328 D). The second order of the penitents were thus dismissed summarily without prayer. Cp. p. 3. 13.

[5] S. Greg. Nyss. *de Bapt.* (Migne *P. G.* xlvi. 421 C) *ἐρυθριῶ ὑπὲρ σοῦ ὅτι γηράσας λοιπὸν μετὰ τῶν κατηχουμένων ἐκβάλλῃ ὡς παιδάριον ἄνουν καὶ οὐκ ἐχέμυθον μέλλοντος μυστηρίου λαλεῖσθαι.* The catechumens stood next above the hearers, and were therefore next dismissed, S. Greg. Thaum. *u. s.* where the prayer of the catechumens is also implied.

[6] *Ancyr.* 17 requires certain lepers *εἰς τοὺς χειμαζομένους εὔχεσθαι.* The energumens do not seem to be otherwise alluded to: their dismissal at this point is assumed on the analogy of *Ap. Const.* pp. 5 sqq.

[7] S. Greg. Thaum. *Ep. canon.* 11 *ἡ δὲ ὑπόπτωσις ἵνα ἔσωθεν τῆς πύλης τοῦ ναοῦ ἱστάμενος μετὰ τῶν κατηχουμένων ἐξέρχεται*: S. Bas. *Ep.* ccxvii. 56 (iii. 326 B) *μετὰ τῶν ἐν ὑποπτώσει προσευχόμενος ἐξελεύσεται.* The *μετὰ τῶν κατηχουμένων* of S. Greg. Thaum. need mean only that they were dismissed 'at the dismissal of the catechumens,' without defining the relative order of the dismissals of the several classes.

[8] *Ancyr.* 2 defines the characteristic *λειτουργίαι* of the deacon as *ἄρτον ἢ ποτήριον ἀναφέρειν* and *κηρύσσειν*—the latter referring to the proclamations and especially the recitation of the suffrages of litany forms: cp. pp. 3. 12, 7. 27, 23. 13. S. Bas. *Ep.* clv. (iii. 244 C) *μέμνησαι γὰρ πάντως τῶν κηρυγμάτων τῶν ἐκκλησιαστικῶν πιστὸς ὢν τῇ τοῦ Θεοῦ χάριτι· ὅτι καὶ ὑπὲρ τῶν ἐν ἀποδημίαις ἀδελφῶν δεόμεθα καὶ ὑπὲρ τῶν ἐν στρατείαις ἐξεταζομένων καὶ ὑπὲρ παρρησιαζομένων διὰ τὸ ὄνομα Κυρίου καὶ ὑπὲρ τῶν τοὺς πνευματικοὺς καρποὺς ἐπιδεικνυμένων ἐν τῇ ἁγίᾳ ἐκκλησίᾳ τὰς εὐχὰς ποιούμεθα:* *ib.* xcvii (iii. 191 C) *ὥστε διὰ ταῦτα πάντα ἐν εἰρήνῃ μένειν τὰς λειπομένας ἡμῶν ἡμέρας εὐχόμεθα, ἐν εἰρήνῃ δὲ γενέσθαι τὴν κοίμησιν ἡμῶν αἰτοῦμεν.* These passages

may refer to an intercession within the anaphora (cp. Probst *Lit. des vierten Jahrh. u. deren Reform* Münster i. W. 1893, p. 150), but *κηρύγματα* suggests the prayer of the faithful. Perhaps this prayer is also referred to in *Ep.* cxxxviii (iii. 230 c) *ἐν δὲ τῇ συνόδῳ μνήμην ἡμῶν κέλευσον γενέσθαι καὶ αὐτὸς δὲ πρόσευξαι ὑπὲρ ἡμῶν καὶ τὸν λαὸν συμπαράλαβε ἵνα τὰς λειπομένας ἡμέρας ἡ ὥρας τῆς παροικίας ἡμῶν καταξιωθῶμεν δουλεῦσαι ὡς ἔστιν εὐάρεστον τῷ Κυρίῳ.*

[9] S. Bas. *Poenae in monachos delinq.* 38 (ii. 529 B) *εἴ τις ἐν τῷ καιρῷ τῆς κοινωνίας λύπην ἔχων πρὸς τὸν ἀδελφὸν μὴ δῷ αὐτῷ εἰρήνην ἔστω ἀφωρισμένος.*

[10] S. Greg. Naz. *Or.* xliii. 52 (i. 808 D) *εἰς γὰρ τὸ ἱερὸν εἰσελθὼν* (sc. the Emperor Valens) *μετὰ πάσης τῆς περὶ αὐτὸν δορυφορίας· ἦν δὲ ἡμέρα τῶν ἐπιφανίων καὶ ἀθροίσιμος· καὶ τοῦ λαοῦ μέρος γενόμενος . . . ἐπειδὴ γὰρ ἔνδον ἐγένετο καὶ τὴν ἀκοὴν προσβαλούσῃ τῇ ψαλμῳδίᾳ κατεβροντήθη τοῦ τε λαοῦ τὸ πέλαγος εἶδε καὶ πᾶσαν τὴν εὐκοσμίαν ὅση τε περὶ τὸ βῆμα καὶ ὅση πλησίον ἀγγελικὴν μᾶλλον ἢ ἀνθρωπίνην, τὸν μὲν τοῦ λαοῦ προτεταγμένον* (sc. S. Basil) *ὄρθιον οἷον τὸν Σαμουὴλ ὁ λόγος γράφει* (1 Sam. xix. 20) *ἀκλινῆ καὶ τὸ σῶμα καὶ τὴν ὄψιν καὶ τὴν διάνοιαν ὥσπερ οὐδενὸς καινοῦ γεγονότος ἀλλὰ ἐστηλωμένον ἵν' οὕτως εἴπω Θεῷ καὶ τῷ βήματι, τοὺς δὲ περὶ αὐτὸν ἑστηκότας ἐν φόβῳ τινὶ καὶ σεβάσματι—ἐπειδὴ ταῦτα εἶδε . . . ἔπαθέ τι ἀνθρώπινον, σκότου καὶ δίνης πληροῦται τὴν ὄψιν . . . ἐπεὶ δὲ τὰ δῶρα τῇ θείᾳ τραπέζῃ προσενεγκεῖν ἔδει ὧν αὐτουργὸς ἦν συναπελάβετο δ' οὐδεὶς ὥσπερ ἦν ἔθος, ἄδηλον ὂν εἰ προσήσεται, τηνικαῦτα τὸ πάθος γνωρίζεται· περιτρέπει γὰρ καὶ εἰ μή τις τῶν ἐκ τοῦ βήματος ὑποσχὼν τὴν χεῖρα τὴν περιτροπὴν ἔστησε κἂν κατηνέχθη πτῶμα δακρύων ἄξιον.* Theodt. *H. E.* iv. 19 *μεταμεληθεὶς δὲ Βάλης . . . εἴς τε τὸν θεῖον νεὼν εἰσελήλυθε καὶ τῆς τοῦ μεγάλου Βασιλείου διδασκαλίας ἀπήλαυσε, καὶ τῷ θυσιαστηρίῳ τὰ εἰωθότα προσενήνοχε δῶρα.* The words *τῇ θείᾳ τραπέζῃ* and *τῷ θυσιαστηρίῳ* do not imply that the offerer entered the enclosure and offered at the altar itself; for both S. Greg. and Theodt. mention it in the context as a further point that Valens was admitted within the curtain to converse with S. Basil. *Ancyr.* 2 describes one of the two characteristic functions of the deacon by *ἄρτον ἢ ποτήριον ἀναφέρειν*, i.e. to set the oblation on the altar. Caesarius Nazianz. *Dial.* iii. qu. 169 (Migne *P. G.* xxxviii. 1132) *ὁρῶμεν τὸν ἅγιον ἐκεῖνον ἄρτον τήμερον ἐν τῷ ἀναιμάκτῳ θυσιαστηρίῳ κατὰ τὸν καιρὸν τῆς θείας καὶ μυστικῆς τελετῆς ἐπὶ τῆς ἀχράντου προτιθέμενον τραπέζης.* The offertory is placed here on the analogy of the *Ap. Const.*; there is nothing in the writers to define its exact position, and possibly the position of the Great Entrance of S. Basil indicates that it should precede the Kiss of Peace.

[11] S. Greg. Nyss. *de Baptismo* (Migne *P. G.* xlvi. 421 C) *ἐνώθητι τῷ μυστικῷ λαῷ καὶ μάθε λόγους ἀπορρήτους· φθέγξαι μεθ' ἡμῶν ἐκεῖνα ἃ καὶ τὰ ἑξαπτέρυγα κτλ.*: *in Christi resur.* iii (*ib.* 654 B) *καὶ τότε* (sc. *ὅταν παρελύθη τὸ σχῆμα τοῦ κόσμου τούτου*) *ἀληθῶς ὁ ἐπινίκιος ὕμνος συμφώνως παρὰ πάντων ᾀσθήσεται.*

[12] S. Bas. *Reg. fusius tract.* ii. 3 sq. (ii. 338 D)—a passage recounting the motives of the love of God, evidently modelled on the liturgical thanksgiving. Verbal coincidences with that of S. Basil are marked by uncials. Cp. S. Greg. Naz. *Or.* xlv. 7-9 (i. 849 D sqq.): pp. 15–17, 19 sq., 51, 324–327. Other parallels are found in S. Bas. *de Spiritu sancto* xxvi. 64 (iii. 54 A) *οὗ ἐστιν ὁ χαρακτὴρ καὶ ἡ* ΙΔΙΟΤΗΣ ΣΦΡΑΓΙΣ: *de Fide* 2 (ii. 131 E) *ἡ* ΣΟΦΙΑ, *ἡ* ΔΥΝΑΜΙΣ . . . *ὁ* ΖΩΝ ΛΟΓΟΣ . . . ΣΦΡΑΓΙΣ *καὶ* ΕΙΚΩΝ *ὅλον ἐν ἑαυτῷ* ΔΕΙΚΝΥΣ *τὸν* ΠΑΤΕΡΑ: cp. p. 322. 28 sqq. *Ep.* viii. 2 (iii. 82 C) *ὁ δὲ* ΥΙΟΣ *καὶ τὸ* ΠΝΕΥΜΑ *τὸ* ΑΓΙΟΝ ΠΗΓΗ *ἐστιν* ΑΓΙΑΣΜΟΥ *ὑφ' ἧς* ΠΑΣΑ *ἡ* ΛΟΓΙΚΗ ΚΤΙΣΙΣ *κατ' ἀναλογίαν τῆς ἀρετῆς ἁγιάζεται*: *de Sp. s.* xvi. 38 (iii. 32 D) *πῶς μὲν γὰρ εἴπωσιν ἄγγελοι* ΔΟΞΑ *ἐν ὑψίστοις θεῷ μὴ* ΔΥΝΑΜΩΘΕΝΤΕΣ *ὑπὸ τοῦ* ΠΝΕΥΜΑΤΟΣ: cp. p. 323. 9 sqq. *In Julittam* 6 (ii. 40 B) *λόγῳ* ΕΤΙΜΗΣΕ: S. Greg. Naz. *Or.* xliv. 4 (i. 837 D) *χειρὶ* ΘΕΟΥ *καὶ* ΕΙΚΟΝΙ ΤΕΤΙΜΗΜΕΝΟΣ: cp. *ib.* xlv. 8, xxxix. 13: and p. 324. 16 sq. S. Greg. Nyss. *in bapt. Christi* (Migne *P.G.* xlvi. 600 A) *ἐζωρίσας τοῦ παραδείσου*: cp. p. 324. 28. S. Bas. *Const. monast.* i. 2 (ii. 536 E) *οἰκονομοῦντα τοῦ γένους ἡμῶν* ΤΗΝ ΣΩΤΗΡΙΑΝ: cp. p 325. 2 sq. S. Greg. Nyss. *c. Eunom.* ii (Migne *P.G.* xlv. 473 D) *καὶ σορκωθεὶς ἐν τῇ ἁγίᾳ παρθένῳ ἐλυτρώσατο ἡμᾶς ἐκ* ΤΟΥ ΘΑΝΑΤΟΥ ΕΝ *ᾧ κατειχόμεθα ὑπὸ* ΤΗΣ ΑΜΑΡΤΙΑΣ ΠΕΠΡΑΜΕΝΟΙ ΔΟΥΣ ΑΝΤΑΛΛΑΓΜΑ *τῆς λυτρώσεως τῶν*

ψυχῶν ἡμῶν τὸ τίμιον αὐτοῦ αἷμα ὃ ἐξέχεε διὰ τοῦ σταυροῦ καὶ ὁδοποίησας ἡμῖν δι' ἑαυτοῦ τὴν ἐκ νεκρῶν ἀνάστασιν· ἦξει γὰρ κτλ: cp. p. 326. 30 sqq.

[13] The recital of the institution is implied in S. Bas. *de Spir. s.* xxvii. 66 (iii. 55 A) οὐ γὰρ δὴ τούτοις ἀρκούμεθα ὧν ὁ ἀπόστολος ἢ τὸ εὐαγγέλιον ἐπεμνήσθη ἀλλὰ καὶ προλέγομεν καὶ ἐπιλέγομεν ἕτερα ὡς μεγάλην ἔχοντα πρὸς τὸ μυστήριον τὴν ἰσχὺν ἐκ τῆς ἀγράφου διδασκαλίας παραλαβόντες. For the form above see *de Baptismo* i. 3 § 2 (ii. 650 C) καὶ πρὸς τὸ τέλει τῶν εὐαγγελίων γέγραπται Λαβὼν κτλ: it is neither that of any single Gospel nor exactly of any combination of them, and is no doubt in part determined by liturgical reminiscences. Cp. Caesarius Nazianz. *Dial.* iii. qu. 160 (Migne *P. G.* xxxviii. 1132) φησὶ τῷ θιάσῳ τῶν ἀποστόλων ἄρτον ἐπιδιαιρῶν Λάβετε φάγετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ σῶμά μου, μήπω τυθεὶς τῇ σαρκί· καὶ Λάβετε πίετε· τοῦτό ἐστι τὸ αἷμά μου, μήπω τρωθεὶς ἐπὶ σταυρῷ δόρει τὴν πλευράν: where notice ἐξ αὐτοῦ πάντες, cp. p. 20. 18, 87. 5, 177. 3: and Λάβετε πίετε p. 469. 25 sqq.

[14] S. Greg. Naz. *Or.* xvii. 12 (i. 325 B) Χριστὸν προσάγω σοι καὶ τὴν Χριστοῦ κένωσιν τὴν ὑπὲρ ἡμῶν καὶ τὰ τοῦ ἀπαθοῦς πάθη κτλ—an appeal to a prefect to deal leniently with the Nazianzenes: cp. p. 328. 29 sqq.

[15] S. Bas. *de Spir. s.* xxvii. 66 (iii. 54 E). S. Greg. Nyss. *in baptism. Christi* (Migne *P. G.* xlvi 582 C) τὸν ἁγιασμὸν τὸν τοῦ Πνεύματος: *Or. cat.* 37 (*ib.* xlv. 97 B) τῇ τῆς εὐλογίας δυνάμει πρὸς ἐκεῖνο μεταστοιχειώσας τῶν φαινομένων τὴν φύσιν.

[16] S. Greg. Naz. *Or.* xviii. 29 (i. 350 B)—of his father in his sickness—τὰς παρειμένας χεῖρας εἰς εὐχὴν σχηματίσας συντελεῖ προθύμως ἢ προτελεῖ τοῦ λαοῦ τὰ μυστήρια ῥήμασι μὲν ὀλίγοις καὶ ὅσοις ἔσθενεν, διανοίᾳ δὲ ὡς ἐμοὶ δοκεῖ καὶ λίαν τελεωτάτῃ· ὦ τοῦ θαύματος· ἄνευ βήματος ἐπὶ βήματος, ἄνευ θυσιαστηρίου θύτης, ἱερεὺς πόρρω τῶν τελουμένων . . . εἶτα ἐπειπὼν τὰ τῆς εὐχαριστίας ῥήματα οὕτως ὡς συνήθες καὶ τὸν λαὸν κατευλογήσας πάλιν τῆς κλίνης γίνεται. P. 337. 27.

[17] S. Greg. Nyss. *de Or. dom.* ii (Migne *P. G.* xliv. 1141 D). The liturgical Lord's Prayer is not mentioned explicitly, but the connexion with the liturgical proëm is obvious: p. 339. 20 sq. Cp. *ib.* 1140 C εἶθ' οὕτω τῇ οἰκειοτάτῃ προσηγορίᾳ ἐπικαλεῖσθαι καὶ εἰπεῖν Πάτερ· οἵας γὰρ τῷ λέγοντι χρεία ψυχῆς, ὅσης τῆς παρρησίας.

[18] See n. 19. Cp. S. Greg. Nyss. *Or. cat.* 37 (Migne *P. G.* xlv. 96 B).

[19] S. Bas. *Ep.* xciii (iii. 186 E) τὸ δὲ ἐν τοῖς τοῦ διωγμοῦ καιροῖς ἀναγκάζεσθαί τινα μὴ παρόντος ἱερέως ἢ λειτουργοῦ τὴν κοινωνίαν λαμβάνειν τῇ ἰδίᾳ χειρὶ μηδαμῶς εἶναι βαρὺ περιττόν ἐστι ἀποδεικνύναι διὰ τὸ καὶ τὴν μακρὰν συνήθειαν τοῦτο δι' αὐτῶν τῶν πραγμάτων πιστώσασθαι· πάντες γὰρ οἱ κατὰ τὰς ἐρήμους μονάζοντες ἔνθα μή ἐστιν ἱερεὺς κοινωνίαν οἴκοι κατέχοντες ἀφ' ἑαυτῶν μεταλαμβάνουσιν. . . . ἅπας γὰρ τὴν θυσίαν τοῦ ἱερέως τελειώσαντος καὶ δεδωκότος ὃ λαβὼν αὐτὴν ὡς ὅλην ὁμοῦ καθ' ἑκάστην μεταλαμβάνων παρὰ τοῦ δεδωκότος εἰκότως μεταλαμβάνειν καὶ ὑποδέχεσθαι πιστεύειν ὀφείλει. καὶ γὰρ καὶ ἐν τῇ ἐκκλησίᾳ ὁ ἱερεὺς ἐπιδίδωσι τὴν μερίδα καὶ κατέχει αὐτὴν ὁ ὑποδεχόμενος μετ' ἐξουσίας ἁπάσης καὶ οὕτω προσάγει τῷ στόματι τῇ ἰδίᾳ χειρί· ταὐτὸν τοίνυν ἐστὶ τῇ δύναμει εἴτε μίαν μερίδα δέξεταί τις παρὰ τοῦ ἱερέως εἴτε πολλὰς μερίδας ὁμοῦ. S. Greg. Thaum. *Ep. canon.* 11 ἡ μέθεξις τῶν ἁγιασμάτων: *Neocaesar.* 13 ἐπιχώριοι πρεσβύτεροι ἐν τῷ κυριακῷ τῆς πόλεως προσφέρειν οὐ δύνανται παρόντος ἐπισκόπου ἢ πρεσβυτέρων πόλεως οὔτε μὴν ἄρτον δίδυναι ἐν εὐχῇ οὐδὲ ποτήριον: *Gangr.* 4 προσφορᾶς μεταλαμβάνειν: *Ancyr.* 16 τῆς προσφορᾶς ἐφαπτέσθωσαν . . . τυγχανέτωσαν τῆς προσφορᾶς . . . τυγχανέτωσαν τῆς κοινωνίας: Caesar. Nazianz. *Dial.* iii. qu. 169 (Migne *P. G.* xxxviii. 1133) κυρίως καὶ ἀραρότως αὐτὸ ὑπάρχειν τὸ θεῖον σῶμα τὸ ἐπὶ τῆς θείας τραπέζης ἱερουργούμενον καὶ τῷ θιάσῳ πάντη ἀτμήτως διαιρούμενον καὶ ἀλήκτως μετεχόμενον.

APPENDIX O

THE BYZANTINE LITURGY BEFORE THE SEVENTH CENTURY

Η ΣΥΝΑΞΙΣ[1]

〈MASS OF THE CATECHUMENS〉

〈THE LITTLE ENTRANCE〉

Οἱ ψάλται ἀνελθόντες λέγουσι τὸν τρισάγιον

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος ἐλέησον ἡμᾶς

καὶ ὁ λαὸς ὑπακούει[2].

Ὁ ἱερεὺς θυμιᾷ τὴν ἐκκλησίαν[3].

〈THE LECTIONS AND THE SERMON〉

Ὅταν εἰσέλθῃ ὁ τῆς ἐκκλησίας προεστὼς εὐθέως λέγει

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ[4]

ἕστηκεν ὁ διάκονος μέγα βοῶν καὶ λέγων καὶ τοῦτο πολλάκις

Πρόσχωμεν

καὶ ἀνελθὼν ἄρχεται ὁ ἀναγνώστης

Τῆς προφητείας { . . . . }

Τάδε λέγει Κύριος { . . . . . }.

Ὁ ἀναγνώστης λέγει

Τοῦ ἀποστόλου { . . . . . }

ὁ Ἀπόστολος.

Ὁ ἀναγνώστης λέγει

Τοῦ εὐαγγελιστοῦ { . . . . . }

τὸ Εὐαγγέλιον[5].

Ὁ ὁμιλῶν

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ἡ Ὁμιλία[6].

〈THE DISMISSALS〉

Οἱ κατηχούμενοι ἐξέρχονται.

Αἱ θύραι κλείονται[7].

⟨MASS OF THE FAITHFUL⟩

⟨THE PRAYERS⟩

Ὁ διάκονος

Ὑπὲρ τῆς οἰκουμένης
Ὑπὲρ τῆς ἐκκλησίας τῆς ἐπὶ περάτων
Ὑπὲρ τῆς εἰρήνης
Ὑπὲρ τῶν ἐν συμφοραῖς[8]

. . . . . .

ὁ προεστώς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ὁ προεστὼς εὐλογεῖ[4].

⟨THE GREAT ENTRANCE⟩

Λέγει ὕμνον ὁ λαός

. . . . βασιλέα δόξης . . . .

Τὸν τῆς προθέσεως ἄρτον καὶ τὸ κερασθὲν ἀρτίως ποτήριον τῷ ἁγίῳ θυσιαστηρίῳ προσάγουσιν οἱ διάκονοι καὶ τιθέασιν ἐπὶ τὴν τράπεζαν[9].

⟨THE KISS OF PEACE⟩

Ὁ προεστώς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ

ἀσπάζονται ἀλλήλους[4].

⟨THE CREED⟩

Τὸ ἅγιον Μάθημα λέγεται[10].

⟨THE DIPTYCHS⟩

Τὰ Δίπτυχα παρὰ τοῦ διακόνου λέγεται

τῶν κεκοιμημένων

Ὑπὲρ μαρτύρων
Ὑπὲρ τῶν ἁγίων τεσσάρων συνόδων
Ὑπὲρ τῶν ἐν ὁσίᾳ τῇ μνήμῃ ἀρχιεπισκόπων τοῦ δ′ καὶ τοῦ δ′
Ὑπὲρ τῶν ἐν Χριστῷ κεκοιμημένων καὶ τῶν τὰς μνείας ὑπὲρ αὐτῶν ἐπιτελούντων

τῶν ζώντων

Ὑπὲρ τῆς ἐκκλησίας
Ὑπὲρ τῶν πατριαρχῶν τοῦ δ′ καὶ τοῦ δ′
Ὑπὲρ τῶν ἐπισκόπων τοῦ δ′ καὶ τοῦ δ′

Ὑπὲρ τοῦ βασιλέως τοῦ δ'
Ὑπὲρ τῶν ἀρχόντων τοῦ δ' καὶ τοῦ δ'
Ὑπὲρ τοῦ πληρώματος ⟨τῆς ἐκκλησίας⟩
Ὑπὲρ τοῦ δ' καὶ τοῦ δ'.[11]

⟨ANAPHORA⟩

Ὁ ἱερεύς

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν[12]

. . . . . .

Ἄνω τὸν νοῦν[13]

. . . . .

ἡ Εὐχαριστία[14]

. . . . . .

Ἅγιος ἅγιος ἅγιος Κύριος σαβαὼθ κτλ[15]

. . . . . .

Μυστικῶς οὖν ἑαυτὸν ἔθυσεν ὅτε ταῖς οἰκείαις χερσὶ μετὰ τὸ δειπνῆσαι λαβὼν τὸν ἄρτον εὐχαριστήσας ἀνέδειξε καὶ ἔκλασεν ἐμμίξας ἑαυτὸν τῷ ἀντιτύπῳ· ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου κεράσας καὶ εὐχαριστήσας καὶ ἀναδείξας τῷ Θεῷ καὶ Πατρὶ εἶπε Λάβετε φάγετε καὶ Λάβετε πίετε· Τοῦτό ἐστι τὸ σῶμά μου καὶ Τοῦτό ἐστι τὸ αἷμά μου[16].

Ἡ ἀρχιερατικὴ Ἐπίκλησις[17].

⟨THE INTERCESSION⟩

Ὑπὲρ τῶν ἐν πίστει παρελθόντων
Ὑπὲρ εἰρήνης καὶ εὐσταθείας τοῦ κόσμου
Ὑπὲρ πάντων τῶν ἀνθρώπων[18]

. . . . . .

Εἴτε ἑκόντες εἴτε ἄκοντες ἡμάρτομεν συγχώρησον[19]

. . . . . .

⟨THE BLESSING⟩

Ὁ προεστώς

Χάρις ὑμῖν καὶ εἰρήνη . . . .

ὁ λαός

Καὶ τῷ πνεύματι σοῦ[20].

⟨THE LORD'S PRAYER⟩

Ἡ Εὐχὴ τῶν πιστῶν[21].

⟨THE INCLINATION⟩

Ὁ προεστώς

Εἰρήνη πᾶσιν

ὁ λαός

Καὶ τῷ πνεύματι σοῦ[22]

. . . . . .

⟨THE MANUAL ACTS⟩

Ἡ Κλάσις τοῦ ἄρτου[23].

Μεγάλῃ τῇ φωνῇ τὴν χεῖρα αἴρων εἰς ὕψος λέγει ὁ ἱερεύς

Τὰ ἅγια τοῖς ἁγίοις[24]

. . . . . .

⟨THE COMMUNION⟩

Μεταλαμβάνουσι τῆς θυσίας[25].

⟨THANKSGIVING⟩

Μετὰ τὸ μεταλαβεῖν εὐχαριστοῦσι[26].

Ἔθος παλαιὸν βούλεται ἀνὰ τὴν βασιλεύουσαν ⟨πόλιν⟩ ὅτ' ἂν πολύ τι χρῆμα τῶν ἁγίων μερίδων τοῦ ἀχράντου σώματος Χριστοῦ τοῦ θεοῦ ἡμῶν ἐναπομείνοι παῖδας ἀφθόρους μεταπέμπτους γίγνεσθαι παρὰ τῶν ἐς χαμαιδιδασκάλου φοιτώντων καὶ ταῦτα κατεσθίειν[27].

The outline of the liturgy of the beginning of the fifth century can be gathered from S. Chrysostom's Constantinopolitan writings; but evidence has been added from other writers of the fifth century (Soz., Socr., Philostorg., Theod. Lect.) and of the sixth (Eutych., Jo. Eph., Evagr.), the latter of whom at least represent in some points a usage later than S. Chrysostom. If the ritual of the two entrances and the creed be omitted and the offertory be inserted, probably after the kiss of peace, the result will represent approximately the rite of S. Chrysostom's date. (The *de S. Liturgia* attributed to John the Faster [MS. Paris *Graec.* 2500 f. 206 v: Pitra *Spicileg. solesm.* iv. p. 440] is certainly spurious and of a much later date.)

An interesting passage in S. Chrys. *in* 1 *Thess.* xi. 4 (xi. 507 c) describes the poor begging at the vestibules (*τὰ προπύλαια*) of the church: cp. Evagr. *H. E.* iv. 15: for the ambo (*ἄμβων, βῆμα τῶν ἀναγνωστῶν*) see n. 6 below; the sanctuary (*θυσιαστήριον*) n. 2, and the synthronus of the presbyters (Jo. Eph. *H. E.* i. 12, p. 11: 18, p. 27: ap. R. Payne Smith *The third part of the Eccl. Hist. of John, bp. of Ephesus* Oxon. 1860), and the bishop's throne (*ὁ ἐπισκοπικὸς θρόνος*) n. 6: the form of the altar as a slab supported on columns is perhaps implied in Socr. *H. E.* vi. 5, n. 6 below: the ciborium over the altar was general in Constantinople in the sixth century (Jo. Eph. *H. E.* v. 22, p 362: cp. ii. 30, p. 142). Evagr. *H. E.* ii. 3 describes the martyrium of S. Euphemia at Chalcedon, and it is unnecessary to allude to the fully developed byzantine type of church in Procopius' account of S. Sophia and the other buildings of Justinian. The concelebration of the presbyters with the bishop is referred to as a matter of course in Jo. Eph. *H. E.* i. 12, p. 11: 18, p. 27.

[1] Σύναξις S. Chrys. *in Act. Ap.* xxix. 3 (ix. 229 c): Socr. *H. E.* vii. 5.

[2] *Conc. sub Mennâ* (Labbé-Cossart v. 1156 D) *τότε φωνῇ μεγάλῃ πάντες οἱ τοῦ λαοῦ ὡς ἐξ ἑνὸς στόματος ἐβόησαν Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραὴλ ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ· ἐπὶ πολλὴν δὲ ὥραν ἀντιφωνούντων ἑκατέρων τῶν μερῶν καὶ ψαλλόντων τὴν ψαλμῳδίαν ταύτην οἱ ψάλται ἐπετράπησαν ἀνελθόντες*

εἰπεῖν τὸν τρισάγιον καὶ αὐτῶν ἀρξαμένων πᾶς ὁ λαὸς ἐπαύσατο καὶ ὑπήκουσε τοῦ τρισαγίου· καὶ μετὰ τὴν ἀνάγνωσιν τοῦ ἁγίου εὐαγγελίου ἐξ ἔθους τῆς θείας λειτουργίας ἐπιτελουμένης καὶ τῶν θυρῶν κλεισθεισῶν καὶ τοῦ ἁγίου μαθήματος κατὰ τὸ σύνηθες λεχθέντος, τῷ καιρῷ τῶν διπτύχων μετὰ πολλῆς ἡσυχίας συνέδραμον ἅπαν τὸ πλῆθος κύκλῳ τοῦ θυσιαστηρίου καὶ ἠκροῶντο καὶ ὡς μόνον ἐλέχθησαν αἱ προσηγορίαι τῶν εἰρημένων ἁγίων τεσσάρων συνόδων παρὰ τοῦ διακόνου καὶ τῶν ἐν ὁσίᾳ τῇ μνήμῃ ἀρχιεπισκόπων Εὐφημίου καὶ Μακεδονίου καὶ Λέοντος μεγάλῃ φωνῇ ἔκραξαν ἅπαντες Δόξα σοι Κύριε καὶ μετὰ τοῦτο μετὰ πάσης εὐταξίας ἐπληρώθη σὺν Θεῷ ἡ θεία λειτουργία. The legend of the supernatural revelation of the Trisagion in the pontificate of S. Proclus, 434-46, (S. Jo. Damasc. *F. O.* iii. 10) probably marks the date of its insertion into the liturgy. For the struggle over the insertion of ὁ σταυρωθεὶς δι' ἡμᾶς in Constantinople see Jo. Eph. *H. E.* ii. 52, p. 156: iii. 19, p. 198: Evagr. *H. E.* iii. 44. Ἀνελθόντες sc. into the ambo.

[3] Eustratius *vita S. Eutychii* x. 92 (Migne *P. G.* lxxxvi. 2377 c) τὴν ἁγιωτάτην μεγάλην τοῦ Θεοῦ ἐκκλησίαν θυμάσας, where the reference is to the beginning of the ceremonies of Easter-night.

[4] S. Chrys. *in Col.* iii. 3 (xi. 348 c) ὅταν εἰσέλθῃ ὁ τῆς ἐκκλησίας προεστὼς εὐθέως λέγει Εἰρήνη πᾶσιν· ὅταν ὁμιλῇ Εἰρήνη πᾶσιν· ὅταν εὐλογῇ Εἰρήνη πᾶσιν· ὅταν ἀσπάζεσθαι κελεύῃ Εἰρήνη πᾶσιν· ὅταν ἡ θυσία τελεσθῇ Εἰρήνη πᾶσιν, καὶ μεταξὺ πάλιν Χάρις ὑμῖν καὶ εἰρήνη ... καὶ λαμβάνοντες καὶ ἀντιδιδόντες τῷ διδόντι τὴν εἰρήνην πολεμοῦμεν; λέγεις Καὶ τῷ πνεύματι σοῦ. The Trisagion and the censing preceding the first salutation are additions later than S. Chrysostom's time.

[5] S. Chrys. *in Act. Ap.* xix. 5 (ix. 159 E) ἕστηκεν ὁ διάκονος μέγα βοῶν καὶ λέγων Πρόσχωμεν καὶ τοῦτο πολλάκις ... μετ' ἐκεῖνον ἄρχεται ὁ ἀναγνώστης Τῆς προφητείας Ἡσαΐου ... εἶτα εἰς ἐπήκοον ἐκφωνεῖ λέγων Τάδε λέγει Κύριος: *in* 2 *Thess.* iii. 4 (xi. 527 E) ὅταν γὰρ ἀναστὰς ὁ ἀναγινώσκων λέγῃ Τάδε λέγει ὁ Κύριος, καὶ ὁ διάκονος ἑστὼς ἐπιστομίζῃ πάντας κτλ: *in Heb.* viii. 4 (xii. 91 B) καὶ ἀνελθὼν ὁ ἀναγνώστης λέγει πρῶτον τὸ βιβλίον τίνος ἐστί, τοῦ δεῖνος τυχὸν προφήτου ἢ ἀποστόλου ἢ εὐαγγελιστοῦ, καὶ τότε λέγει ἃ λέγει ὥστε εὐσημότερα ὑμῖν εἶναι καὶ μὴ μόνον τὰ ἐγκείμενα εἰδέναι ἀλλὰ καὶ τὴν αἰτίαν τῶν γεγραμμένων καὶ τίς ταῦτα εἴρηκεν: *in Act. Ap.* xxix. 3 (ix. 229 D) τοσούτων μὲν προφητῶν δεύτερον τῆς ἑβδομάδος ὑμῖν διαλεγομένων, τοσούτων δὲ ἀποστόλων εὐαγγελιστῶν πάντων τὰ σωτήρια δόγματα προτιθέντων: *in* 2 *Thess.* iii. 4 (xi. 528 D) ἐπειδὴ τὰ αὐτὰ λέγεις ἀκούειν καθ' ἑκάστην ἡμέραν, εἰπέ μοι ποίου προφήτου ἐστὶ τὸ χωρίον τὸ ἀναγνωσθὲν καὶ ποίου ἀποστόλου ἢ ποίας ἐπιστολῆς; Ἀνελθών sc. into the ambo, τὸ βῆμα τῶν ἀναγνωστῶν Soz. *H. E.* viii. 5. At a later date the Gospel was not recited by a reader: Soz. *H. E.* vii. 19 παρὰ δὲ ἄλλοις (sc. other than the Egyptians) διάκονοι, ἐν πολλαῖς δὲ ἐκκλησίαις οἱ ἱερεῖς μόνοι, ἐν δὲ ἐπισήμοις ἡμέραις ἐπίσκοποι ὡς ἐν Κωνσταντινουπόλει κατὰ τὴν πρώτην ἡμέραν τῆς ἀναστασίμου ἑορτῆς. Cp. Socr. *H. E.* vii. 5. All stood at the Gospel, Philostorg. *H. E.* iii. 5 (which implies the practice of Constantinople).

[6] See n. 3. Cp. Soz. *H. E.* viii. 18 παραιτούμενόν τε καὶ πολλάκις ἰσχυριζόμενον (sc. S. Chrysostom) χρῆναι πρότερον τοὺς καταψηφισαμένους αὐτοῦ πάλιν ἀποψηφίσασθαι ὡς ἱερεῦσι θέμις ἠνάγκασαν τὴν εἰρήνην τῷ λαῷ προσειπεῖν καὶ εἰς τὸν ἐπισκοπικὸν καθίσαι θρόνον· ἀναγκασθεὶς δὲ καὶ σχέδιόν τινα διεξῆλθε λόγον. But S. Chrysostom generally preached from the ambo: Soz. *H. E.* viii. 5 τοσοῦτον δὲ πρὸς αὐτὸν τὸ πλῆθος ἐκεχήνεσαν καὶ τῶν αὐτοῦ λόγων κύρον οὐκ εἶχον ὥστε ἐπεὶ ὠσπιζόμενοι καὶ περιθλίβοντες ἀλλήλους ἐκινδύνευον ἕκαστος προσωτέρω ἰέναι βιαζόμενος ὅπως ἐγγὺς παρεστὼς ἀκριβέστερον αὐτοῦ λέγοντος ἀκούοι μέσον ἑαυτὸν πᾶσι παρέχων ἐπὶ τοῦ βήματος τῶν ἀναγνωστῶν καθεζόμενος ἐδίδασκεν: Socr. *H. E.* vi. 5 ὁ οὖν ἐπίσκοπος, τοῦ Εὐτροπίου ὑπὸ τὸ θυσιαστήριον κειμένου καὶ ἐκπεπληγότος ὑπὸ τοῦ φόβου, καθεσθεὶς ἐπὶ τοῦ ἄμβωνος ὅθεν εἰώθει καὶ πρότερον ὁμιλεῖν χάριν τοῦ ἐξακούεσθαι λόγον ἐλεγκτικὸν ἐξέτεινε κατ' αὐτοῦ. For two sermons at one synaxis see S. Chrys. *hom. ined.* viii. 1 (xii. 371 D), where S. Chrysostom follows a Gothic priest who had preached in his own tongue.

[7] The dismissal of the catechumens is implied in S. Chrys. *in Act.* i. 8 (ix. 13 A) εἰ μὲν οὖν ἔτι ἀμφιβάλλεις ὅτι θεός ἐστιν ὁ Χριστὸς ἔξω στῆθι καὶ μηδὲ θείων ἄκουε

λόγων μηδὲ ἐν τοῖς κατηχουμένοις ἀρίθμει σεαυτόν. Soz. *H. E.* vii. 16 probably implies that the public penitential status was abolished at Constantinople at the end of the fourth century. For the closing of the doors see n. 2 above.

[8] S. Chrys. *in Act. Ap.* xxxvii. 3 (ix. 284 B) διὰ τοῦτο μείζονα δύναται τὸ κοινὸν τῆς ἐκκλησίας καὶ ἅπερ καθ' ἑαυτὸν οὐ δύναταί τις μετὰ τῶν ἄλλων γινόμενος ἰσχύει· διὰ τοῦτο μάλιστα ἀναγκαῖαι αἱ εὐχαὶ ἐνταῦθα γίνονται ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἐκκλησίας τῆς ἐπὶ περάτων, ὑπὲρ τῆς εἰρήνης, ὑπὲρ τῶν ἐν συμφοραῖς, which can perhaps best be referred to the prayer of the faithful.

[9] S. Eutychius *de paschate et ss. eucharistia* 7 (Migne *P. G.* lxxxvi. 2400) ὥστε ματαιάζουσιν οἱ τὸν τῆς προθέσεως ἄρτον καὶ τὸ κερασθὲν ἀρτίως ποτήριον τῷ ἁγίῳ θυσιαστηρίῳ προσάγειν μελλούσης τῆς λειτουργικῆς τάξεως ὕμνον τινὰ ψαλμικὸν λέγειν παραδεδωκότες τῷ λαῷ τῷ γινομένῳ πράγματι πρόσφορον ὡς νομίζουσι, "βασιλέα δόξης" προσφέρειν ἢ καὶ προσαγορεύειν τὰ εἰσφερόμενα καὶ μηδέπω τελειωθέντα διὰ τῆς ἀρχιερατικῆς ἐπικλήσεως, καὶ τοῦ ἐν αὐτοῖς ἀναλάμποντος ἁγιασμοῦ, εἰ μή τι ἕτερον βούλοιτο αὐτοῖς τὸ ὑμνούμενον . . . "ὅψει τοὺς λευίτας φέροντας ἄρτους καὶ ποτήριον οἴνου καὶ τιθέντας ἐπὶ τὴν τράπεζαν" (quoted from an unknown work of S. Athanasius). Both of the existing Cherubic Hymns, Οἱ τὰ χερουβίμ, p. 377, and Σιγησάτω πᾶσα σάρξ, p. 41 (that of Easter Even), are open to this criticism, and one of them may be, inaccurately, referred to. Cedrenus *Hist.* p. 386 C (i. p. 685, ed Bonn 1838) refers the institution of the Cherubic Hymn to the reign of Justin II, 565-78. Ἀρτίως κερασθέν seems to imply that the prothesis was not yet moved back to the beginning of the liturgy, but was made immediately before the Great Entrance. The offering of *προσφοραί* for the dead is mentioned in S. Chrys. *in Act. Ap.* xxi. 4 (xi. 176 D) ἐπινοῶμεν ὅσας δυνάμεθα παραμυθίας τοῖς ἀπελθοῦσιν, ἀντὶ δακρύων, ἀντὶ θρήνων, ἀντὶ μνημείων τὰς ἐλεημοσύνας, τὰς εὐχάς, τὰς προσφορὰς ἵνα κἀκεῖνοι καὶ ἡμεῖς τύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν. The story of Theodosius in Theodoret *H. E.* v. 18 shows that the emperor remained within the sanctuary after offering his oblation: cp. p. 538. 20.

[10] See n. 1. (For *μάθημα* = creed, see the edict of Justin II in Evagr. *H. E.* v. 4 τῷ ἁγίῳ συμβόλῳ ἤτοι μαθήματι τῶν ἁγίων πατέρων: S. Maximus *in Dionys. Ar. E. H.* iii. 2 μάθημα καὶ συμμάθημα: *Cod. Rossan.* of *Lit. S. Chrys.* in Swainson *Gk. Lit.* p. 90, note *c*). Theod. Lect. *H. E.* ii. 32 Τιμόθεος (patriarch of Constantinople, 512-518) τὸ τῶν τριακοσίων δέκα καὶ ὀκτὼ πατέρων τῆς πίστεως σύμβολον καθ' ἑκάστην σύναξιν λέγεσθαι παρεσκεύασεν ἐπὶ διαβολῇ δῆθεν Μακεδονίου (his predecessor) ὡς αὐτοῦ μὴ δεχομένου τὸ σύμβολον ἅπαξ τοῦ ἔτους λεγόμενον πρότερον ἐν τῇ ἁγίᾳ παρασκευῇ τοῦ θείου πάθους τῷ καιρῷ τῶν γινομένων ὑπὸ τοῦ ἐπισκόπου κατηχήσεων. Joan. Biclarensis *Chronic.* (Migne *P. L.* lxxii. 863 B) says that Justin II in his first year, 565-6, symbolum sanctorum cl patrum Constantinopoli congregatorum et in synodo Chalcedonensi laudabiliter receptum in omni catholica ecclesia a populo concinendum intromisit priusquam dominica dicatur oratio. John Biclaren. was in Constantinople at the time and his evidence ought to be good: but there is no other trace of such a position for the creed in an eastern rite. Hence either Justin must have unsuccessfully attempted a change, or John must have confused the details of the Greek use with that of his own Spanish rite, into which the creed was introduced in this position by the third Council of Toledo in 589 (c. 2: Bruns *Canones* ii. p. 213).

[11] See n. 2 which seems to imply this position for the diptychs; and for the names also S. Chrys. *in Act. Ap.* xxi. 4 (ix 176 A) οὐχ ἁπλῶς ὁ διάκονος βοᾷ Ὑπὲρ τῶν ἐν Χριστῷ κεκοιμημένων καὶ τῶν τὰς μνείας ὑπὲρ αὐτῶν ἐπιτελουμένων . . . ἐν χερσὶν ἡ θυσία καὶ πάντα πρόκειται ἠϋτρεπισμένα, πάρεισιν ἄγγελοι ἀρχάγγελοι, πάρεστιν ὁ υἱὸς τοῦ Θεοῦ, μετὰ τοσαύτης φρίκης ἐστήκασιν ἅπαντες, παρεστήκασιν ἐκεῖνοι βοῶντες πάντων σιγώντων, καὶ ἠχῇ ἁπλῶς γίνεσθαι τὰ γινόμενα; οὐκοῦν καὶ τὰ ἄλλα ἁπλῶς καὶ τὰ ὑπὲρ ἐκκλησίας καὶ τὰ ὑπὲρ τῶν ἱερέων προσφερόμενα καὶ τὰ ὑπὲρ τοῦ πληρώματος· μὴ γένοιτο· ἀλλὰ πάντα μετὰ πίστεως γίνεται. τί οἶει τὸ Ὑπὲρ μαρτύρων προσφέρεσθαι, τὸ κληθῆναι ἐν ἐκείνῃ τῇ ὥρᾳ; κἂν μάρτυρες ὦσι, κἂν ὑπὲρ μαρτύρων μεγάλη τιμὴ τὸ ὀνομασθῆναι τοῦ δεσπότου παρόντος, τοῦ θανάτου ἐπιτελουμένου ἐκείνου, τῆς φρικτῆς θυσίας, τῶν ἀφάτων μυστηρίων. (This passage is referred to the diptychs

with some hesitation: its tone reflects a moment of expectation like that immediately before the anaphora rather than that of the finished action. But it may refer to the litany during the fraction: cp. p. 475. 6). For the names of patriarchs see Evagr. *H. E.* iii. 20 sq.: Jo. Eph. *H. E.* ii. 34, p. 145, iv. 57, p. 331: of bishops, *ἱερέων* above, and Evagr. *H. E.* iv. 38: of the emperor *ib.* iii. 34: of the magistrates Jo. Eph. *H. E.* ii. 11, p. 108: of individuals S. Chrys. *in Act. Ap.* xviii. 5 (ix. 151 B) *μικρόν ἐστιν εἰπέ μοι τὸ καὶ ἐν τοῖς ἁγίαις ἀναφοραῖς ἀεὶ τὸ ὄνομά σου ἐγκεῖσθαι*; (where a position after consecration is not necessarily implied). For councils cp. Evagr. *H. E.* iv. 11.

[12] Theodoret *ep.* 146, above p. 479. 10. Cp. p. 321.

[13] S. Chrys. *in Heb.* xxii. 3 (xii. 207 D) *μετὰ τῶν χειρῶν καὶ τὸν νοῦν ἀναλάβωμεν· ἴστε οἱ μεμυημένοι τί λέγω· τάχα καὶ ἐπιγινώσκετε τὸ λεχθὲν καὶ συνορᾶτε ὅπερ ἠνιξάμην· ἐπάρωμεν εἰς ὕψος τὴν διάνοιαν. De poenit.* ix, quoted above p. 479. 15, is perhaps Constantinopolitan.

[14] S. Eutych. *de pasch. et ss. euch.* 7 (Migne *P. G.* lxxxvi. 2400 B) *εἰ δὲ καὶ ἐπὶ τῷ πυτηρίῳ τοῦ δείπνου ηὐχαρίστησεν* (S. Luke xxii. 17) *οὐ θαυμαστόν· καὶ ἡμεῖς γὰρ εὐχαριστοῦμεν καὶ ἐπὶ τῆς κοινῆς ἑστιάσεως καὶ ἐπὶ τῆς μυστικῆς.* The custom of saying the anaphora inaudibly was apparently gaining ground in the sixth century, and Justinian attempted to check it: *Nov.* 137 § 6 iubemus omnes episcopos et presbyteros non in secreto sed cum ea voce quae a fidelissimo populo exaudiatur divinam oblationem et precationem quae fit in sancto baptismate facere ut inde audientium animi in maiorem devotionem et Dei laudationem et benedictionem efferantur.

[15] S. Chrys. *in Col.* ix. 2 (xi. 393 D) *τίς ὁ ὕμνος τῶν ἄνω, τί λέγει τὰ χερουβὶμ ἴσασιν οἱ πιστοί. Ad eos qui scandal.* 8 (iii. 482 C), quoted above p. 479. 22, was written during S. Chrysostom's exile and may represent the passage of the Byzantine thanksgiving following the triumphal hymn as well as that of the Antiochene.

[16] S. Eutych. *de paschate et de ss. eucharistia* 2 (Migne *P. G.* lxxxvi. 2393 B). The form is evidently a liturgical one, and is closely akin to that of S. Basil: but notice (1) *ἀνέδειξε* and *ἀναδείξας τῷ Θεῷ καὶ Πατρί*, which is not in the earlier Basilian form p. 327 sq., but is in S. James p. 51 sq.: cp. p. 87, where it is not found with the chalice: (2) the *Λάβετε πίετε*, for which cp. p. 87. 14: 177. 23: 232. 29: 469. 27: 526. 14.

[17] See n. 6 and S. Eutych. *u. s.* 8 (2401 B) *ἔλθωμεν ἐπὶ τὴν τελείωσιν τῶν μυστηρίων· οὗτος ὁ ἄρτος καὶ τοῦτο τὸ ποτήριον ὅσον οὔπω εὐχαὶ καὶ ἱκεσίαι γεγόνασι ψιλὰ εἰσίν· ἐπὰν δὲ αἱ μεγάλαι εὐχαὶ καὶ οἱ ἅγιαι ἱκεσίαι ἀναπεμφθῶσι καταβαίνει ὁ Λόγος εἰς τὸν ἄρτον καὶ τὸ ποτήριον καὶ γίνεται αὐτοῦ σῶμα.*

[18] S. Chrys. *in Phil.* iii. 4 (xi. 217 F) *ὅταν γὰρ ἑστήκῃ λαὸς ὁλόκληρος χεῖρας ἀνατείνοντες, πλήρωμα ἱερατικόν, καὶ προκέηται ἡ φρικτὴ θυσία, πῶς οὐ δυσωπήσομεν ὑπὲρ τούτων* (sc. *τῶν ἀπελθόντων*) *τὸν Θεὸν παρακαλοῦντες; ἀλλὰ τοῦτο μὲν περὶ τῶν ἐν πίστει παρελθόντων· οἱ δὲ κατηχούμενοι οὐδὲ ταύτης καταξιοῦνται τῆς παραμυθίας . . . ἔνεστι πένησιν ὑπὲρ αὐτῶν διδόναι . . . διὰ τί γὰρ ὑπὲρ εἰρήνης καὶ εὐσταθείας τοῦ κόσμου ἐκέλευσεν εὔχεσθαι; διὰ τί ὑπὲρ πάντων ἀνθρώπων κτλ;*

[19] S. Chrys. *in Heb.* xvii. 2 (xii. 166 C) *ἐπὶ τῆς προσφορᾶς ἧς ἀναφέρομεν καὶ τὰ ἁμαρτήματα λέγοντες Εἴτε ἑκόντες κτλ, τούτεστι μεμνήμεθα αὐτῶν πρῶτον καὶ τότε τὴν συγχώρησιν αἰτοῦμεν.* The formula is placed here on the analogy of p. 58. 4: 336. 16.

[20] See n. 3. Cp. p. 337. 28: 61. 14.

[21] S. Chrys. *hom. in Eutrop.* 5 (iii. 385 B) *πῶς δὲ τοῦ θεάτρου τούτου λυθέντος ὑμεῖς μυστηρίων ἄψεσθε καὶ τὴν εὐχὴν ἐρεῖτε ἐκείνην δι' ἧς κελευόμεθα λέγειν Ἄφες ἡμῖν καθὼς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.* (For the occasion see Socr. *H. E.* vi. 5.) *In Col.* x. 3 (xi. 399 B) *εἶτα ἐπιθεὶς τὴν εὐχὴν τῶν πιστῶν ἐνταῦθα ἐπαύετο, ὡς κορωνίδα τινὰ καὶ σύνδεσμον ὑπὲρ πάντων τὴν εὐχὴν ποιησάμενος.*

[22] S. n. 3 *ὅταν ἡ θυσία τελεσθῇ Εἰρήνη πᾶσιν.* Cp. p. 340.

[23] S. Eutych. *u. s.* 3 (2396 A) *ἡ κλάσις γε μὴν τοῦ ἄρτου τοῦ τιμίου τὴν σφαγὴν δηλοῖ.* Perhaps a deacon's litany should accompany the fraction: see n. 11 above.

[24] S. Chrys. *in Heb.* xvii. 4, 5 (xii. 170 B) καὶ ἐν τῇ ἐκκλησίᾳ ἐπειδὴ τὰ μὲν ἔστιν ὑγιεινὰ πρόβατα, τὰ δὲ κεκακωμένα διὰ τῆς φωνῆς ταύτης διείργει ταῦτα ἐκείνων περιϊὰν πανταχοῦ διὰ τῆς κραυγῆς ταύτης τῆς φρικωδεστάτης ὁ ἱερεὺς καὶ τοὺς ἁγίους καλῶν καὶ ἕλκων . . . ταύτην ἀφῆσι τὴν φωνὴν μετὰ τὸ τὴν θυσίαν ἀπαρτισθῆναι πᾶσαν . . . μεγάλῃ τῇ φωνῇ, φρικτῇ τῇ βοῇ καθάπερ τις κῆρυξ τὴν χεῖρα αἴρων εἰς ὕψος ὑψηλὸς ἑστὼς πᾶσι κατάδηλος γεγονὼς καὶ μέγα ἐπ' ἐκείνῃ τῇ φρικτῇ ἡσυχίᾳ ἀνακραυγάζων . . . ὅταν γὰρ εἴπῃ Τὰ ἅγια τοῖς ἁγίοις τοῦτο λέγει Εἴ τις οὐκ ἔστιν ἅγιος μὴ προσίτω. In the preceding context he says—τοῖς ἁγίοις ταῦτα δίδοται· τοῦτο καὶ ὁ διάκονος ἐπιφωνεῖ τότε τοὺς ἁγίους καλῶν: but this may refer to the words of the deacon at the dismissals, or διάκονος may be used in a general sense to mean 'minister,' unless the deacon repeated the formula after the celebrant.

[25] S. Chrys. *in Heb.* xvii. 4 (xii. 169 B) πολλοὶ τῆς θυσίας ταύτης ἅπαξ μεταλαμβάνουσι τοῦ παντὸς ἐνιαυτοῦ, ἄλλοι δὲ δίς, ἄλλοι δὲ πολλάκις. πρὸς οὖν ἅπαντας ἡμῖν ὁ λόγος ἐστίν, οὐ πρὸς τοὺς ἐνταῦθα δὲ μόνον ἀλλὰ καὶ πρὸς τοὺς ἐν τῇ ἐρήμῳ καθεζομένους· ἐκεῖνοι γὰρ ἅπαξ τοῦ ἐνιαυτοῦ μετέχουσι, πολλάκις δὲ καὶ διὰ δύο ἐτῶν. τί οὖν; τίνας ἀποδεξόμεθα; τοὺς ἅπαξ; τοὺς πολλάκις; τοὺς ὀλιγάκις; οὔτε τοὺς ἅπαξ οὔτε τοὺς πολλάκις οὔτε τοὺς ὀλιγάκις ἀλλὰ τοὺς μετὰ καθαροῦ συνειδότος, τοὺς μετὰ καθαρᾶς καρδίας, τοὺς μετὰ βίου ἀλήπτου. οἱ τοιοῦτοι ἀεὶ προσίτωσαν, οἱ δὲ μὴ τοιοῦτοι μηδὲ ἅπαξ. τί δήποτε; ὅτι κρίμα ἑαυτοῖς λαμβάνουσι καὶ κατάκριμα καὶ κύλασιν καὶ τιμωρίαν: *in* 1 *Thess.* xi. 4 (xi. 508 D) ὁ κυλλὸς καὶ ἀνάπηρος, ὁ γέρων καὶ ῥάκια ἡμφιεσμένος καὶ ῥύπον καὶ κόρυζαν ἔχων ἅμα τῷ νέῳ τῷ καλῷ καὶ αὐτῷ τῷ τὴν ἀλουργίδα περικειμένῳ καὶ τὸ διάδημα ἐπὶ τῆς κεφαλῆς ἔχοντι ἔρχεται τῆς τραπέζης μεθέξων καὶ ἀξιοῦται τῆς εὐωχίας τῆς πνευματικῆς καὶ τῶν αὐτῶν ἑκάτεροι ἀπολαύουσι καὶ οὐδεμία ἐστὶ διαφορά: *in* 2 *Thess.* iv. 4 (xi. 535 F) οὐ μετὰ πλείονος μὲν ἐγὼ δαψιλείας ὑμεῖς δὲ μετὰ ἐλάττονος μετέχομεν τῆς ἱερᾶς τραπέζης ἀλλ' ὁμοίως ἑκάτεροι ταύτης ἐφαπτόμεθα· εἰ δὲ ἐγὼ πρότερος κτλ. The particle was delivered into the hand: see the story in Soz. *H. E.* viii. 5.

[26] S. Eutych. *u. s.* 3 (2396 A) καὶ ὥσπερ τότε μετὰ τὸ φαγεῖν ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν οὕτως καὶ ἡμεῖς μετὰ τὸ μεταλαβεῖν τοῦ ἁγίου σώματος καὶ αἵματος εὐχαριστοῦμεν καὶ ἔξιμεν ἕκαστος εἰς τὸν ἴδιον οἶκον ἐπανερχόμενοι.

[27] Evagr. *H. E.* iv. 36. Jo. Eph. *H. E.* ii. 10, p. 105, mentions that 'pearl' was used for *μερίς*, but he speaks as if it was not yet a familiar name. For reservation see S. Chrys. *ep. ad Innocent.* i. 3 (iii. 519 A) ἔνθα τὰ ἅγια ἀπέκειντο εἰσελθόντες οἱ στρατιῶται ὧν ἕνιοι καθὼς ἔγνωμεν ἀμύητοι ἦσαν πάντα τε εὥρων τὰ ἔνδον καὶ τὸ ἁγιώτατον αἷμα τοῦ Χριστοῦ ὡς ἐν τοσούτῳ θορύβῳ εἰς τὰ τῶν προειρημένων στρατιωτῶν ἱμάτια ἐξεχεῖτο: cp. Jo. Eph. *H. E. u. s.*

APPENDIX P

THE BYZANTINE LITURGY OF THE SEVENTH CENTURY

Η ΑΓΙΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΣΥΝΑΞΙΣ [1]

⟨MASS OF THE CATECHUMENS⟩

⟨THE LITTLE ENTRANCE⟩

Ἡ πρώτη εἰς τὴν ἁγίαν ἐκκλησίαν τοῦ ἀρχιερέως καὶ ἡ τοῦ λαοῦ σὺν τῷ ἱεράρχῃ Εἴσοδος [2]

ὁ τρισάγιος ὕμνος

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος ἐλέησον ἡμᾶς[3]

ὁ ἀρχιερεὺς ἐν τῷ ἱερατείῳ εἰσέρχεται καὶ εἰς τὸν θρόνον τὸν ἱερατικὸν ἀναβαίνει[2].

〈THE LECTIONS AND THE SERMON〉

Ὁ ἀρχιερεὺς ἀπὸ τοῦ ὕψους τῆς καθέδρας τῇ ἐκκλησίᾳ ἐπιφθέγγεται

Εἰρήνη πᾶσι

ὁ λαὸς ἀποκρίνεται

Καὶ τῷ *πνεύματι σου*[4]

ὁ ἀναγνώστης ἐπ' ἄμβωνος τὴν Παλαιὰν Διαθήκην ἀποφωνεῖ[5].

Ὁ ἱεροψάλτης τὸ θεῖον ᾆσμα[6].

Ὁ ἀρχιερεύς

Εἰρήνη πᾶσι

ὁ λαός

Καὶ τῷ *πνεύματι σου*[4]

ὁ ἀναγνώστης τὸν Ἀπόστολον ἀναγινώσκει[5].

Ὁ ἱεροψάλτης τὸ θεῖον ᾆσμα[6].

Ὁ ἀρχιερεύς

Εἰρήνη πᾶσι

ὁ λαός

Καὶ τῷ *πνεύματι σου*[4]

ἡ θεία τοῦ ἁγίου Εὐαγγελίου ἀνάγνωσις[7].

Ὁ προεστὼς διδάσκει τοὺς τῆς εὐσεβείας λόγους[8].

〈THE DISMISSALS〉

Ὁ ἀρχιερεὺς κάτεισι τοῦ θρόνου

ἡ τῶν κατηχουμένων καὶ ἡ τῶν λοιπῶν τῶν ἀναξίων ἀπόλυσίς τε καὶ ἐκβολὴ διὰ τῶν λειτουργῶν γίνεται[9].

Ἡ κλεῖσις τῶν θυρῶν[10].

〈MASS OF THE FAITHFUL〉

. . . . . [11]

〈THE GREAT ENTRANCE〉

Ἡ τῶν ἁγίων καὶ σεπτῶν μυστηρίων Εἴσοδος

οἱ διάκονοι τὸν ἄρτον προτιθέασι κεκαλυμμένον τὰ δὲ ποτήρια οὐ κεκαλυμμένα[12].

〈THE DIPTYCHS〉

Τὰ Δίπτυχα τῶν ἀποθανόντων

εἰς τὴν ἁγίαν ἀναφορὰν ἐπὶ τῆς ἁγίας τραπέζης μετὰ τοὺς ἀρχιερέας καὶ ἱερέας καὶ διακόνους καὶ ⟨τοὺς⟩ παντὸς ἱερατικοῦ τάγματος μετὰ τῶν λαϊκῶν οἱ βασιλεῖς μνημονεύονται λέγοντος τοῦ διακόνου

Καὶ *τῶν ἐν πίστει κεκοιμημένων λαϊκῶν Κωνσταντίνου Κώνσταντος* κτλ

. . . . . .

τὰ δίπτυχα τῶν ζώντων

οὕτω δὲ καὶ τῶν ζώντων μνημονεύει βασιλέων μετὰ τοὺς ἱερωμένους πάντας[13]

. . . . . .

⟨THE KISS OF PEACE⟩

Ὁ Ἀσπασμὸς πᾶσι προσφωνεῖται[14].

⟨THE CREED⟩

Ἡ τοῦ θείου Συμβόλου τῆς πίστεως γίνεται παρὰ πάντων ὁμολογία[15].

⟨ANAPHORA⟩

. . . . . .

γίνεται ἡ τοῦ τρισαγίου ἅπαυστος τῶν ἁγίων ἀγγέλων ἁγιιστικὴ δοξολογία παρὰ παντὸς τοῦ πιστοῦ λαοῦ[16].

. . . . . .

ὁ Ἁγιασμός[17]

. . . . . .

⟨THE LORD'S PRAYER⟩

Ἡ Προσευχὴ δι' ἧς πατέρα καλεῖν τὸν Θεὸν ἀξιούμεθα[18].

⟨THE ELEVATION⟩

Ὑψοῖ ὁ ἱερεὺς τὸν θεῖον ἄρτον λέγων

Τὰ ἅγια τοῖς ἁγίοις[19]

παρὰ παντὸς τοῦ λαοῦ ἐκφωνεῖται

Εἷς ἅγιος ⟨εἷς κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρός⟩[20].

⟨THE COMMUNION⟩

Ψάλλεται τὸ Κοινωνικόν[21].

Ἡ τῶν μυστηρίων μετάδοσις καὶ μετάληψις[22]

εἴ τις τοῦ ἀχράντου σώματος μετασχεῖν ἐν τῷ τῆς συνάξεως βουληθείη καιρῷ τὰς χεῖρας σχηματίζων εἰς τύπον σταυροῦ οὕτω προσίτω καὶ δεχέσθω τὴν κοινωνίαν τῆς χάριτος[23].

Μετὰ τὸ ψαλθῆναι τὸν τελευταῖον στίχον τοῦ κοινωνικοῦ λέγεται καὶ τοῦτο τὸ τροπάριον

Πληρωθήτω τὸ στόμα ἡμῶν αἰνέσεως

Μετὰ τὸ μεταλαβεῖν πάντας τῶν ἁγίων μυστηρίων καὶ τὸ ἐκ τῶν παρατραπεζίων ἀποτεθῆναι πάντα εἰς τὴν ἁγίαν τράπεζαν οἱ κληρικοὶ ἐπὶ τὸ

Κύριε ὅπως ἀνυμνήσωμεν τὴν δόξαν σου ὅτι ἠξίωσας ἡμᾶς τῶν ἁγίων σου μετασχεῖν μυστηρίων· τήρησον ἡμᾶς ἐν τῷ σῷ ἁγιασμῷ ὅλην τὴν ἡμέραν μελετῶντας τὴν δικαιοσύνην σου. ἀλληλούϊα [24].

σκευοφυλάκιον ἀποκαθιστῶσι τὰ τίμια ῥιπίδια δισκάρια καὶ ποτήρια καὶ ἄλλα ἱερὰ σκεύη [24].

. . . . . .

The outline of the liturgy is given by S. Maximus in the *Mystagogia* (*Opera* ed. Combefis, Paris 1675, t. ii. 489 sqq.) in which he mystically expounds, in part four times from different points of view, the elements of the rite in which the people take active part, referring (c. 24, p. 526) to the Areopagite for the treatment of *τὰ μυστικώτερά τε καὶ ὑψηλότερα*. Some further points are added from his other works, especially the *Scholia* on the Dionysian *Ecclesiastical Hierarchy* (*Opera S. Dionys. Ar.* Antv. 1634, i. pp. 305 sqq.), and his *Acta*, and from the canons of the Council *in Trullo*, A.D. 692 (*Conc. Quinisext.* in Bruns *Canones* i. pp. 34 sqq.), and from the contemporary *Paschal Chronicle*.

A few points in the Trullan canons may be noticed here. C. 52 requires that the Praesanctified in place of the ordinary liturgy be used on all days in Lent except on saturdays, sundays and the Annunciation: c. 29 withdraws the Carthaginian permission to break the fast before celebrating on the evening of Maundy Thursday: c. 66 directs festal services and communion throughout Easter week: c. 90 renews the prohibition of kneeling on sundays: c. 31 forbids the celebration of the liturgy in the oratories of private houses: c. 83 forbids the Eucharist to be placed in the mouths of the dead: c. 74 forbids the celebration of 'so called agapae' in churches, and c. 76 all trafficking within the sacred precincts: c. 16 sets aside the Neocaesarean canon 15 limiting the ministering deacons to seven.

[1] S. Max. *Myst.* 8 and passim. Cp. *in Trul.* 101.

[2] S. Max. *Myst.* 8, 9: cp. 23, 24.

[3] *In Trul.* 81, which forbids the addition *ὁ σταυρωθεὶς δι' ἡμᾶς*.

[4] S. Max. *Quaest. et dubia* 68 (i. 328): *Myst.* 12 *γινομένων ἔνδοθεν ἐκ τοῦ ἱερατείου κελεύσει τοῦ ἀρχιερέως ἐφ' ἑκάστῳ ἀναγνώσματι τῆς εἰρήνης ὑποφωνήσεων*: cp. 23.

[5] *In Trul.* 33 *ἀλλὰ μηδέ τινα τῶν ἁπάντων συγχωρεῖν ἐπ' ἄμβωνος κατὰ τὴν τῶν ἐν κλήρῳ καταλεγομένων τάξιν τοὺς θείους τῷ λαῷ λόγους ἀποφωνεῖν εἰ μή τι ἂν ἱερατικῇ κουρᾷ χρήσηται ὁ τοιοῦτος κτλ* (the canon affects *ἱεροψάλται* and *ἀναγνῶσται*: cp. 4). S. Max. *Myst.* 10 *τὰς θείας τῶν πανιέρων βίβλων ἀναγνώσεις*: 23 *τὰ θεῖα ἀναγνώσματα*: 24 *ἡ ἀκρόασις τῶν θείων λογίων . . . τὰ ἀναγνώσματα*: he does not specify the number and only particularizes the O. T., 23 *τὸ θαυμαστὸν καὶ μέγα τῆς ἐν νόμῳ καὶ προφήταις δηλουμένης θείας προνοίας μυστήριον*, but no doubt he refers to the Apostle as well.

[6] S. Max. *Myst.* 11, 23, 24: he only speaks of *τὰ θεῖα ᾄσματα* as following the lections, without describing the arrangement in detail; but he probably alludes to the two hymns, the *προκείμενον* and the Alleluia. For *ἱεροψάλτης* see *in Trul.* 33, *ψάλτης* 4. *In Trul.* 75 forbids disorderly and overloud singing, and the singing of anything unsuitable to the place.

[7] S. Max. *Myst.* 13, 14: cp. 23, 24: he always speaks of the Gospel separately and does not include it in the *ἀναγνώσματα*.

[8] *In Trul.* 19 *δεῖ τοὺς τῶν ἐκκλησιῶν προεστῶτας ἐν πάσαις μὲν ἡμέραις ἐξαιρέτως δὲ ταῖς κυριακαῖς πάντα τὸν κλῆρον καὶ τὸν λαὸν ἐκδιδάσκειν τοὺς τῆς εὐσεβείας λόγους ἐκ τῆς θείας γραφῆς ἀναλεγομένους τὰ τῆς ἀληθείας νοήματά τε καὶ κρίματα καὶ μὴ παρεκβαίνοντας τοὺς ἤδη τεθέντας ὅρους ἢ τὴν ἐκ τῶν θεοφόρων πατέρων παράδοσιν*

ἀλλὰ καὶ εἰ γραφικός τις ἀνακινηθείη λόγος μὴ ἄλλως τοῦτον ἑρμηνεύτωσαν ἢ ὡς ἂν οἱ τῆς ἐκκλησίας φωστῆρες καὶ διδάσκαλοι διὰ τῶν οἰκείων συγγραμμάτων παρέθεντο.

[9] S. Max. *Myst.* 14 : cp. 15, 23, 24. The dismissals by this time were rather theoretical and ideal than a matter of practice : *Schol. in E. H.* iii 3 § 7, p. 309 *ἱστέον δὲ ὅτι ἡ ἀκρίβεια αὕτη νῦν τῆς τῶν τοιούτων διαστολῆς τε καὶ διαστάσεως οὐ γίνεται.*

[10] S. Max. *Myst.* 13, 15, 23, 24.

[11] The prayers of the faithful are apparently not alluded to in these writers.

[12] S. Max. *Myst.* 16 : cp. 23, 24 : *Schol. in E. H.* iii. 2, p. 305 *τοῦτο κατὰ τὴν ἐν Ῥώμῃ κρατοῦσαν συνήθειαν· ἐκεῖ γὰρ ἑπτὰ μόνοι διάκονοι τῷ θυσιαστηρίῳ λειτουργοῦσιν οὓς ἐκκρίτους οἶμαι καλεῖ, τοὺς δὲ ἄλλους ἄλλην τινὰ ἐκτελεῖν λειτουργίαν· καὶ σημείωσαι . . . ὅτι σὺν τοῖς διακόνοις τὸν ἄρτον οἱ πρεσβύτεροι προτιθέασι· τοῦτο δὲ πανταχοῦ γίνεται ὀλίγων ὄντων διακόνων, ἐν Ῥώμῃ δὲ οἶμαι πάντοτε εἰκότως διὰ τὸ μόνους ἑπτὰ τοὺς ἐκκρίτους τῷ θυσιαστηρίῳ λειτουργεῖν* : *ib.* 3 § 7, p. 310 *σημείωσαι ὅτι οὐ μόνον ὁ ἅγιος ἄρτος κεκαλυμμένος προετίθετο ἀλλὰ καὶ τὸ θεῖον ποτήριον ὅπερ νῦν οὐ γίνεται.* There seems to be no evidence as to whether the oblation was as yet prepared before the liturgy or only immediately before the great entrance: but the use of *προτιθέναι* above perhaps rather suggests the latter. The mention of the oblations of the laity in *in Trul.* 69 *μὴ ἐξέστω τινὶ τῶν ἁπάντων ἐν λαϊκοῖς τελοῦντι ἔνδον ἱεροῦ εἰσιέναι θυσιαστηρίου, μηδαμῶς ἐπὶ τοῦτο τῆς βασιλικῆς εἰργομένης ἐξουσίας καὶ αὐθεντίας ἡνίκα ἂν βουληθείη προσάξαι δῶρα τῷ πλάσαντι κατά τινα ἀρχαιοτάτην παράδοσιν* suggests that they were not a matter of course, and there is no indication as to whether they were presented before or in the course of the liturgy. (For the *παράδοσις* cp. p. 532. 26.) Can. 99 forbids the offering in the sanctuary of joints of meat for the use of the clergy, 28 of grapes, and 57 of milk and honey. The loaves and the chalices of the oblation were odd in number, S. Max. *Quaest.* 41 (i. 316) *ἄνισα προτίθησιν ἡ ἐκκλησία τοὺς ἄρτους καὶ τὰ ποτήρια.* For the mixed chalice see *in Trul.* 32 *εἴ τις οὖν ἐπίσκοπος ἢ πρεσβύτερος μὴ κατὰ τὴν παραδοθεῖσαν ὑπὸ τῶν ἀποστόλων τάξιν ποιεῖ καὶ ὕδωρ οἴνῳ μιγνὺς οὕτω τὴν ἄχραντον προσάγει θυσίαν καθαιρείσθω ὡς ἀτελῶς τὸ μυστήριον ἐξαγγέλλων καὶ καινίζων τὰ παραδεδομένα.* The use of the fans (*τίμια ῥιπίδια* below n. 29) made it unnecessary to veil the chalice.

[13] *Relatio motionis inter Maximum et principes* 5 in *Opp. S. Max.* i. p. xxxiv : *Schol in E. H.* iii. 2, p. 306 *ὧδε οὐ πρῶτα τὰ δίπτυχα παρ' ἡμῖν ἐπὶ δὲ τοῦ πατρὸς τούτου μετὰ τὸν ἀσπασμὸν τὰ δίπτυχα ὥσπερ καὶ ἐν ἀνατολῇ.* This apparently means that the byzantine diptychs at this date occurred before the kiss of peace (*ὧδε οὐ πρῶτα = οὐχ ὧδε πρῶτα*) : and *εἰς τὴν ἁγίαν ἀναφορὰν ἐπὶ τῆς ἁγίας τραπέζης* may mean 'at the bringing up on to the table,' i. e. at the offertory : cp. the use of *ἀναφέρειν* in *can. Ancyr.* 2, above p. 525. 27. *Schol. in E. H.* iii. 3 § 8, p. 310 *σημείωσαι ὅτι τὰ δίπτυχα τῶν ἀποθανόντων ἐπὶ αὐτοῦ* (sc. *Διονυσίου*) *μόνον ἀνεγινώσκετο* : *disput. cum Theodos.* 17 in *Opp. S. Max.* i. p. lv *ἀναφερομένων τῶν ἀναθεματισθέντων ἐπὶ τῆς ἁγίας ἀναφορᾶς.*

[14] S. Max. *Myst.* 17 : cp. 13, 23, 24.

[15] *Ib.* 18 : cp. 13, 23, 24.

[15] *Ib.* 19, 24 : cp. 13, 23.

[17] *Relatio motionis* in *Opp. S. Max.* i. p. xxxiii *μετὰ τὸν ἁγιασμὸν τοῦ ἄρτου ὑψοῖ αὐτὸν λέγων Τὰ ἅγια τοῖς ἁγίοις.*

[18] S. Max. *Myst.* 24 (p. 519) : cp. 13, 20, 23, 24 (p. 522).

[19] Id. *Schol. in E. H.* iii. 2, p. 306 *τὸν κουφισμὸν καὶ τὴν ὕψωσιν τῆς μιᾶς εὐλογίας τοῦ θείου ἄρτου φησὶν ὃν ὑψοῖ ὁ ἱερεὺς λέγων Τὰ ἅγια τοῖς ἁγίοις* : cp. n. 17 above.

[20] Id. *Myst.* 21, 24 (p. 522) ; cp. 13, 24 (p. 519).

[21] See n. 24 below.

[22] S. Max. *Myst.* 21 *ὡς τέλος πάντων ἡ τοῦ μυστηρίου μετάδοσις γίνεται* : 24 (p. 519) *διὰ τῆς ἁγίας μεταλήψεως τῶν ἀχράντων καὶ ζωοποιῶν μυστηρίων* : cp. p. 522 : *in Trull.* 23, 101 *τῆς ἀχράντου μεταδιδύντα κοινωνίας* : 26 *τὸ Κυρίου σῶμα διανεμέτω.* In 23 bishops presbyters and deacons are forbidden to exact a fee or payment of any sort for communicating a person.

[23] *In Trul.* 101, which also forbids the use of vessels in which to receive the sacrament : *τοὺς γὰρ ἐκ χρυσίου ἢ ἄλλης ὕλης ἀντὶ χειρός τινα δοχεῖα κατασκευοζοντας πρὸς τὴν τοῦ θείου δώρου ὑποδοχὴν καὶ δι' αὐτῶν τῆς ἀχράντου κοινωνίας ἀξιουμένους οὐδαμῶς προσιέμεθα ὡς προτιμῶντας τῆς τοῦ Θεοῦ εἰκόνος τὴν ἄψυχον ὕλην καὶ ὑποχείριον· εἰ δέ τις ἀλῷ τῆς ἀχράντου κοινωνίας μεταδιδοὺς τοῖς τοιαῦτα δοχεῖα προσφέρουσι καὶ αὐτὸς ἀφοριζέσθω καὶ ὁ ταῦτα ἐπιφερόμενος.* C. 58 forbids the laity to communicate themselves if a bishop, presbyter or deacon is present.

[24] *Chronicon paschale* an. 624, p. 390 (Migne *P. G.* xcii. 1001) *τούτῳ τῷ ἔτει μηνὶ ἀρτεμισίῳ, κατὰ Ῥωμαίους μαΐῳ, τῆς ιβ' ἰνδικτιῶνος ἐπὶ Σεργίου πατριάρχου Κωνσταντινουπόλεως ἐπενοήθη ψάλλεσθαι μετὰ τὸ μεταλαβεῖν κτλ* : see p. 342 above.

APPENDIX Q

THE DEVELOPMENT OF THE BYZANTINE PROTHESIS

The following series extends from the ninth to the sixteenth century. The forms are arranged according to the degree of their complexity, and not in the chronological order of their sources : the date of a ms. is not always that of the use which it represents, and besides this the stage of development at any given date was probably not the same everywhere. It remains uncertain at what date the preliminary prothesis first took shape : the Barberini Euchologion (p. 309) is the first known evidence for its existence, and that is silent as to the ritual.

I

Cod. Isidori Pyromali in Goar *Εὐχολόγιον* Venet. 1730, p. 153.

Εὐχὴ ἣν ποιεῖ ὁ πατριάρχης ἐπὶ τῇ προθέσει τοῦ ἁγίου ἄρτου

Ὁ Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον κτλ (p. 360).

Cod. vetust. in Cochlaeus *Speculum antiquae devotionis* Mogunt. 1549, p. 117.

Primum patriarchae cum sequentis ordinis clero ecclesiasticis vestimentis induto offeruntur in sacrario ab oblationariis mundatae et compositae oblatae a populis susceptae quas ponit in patenis et adolens super eas incensum dicit hanc orationem

Domine deus noster qui caelestem panem etc.

These two texts, of unknown but certainly very early date, are of the same type, and so far as can be judged from Goar's abstract are practically identical : the expanded rubric in the Latin above is the most considerable divergence. In omitting all allusion to the use of the *λόγχη* this form is simpler than II and III below ; while in the censing of the oblation it goes beyond them.

II

The passage common to Theodore and Sophronius in III is found also in the *Theoria* of S. Germanus (Migne *P. G.* xcviii. 397 D), from which it is probably derived. and in which perhaps it represents the whole substance of his original account of the prothesis, while the existing text is interpolated and certainly represents a later use. The form implied in this passage taken alone is otherwise evidenced for the early ninth century by S. Theodore the Studite in *de Praesanctif.* (Migne *P. G.* xcix. 1690 C) *ἡ τελεία προσκομιδὴ ἐν τῇ ἀρχῇ γίνεται* (above p. 310) and *adv. Iconomach.* i (*ib.* 489 B) *τὴν ἱερατικὴν λόγχην* : and the Barberini codex gives the prayer (above p. 310).

III

Theodorus Andidensis *Comment. liturgica* in Mai *Nova patrum biblioth.* vi (2), p. 555 sq., 580.

[S. Sophron.] *Comment. liturgicus* in Migne *P. G.* lxxxvii (3), c. 3988 D.

21. Τὸ *σκευοφυλάκιον ἐν ᾧ γίνεται ἡ προσκομιδή.*

8. Κύριος *ἡμῶν* Ἰησοῦς Χριστὸς *καθ' ἑκάστην καταθυόμενος περὶ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας ὡς ἐν* Κρανίου τόπῳ *σταυρωθεὶς οὕτως καὶ ἐν τῇ ἁγίᾳ προθέσει παρὰ τοῦ ἱερέως, μετὰ λόγχης δὲ . . . . . τὸ δὲ σφραγίζεσθαι τὴν προσφορὰν ὁ μέγας* Βασίλειος *παρέδωκεν . . . προσκομίζοντες τὸν ἄρτον καὶ ἀποτιθέντες αὐτὸν ἐν τῷ δίσκῳ ὡς ἐν νεφέλῃ λέγομεν* Ὡς *πρόβατον ἐπὶ σφαγὴν ἤχθη . . .*

9. . . *τὸ κυριακὸν σῶμα ὡς ἔκ τινος κοιλίας καὶ αἱμάτων καὶ σαρκὸς τοῦ παρθενικοῦ σώματος τοῦ ὅλου ἄρτου φημὶ τῆς εὐλογίας καὶ τῆς προσφορᾶς παρὰ τοῦ διακόνου ὡς ἡ μεγάλη ἐκκλησία παρέλαβε διατέμνεται σιδήρῳ τινὶ ὅπερ καὶ λόγχην λέγουσιν εἰ καὶ μήπω ταύτης ἐστὶν ὁ καιρὸς καὶ οὕτως ἰδιοϋποστάτως ἐκ μέσου ταύτης ἀφιεροῦται· ὁ μέντοι διάκονος ὁ τοῦτο διενεργῶν ἑτοιμάσας σὺν αὐτῷ καὶ τὸ μέλλον ἀποτελεῖσθαι δεσποτικὸν αἷμα ἐν τῷ προσήκοντι τοῦ πάθους καιρῷ διὰ τῆς τοῦ ζωοποιοῦ Πνεύματος ἐπιφοιτήσεως*

10. *τὸ καινὸν σῶμα ὡς ἔκ τινος κοιλίας καὶ αἱμάτων καὶ σαρκὸς τοῦ παρθενικοῦ σώματος, τοῦ ὅλου ἄρτου φημί,*
παρὰ τοῦ διακόνου ἢ καὶ τοῦ ἱερέως διατέμνεται σιδήρῳ τινὶ ὃν λόγχην λέγουσιν
καὶ οὕτως ἰδιοϋποστατικῶς ἐκ μέσου ταύτης ἀφιεροῦνται . . . ὁ μέντοι διάκονος ἢ ὁ ἱερεὺς ἑτοιμάσας σὺν αὐτῷ καὶ τὸ μέλλον ἀποτελεῖσθαι δεσποτικὸν αἷμα ἐν τῷ προσήκοντι πάθους καιρῷ διὰ τῆς τοῦ ζωοποιοῦ Πνεύματος ἐπιφοιτήσεως ἀφίησι ταῦτα ἐν τῇ προθέσει

ἀφίησι ταῦτα ἐν τῇ προθέσει τὴν ταύτης εὐχὴν ἐπιλέγοντος τοῦ ἱερέως

10. . . εἰ δὲ καὶ ἱερεῖς τοῖτο (sc. τὸ δεσποτικὸν σῶμα) τέμνουσιν ἀλλ' ἐν τῇ μεγάλῃ ἐκκλησίᾳ οὕτως ἐτελεῖτο πάλαι καὶ παρὰ τῶν διακόνων ἡ προσφορὰ διετέμνετο . . 36. . . εἴρηται γὰρ ἐν τῇ ἀρχῇ τῆς προθέσεως ὡς ἑτοιμάζεται μετὰ τοῦ θείου σώματος καὶ τὸ δεσποτικὸν αἷμα παρὰ τοῦ διακόνου ἐπεμβάλλοντος δηλονότι καὶ μέρος μικρὸν ὕδατος.

τὴν εὐχὴν ἐπιλέγοντος τοῦ ἱερέως.

These writings are of unknown date: Sophronius seems the later of the two. On the common passage see II above. Neither mentions the censing of the oblation.

IV

Circ. A.D. 1050

Humbertus cardinal. *contra Graecorum calumnias*

in *Maxima biblioth. vet. patrum* Lugdun. 1677, xviii. p. 397 G.

Et puto quia bene faciunt ibi (*sc.* Hierosolymis) quod non nisi integras et sanctas ponunt ipsas oblationes in sanctas patinas nec quomodo graeci habent lanceam ferream qua scindunt in modum crucis ipsam oblationem i. e. proscomite. porro in praefatis sanctis ecclesiis cum ipsa sancta patina sanctam anaforam i. e. oblationem exaltant: etenim verae et aptae sunt ipsae oblationes tenuesque ex simila. lanceam vero ferream nesciunt nisi quae latus domini nostri Iesu Christi aperuit. . . . itaque et in magnis et in parvis ecclesiis hunc morem traditum sibi a sanctis apostolis habent omnes christiani ipsius provinciae: graeci autem cohabitatores eis alii sic alii qualiter a suis acceperunt.

The distinction made in the last clause is perhaps between those who use the liturgy of S. James and those who follow the Byzantine rite. It is not clear who are referred to as distinguished from the Greeks. The simple form of the prothesis is still retained as an alternative in the celebration of S. James at Zante: see Archbp. Latas Ἡ *θεία λειτουργία τοῦ ἁγίου . . .* Ἰακώβου Zante 1886, p. 8: while no ms. of S. James mentions the prothesis except Paris *Suppl. graec.* 476, and that only gives an *εὐχὴ τῆς προθέσεως* (Swainson *Greek lit.* p. 215).

V

LITURGY OF S. PETER

MS. Paris *Graec.* 322.

Εὐχὴ εἰς τὸ προσκομίσαι τὸν ἄρτον

Ὡς πρόβατον ἐπὶ σφαγὴν . . . . . τίς διηγήσεται (Acts viii. 32 sq.) τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου

καὶ εἰς τὸ ἑνῶσαι τὸ αἷμα καὶ τὸ ὕδωρ λέγει

Εἷς δὲ τῶν στρατιωτῶν . . . . . καὶ ὕδωρ (Jo. xix. 34) τὸ πηγάσαν τὴν τοῦ κόσμου σωτηρίαν

εἶτα ποιεῖ εὐχὴν τῆς προθέσεως

Κύριε ὁ θεὸς ἡμῶν ὁ προθεὶς ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου κτλ (p. 309).

Εὐχὴ τοῦ θυμιάματος

Ὁ Θεὸς ὁ ἅγιος ὁ ἐν ἁγίοις ἀναπαυόμενος φῶς οἰκῶν ἀπρόσιτον αὐτὸς δέσποτα οἰκείᾳ φιλανθρωπίᾳ πάριδε ἡμῶν τὰς πολλὰς ἁμαρτίας καὶ ὡς προσεδέξω τὸ θυμίαμα Ζαχαρίου οὕτω καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι τὸ θυμίαμα τοῦτο εἰς ὀσμὴν εὐωδίας καὶ ποίησον ἔλεος μεθ' ἡμῶν· ὅτι ἡγίασται κτλ.

Καὶ θυμιῶν καλύπτει τὰ δῶρα λέγων

Ἐκάλυψεν οὐρανοὺς ἡ ἀρετή σου Κύριε καὶ τῆς αἰνέσεώς σου πλήρης ἡ γῆ

καὶ ἐπάγει λέγων

Ὁ Κύριος ἐβασίλευσεν, ὀργιζέσθωσαν λαοί· ὁ καθήμενος

καὶ θυμιᾷ τὸν λαόν.

Paris *Graec.* 322 is of the sixteenth century, but its text is substantially that of the Paris ed. of 1595 and of Vat. *Graec.* 1970 (*cod. Rossanensis* in Swainson *Greek lit.* p. 191) of the twelfth century The other mss. (Grottaferrat. Γ β vii, Paris *Suppl. graec.* 476) have only a prayer of incense and a prayer of prothesis, the forms being different in the two mss. and none of them agreeing with those of the text above except the prayer of prothesis of the former. The liturgy of S. Peter, a compilation from Byzantine and Roman, probably originated in South Italy: the above form therefore represents an Italian use.

VI

LITURGY OF S. CHRYSOSTOM

Bodl. MS. *Auct.* E 5. 13, ff. 6 sq.

Εὐχὴ ἣν ποιεῖ ὁ ἱερεὺς μέλλων προσκομίσαι

Κύριε ὁ θεὸς ἡμῶν ἐξαπόστειλόν μοι δύναμιν ἐξ ὕψους ἁγίου σου καὶ ἐνίσχυσόν με εἰς τὴν διακονίαν σου ταύτην τοῦ παραστῆναί με ἀκατακρίτως τῷ φοβερῷ φρικτῷ σου βήματι καὶ προσενέγκαι σοι τὴν ἀναίμακτον θυσίαν· ὅτι σὸν τὸ κράτος κτλ.

Καὶ μετὰ τὴν εὐχὴν λαβὼν τὴν προσφορὰν περικόπτει αὐτὴν στρογγυλοειδῶς μηδὲν τὸ σύνολον λέγων καὶ στρέψας τὴν μερίδα θύει ταύτην σταυροῦ τύπῳ ἔνδοθι καὶ ἐπιτίθησι τῷ δίσκῳ

καὶ λαβὼν οἶνον σφραγίζων ἐπιχέει τῷ ποτηρίῳ, ὡσαύτως καὶ ὕδωρ.

Καὶ καλύπτει τὸν δίσκον, εἶτα τὸ ποτήριον, καὶ ἐπιτίθησι τὴν ἁγίαν νεφέλην ἐπ' αὐτό.

Καὶ λέγει ὁ διάκονος μυστικῶς Ἐπὶ τῶν προθέσεων τοῦ Κυρίου δεηθῶμεν· Κύριε ἐλέησον καὶ ὁ ἱερεὺς εὔχεται τὴν εὐχὴν ταύτην

Ὁ Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν κτλ (p. 360).

Καὶ λέγει ὁ διάκονος Τοῦ Κυρίου δεηθῶμεν καὶ ὁ ὑποδιάκονος Κύριε ἐλέησον καὶ ὁ ἱερεὺς θυμιῶν τὰ δῶρα λέγει

Θυμίαμα προσφέρομέν σοι Κύριε ὁ θεὸς ἡμῶν εὐωδίας κτλ (p. 359)

καὶ ἔρχονται ἐν τῇ ἁγίᾳ τραπέζῃ καὶ θυμιᾷ αὐτὴν καὶ τὰ ἅγια θύρη καὶ ὅλον τὸν ναὸν καὶ τὸν λαὸν προπορευομένου τοῦ διακόνου μετὰ λαμπάδος.

. . . . . .

F. 14 v. *after the Great Entrance* (p. 318. 40)

Καὶ ὁ ἱερεὺς ὁ θυσιάσας νίπτει λέγων

Νίψομαι ἐν ἀθῴοις τὰς χεῖράς μου καὶ κυκλώσω τὸ θυσιαστήριόν σου Κύριε.

This ms. of the end of the twelfth century belonged to the monastery of S. Salvator in Messina (f. 2), and therefore presumably represents a use of Sicily and South Italy. This form is also contained in Grottaferrat. Γ β ii, f. 1 (twelfth century).

VII

LITURGY OF S. MARK

MS. Cairo *Patriarch.*

Εὐχὴ τῆς προθέσεως

Ὡς πρόβατον ἐπὶ σφαγὴν . . . . . ἡ ζωὴ αὐτοῦ (Acts viii. 32 sq.).

Εὐχὴ τοῦ θυμιάματος

Θυμίαμα προσφέρομεν κατενώπιον τῆς ἁγίας δόξης σου· ἀναληφθήτω δὴ δεόμεθα εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον εἰς ὀσμὴν εὐωδίας, εἰς ἄφεσιν ἁμαρτιῶν ἡμῶν καὶ ἱλασμὸν παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ τῇ φιλανθρωπίᾳ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ἐπὶ τῇ προθέσει ταύτῃ τῶν τιμίων δώρων τοῦ Κυρίου δεηθῶμεν

Δέσποτα Κύριε ὁ θεὸς ἡμῶν Ἰησοῦ Χριστὲ ὁ συνάναρχος υἱὸς τοῦ ἀχράντου Πατρὸς καὶ Πνεύματος ἁγίου ὁ μέγας ἀρχιερεὺς ὁ προσθεὶς ἑαυτὸν ἀμνὸν ἄμωμον ὑπὲρ τῆς τοῦ κόσμου ζωῆς, δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ ἐπίφανον Κύριε τὸ πρόσωπόν σου ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὸ ποτήριον τοῦτο εἰς μεταποίησιν τοῦ ἀχράντου σου σώματος καὶ τοῦ τιμίου αἵματος ἐν οἷς σὲ ὑποδέχεται τράπεζα παναγία, ἱερατικὴ ὑμνῳδία, ἀγγελικὴ χοροστασία, εἰς μετάληψιν ψυχῶν καὶ σωμάτων· καὶ σοὶ τὴν δόξαν ἀναπέμπομεν σὺν τῷ ἀνάρχῳ σου πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ὁ διάκονος

Εὐλόγησον δέσποτα (p. 362, 23).

The Cairo ms. is modern, but the text is substantially identical with that of the *rotulus Vaticanus* in Swainson *Greek lit.* p. 2, which is dated A.D. 1207 (*ib.* p. xx). The text of these mss. is considerably byzantinized and the prothesis is modelled on a Byzantine pattern, though its material is in part Egyptian (see the prayer of prothesis, above p. 124: cp. p. 148: and for the prayer of incense see pp. 118, 123: cp. 36).

VIII

LITURGY OF S. CHRYSOSTOM

MS. Bodl. *Cromw.* 11, ff. 22 sq.

Εὐχὴ τῆς προσκομιδῆς

ποιῶν σταυροὺς τρεῖς ἐπάνω τῆς ἀναφορᾶς λέγει

Θύεται ὁ ἀμνὸς τοῦ Θεοῦ ὁ υἱὸς τοῦ Πατρὸς ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου

εἶθ' οὕτως περικόπτει αὐτὴν σταυροειδῶς λέγων

Ὡς πρόβατον ἐπὶ σφαγὴν . . . . . ἡ ζωὴ αὐτοῦ (Acts viii. 32 sq.).

Εὐχὴ τοῦ θυμιάματος

Θυμίαμά σοι προσφέρομεν Χριστὲ ὁ θεὸς ἡμῶν εἰς ὀσμὴν εὐωδίας κτλ (p. 359. 34).

Εὐχὴ τῆς προθέσεως

Ἐπὶ τῇ προθέσει τῶν τιμίων δώρων τοῦ Κυρίου δεηθῶμεν

Ὁ Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ παντὸς κόσμου κτλ (p. 360).

This ms. is dated 1225 A. D.

IX

LITURGY OF S. CHRYSOSTOM

Liturgia S. Chrysostomi a Leone Tusco translata ap. *Liturgiae sive missae ss. patrum* Antw. 1560, p. 49.

Diaconus igitur accipiens panem si cum sacerdote missam celebraturus sit seu etiam sacerdos sine diacono facit in eo cum lanceola crucem dicens

In nomine dei et salvatoris nostri Iesu Christi qui immolatus est pro mundi vita et salute

et incidens lanceola signaculum panis in quatuor partes in figuram crucis dicit haec

Sicut ovis . . . . . enarrabit? (Acts viii. 32 sq.)

et sic tollit particulam illam videlicet signaculum cum sua medulla et dicit

Quoniam tollitur de terra vita eius

Gloria Patri et Filio et Spiritui sancto: sicut erat in principio et nunc et semper

et tunc in inferiori signaculi parte insignat crucem cum lanceola et dicit

Immolatur agnus Dei qui tollit mundi peccata

et ponit eiusmodi partem in disco.

Deinde facit commixtionem in calicem mittens vinum et aquam et dicit

Unus militum . . . . . testimonium eius (Jo. xix. 34 sq.)

et in dicendo quidem exivit sanguis *infundit vinum et in dicendo* aqua *infundit aquam.*

Ubi haec fecerit diaconus accipiens thuribulum et incensum dicit sacerdoti

Benedic domine incensum istud

et dicit sacerdos

Incensum tibi offerimus Christe Deus in odorem suavitatis spiritalis: mitte nobis gratiam Spiritus sancti nunc et semper. Amen

diacono autem tenente thuribulum sacerdos explicat super thuribulum sancta corporalia sacro calici superponenda quae dum fumi odore imbuuntur dicit

Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem et praecinxit se

Parata sedes tua nunc et semper et in saecula

deinde operit calicem et insuper dicit

Operuit caelos virtus eius et laudis eius plena est terra nunc et semper et in saecula.

Deinde dicit diaconus in propositione preciosorum donorum

Dominum deprecemur

et dicit sacerdos orationem hanc

Deus deus noster qui caelestem panem alimentum totius mundi &c. (p. 360)

The translation was made in the latter part of the twelfth century, but the names commemorated in the great intercession fix the date of the original at the beginning of the century. See p. lxxxv. 30.

X

LITURGY OF S. CHRYSOSTOM

MS. Paris *Graec.* 323 ff. 5 sq.

Μετὰ τὸ ἀμφιασθῆναι τὸν ἱερέα καὶ τὸν διάκονον ἀπέρχεται ὁ διάκων εἰς τὴν πρόθεσιν ἢ μὴ παρόντος τοῦ διακόνου ὁ ἱερεὺς καὶ ποιεῖ τὴν προσκομιδὴν οὕτως

Λαβὼν τὴν ἁγίαν ἀναφορὰν σφραγίζει αὐτὴν μετὰ τῆς λόγχης τρίτον λέγων

Εἷς τὸ ὄνομα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τοῦ τυθέντος ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας

εἶτα περικόπτει ἐξ αὐτῆς μέρος τετραμερῶς καὶ ὁμαλίσας ἐκ τῶν ψιχῶν προσφέρει ἐν τῷ δίσκῳ λέγων

Ὡς πρόβατον . . ἤχθη ὁ Κύριος καὶ ὡσὰμνὸς . . . . . ἡ ζωὴ αὐτοῦ

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

εἶτα λαβὼν τὴν ἁγίαν ἀναφορὰν ἐπάνω τοῦ δίσκου χαράσσει αὐτὴν μετὰ τῆς λόγχης σταυροειδῶς λέγων

Θύεται ὁ ἀμνὸς . . . . . τὴν ἁμαρτίαν τοῦ κόσμου

πρὸς τούτοις τιθεὶς τὸν οἶνον καὶ τὸ ὕδωρ ἐν τῷ ἁγίῳ ποτηρίῳ λέγει

Εἷς τῶν στρατιωτῶν . . . . . ἡ μαρτυρία αὐτοῦ.

Εἶθ' οὕτως ἐπιτίθησι τὸν ἀστερίσκον ἐπάνω τῶν ἁγίων ἄρτων λέγων

Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν.

Εἶτα τίθησιν ὁ διάκων θυμίαμα ἐν τῷ θυμιατῷ λέγων

Ἐπὶ τοῦ θυμιάματος τῆς προθέσεως τοῦ Κυρίου δεηθῶμεν

ὁ ἱερεὺς τὴν εὐχήν

Θυμίαμά σοι προσφέρομεν Χριστὲ ὁ θεὸς ἡμῶν εἰς ὀσμὴν εὐωδίας κτλ (p. 360)

καὶ πληρωθείσης τῆς εὐχῆς ὁ διάκων θυμιᾷ.

Εἶτα πάλιν ὁ διάκων λέγει

Ἐπὶ τῇ προθέσει τῶν τιμίων δώρων τοῦ Κυρίου δεηθῶμεν

ὁ ἱερεὺς τὴν εὐχὴν ταύτην

Ὁ Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ παντὸς κτλ (p. 360).

Καὶ τοῦ διακόνου κρατοῦντος τὸν θυμιατὸν ὁ ἱερεὺς ἁπλοῖ τὰ καλύμματα θυμιῶν αὐτὰ καὶ τῷ μὲν πρώτῳ σκεπάζει τὸν δίσκον λέγων

Ἐσκέπασας ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου

τῷ δὲ ἑτέρῳ τὸ ἐν τῷ (?) ποτηρίῳ λέγων

Ὁ Κύριος ἐβασίλευσεν . . . . σαλευθήσεται (p. 360)· *ἕτοιμος ὁ θρόνος σου νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων*

τῷ δὲ τρίτῳ σκεπάζει ἀμφότερα δηλαδὴ τὸν δίσκον καὶ τὸ ποτήριον λέγων

Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ καὶ τῆς αἰνέσεως αὐτοῦ πλήρης ἡ γῆ νῦν καὶ ἀεί.

Καὶ θυμιάσαντος τὰ ἅγια τοῦ διακόνου ἀπέρχονται ἐν τῇ τραπέζῃ.

Paris *Graec.* 323 is of the fifteenth century, but the prothesis seems to represent an earlier use, only a little advanced beyond IX. The text is accompanied by a latin translation: it is evidently only a calligraphic exercise, not a service book intended for use.

XI

Nicolas Cabasilas *Liturgiae expositio* 7–11

Migne *P. G.* cl. 381 sqq.

7. Καὶ πρῶτον ἄρτου λαβόμενος ἀφ' οὗ δεῖ τὸν ἱερὸν ἀποκόπτειν ἄρτον Εἰς ἀνάμνησιν φησὶ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ κατὰ τὴν ἐκείνου παραγγελίαν . . . 8. ἐπεὶ τοίνυν τὸν τρόπον τοῦτον δεῖ ποιεῖσθαι τοῦ Κυρίου τὴν ἀνάμνησιν, διὰ τοῦτο εἰπὼν ὁ ἱερεὺς Εἰς ἀνάμνησιν τοῦ κυρίου ἐπάγει τὰ δηλοῦντα τὸν σταυρὸν καὶ τὸν θάνατον· τὸν γὰρ ἄρτον ἀποκόπτων τὴν περὶ τοῦ σωτηρίου πάθους ἐπιλέγει τῶν παλαιῶν προφητείαν Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ τὰ ἑξῆς, καὶ ῥήματι καὶ προστάγματι κατὰ τὸ δυνατὸν αὐτὸς διηγούμενος· τὴν γὰρ τοῦ ἄρτου τομὴν κατὰ χρείαν ποιῶν ἵνα ἐξέλῃ τὸ δῶρον τὴν αὐτὴν καὶ παράδειγμα ποιεῖται τοῦ προκειμένου . . . καὶ ἐπεὶ πολλάκις πηγυὺς τὸ σιδήριον εἶτα ἀποκόπτει τὸν ἄρτον εἰς τοσαῦτα διαιρεῖ τὸν προφητικὸν λόγον, ἕκαστον τοῦ λόγου μέρος ἐφαρμόζων ἑκάστῳ μέρει τομῆς . . . καὶ τὰ ἑξῆς τῆς προφητείας προσθεὶς καὶ τὸν ἄρτον θεὶς ἐν τῷ ἱερῷ πίνακι ἐκεῖνα ποιεῖ καὶ λέγει δι' ὧν αὐτὴ ἡ θυσία καὶ ὁ τοῦ Κυρίου θάνατος καταγγέλλεται· Θύεται φησὶν ὁ ἅγιος τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου· ταῦτα λέγει καὶ ποιεῖ τοῦ θανάτου τὰ δηλοῦντα τὸν τρόπον· σταυρὸν γὰρ ἐν τῷ ἄρτῳ

χαράττει καὶ οὕτω μηνύει πῶς ἡ θυσία γέγονεν ὅτι διὰ τοῦ σταυροῦ. μετὰ δὲ τοῦτο καὶ ὡς ἐπὶ τὰ δεξιὰ μέρη κεντεῖ τὸν ἄρτον τὴν πληγὴν τῆς πλευρᾶς ἐκείνης διηγούμενος τῇ τοῦ ἄρτου πληγῇ· διὰ τοῦτο γὰρ καὶ τὸ πλῆττον σιδήριον λόγχην καλεῖ καὶ εἰς σχῆμα λόγχης αὐτὸ ἔχει πεποιημένον ἵνα ἐκείνης ἀναμιμνήσκῃ τῆς λόγχης· καὶ οὕτως ἔργῳ ταῦτα διηγούμενος καὶ τοῖς λόγοις τῆς ἱστορίας ἀναγινώσκει· Καὶ εἷς τῶν στρατιωτῶν φησὶ λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν. ὁμοίως καὶ τὸ ῥεῦσαν ἐκεῖθεν αἷμα καὶ ὕδωρ καὶ λόγῳ διηγεῖται καὶ ἔργῳ δείκνυσιν, ἐγχέων μὲν εἰς τὸ ἱερὸν ποτήριον οἶνον καὶ ὕδωρ . . . ἐπιλέγων τε καὶ τὸ ῥῆμα Καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ . . . 10. ὁ δὲ ἱερεὺς τὴν προσαγωγὴν ἔτι ποιεῖται καὶ τῶν προσενεχθέντων ἑκάστου μέρος ἀφαιρούμενος ἱερὸν ποιεῖται δῶρον οὐ τὰ αὐτὰ λέγων καὶ ποιῶν ἅπερ ἐξ ἀρχῆς δι' ὧν ὁ θάνατος ἐσημαίνετο τοῦ Κυρίου ὅτι ἅπαξ εἰρημένα περὶ πάσης τελετῆς εἰρῆσθαι νοοῦνται . . . τίνα δὲ τὰ ἐπιλεγόμενα; Εἰς δόξαν τῆς παναγίου τοῦ Θεοῦ μητρός· εἰς πρεσβείαν τοῦδε τοῦ ἁγίου ἢ τοῦδε· εἰς ἄφεσιν ἁμαρτιῶν ψυχῶν ζώντων ἢ τεθνηκότων. . . . . 11. Τὸν λεγόμενον ἀστερίσκον ἐπιθεὶς αὐτῷ [τῷ ἄρτῳ] Καὶ ἰδοὺ φησὶν ὁ ἀστὴρ ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον· ἔτι δὲ καὶ τὰ πόρρωθεν εἰρημένα τοῖς προφήταις περὶ αὐτοῦ Θεῷ πρέποντα ἵνα μὴ διὰ τὴν σάρκα καὶ τὸ φαινόμενον ἄνθρωποι μικρὰ περὶ αὐτοῦ καὶ ἀνάξια περὶ αὐτοῦ θειότητος ὑπολάβωσι Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν· Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο· Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ καὶ τῆς συνέσεως αὐτοῦ πληρουμένη ἡ γῆ· καὶ ταῦτα λέγει καὶ καλύπτει τὰ δῶρα τὸν ἄρτον δηλονότι καὶ τὸ ποτήριον πέπλοις τιμίοις καὶ θυμιᾷ πανταχόθεν . . . ὁ ἱερεὺς κεκαλυμμένοις ἐπιλέγει τοῖς δώροις Σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου καὶ θυμιᾷ πανταχόθεν.

Ταῦτα οὕτως εἰπὼν καὶ τελέσας καὶ εὐξάμενος τὰ τῆς ἱερουργίας ἅπαντα κατὰ σκοπὸν ἀπαντήσειν αὐτῷ εἰς τὸ θυσιαστήριον ἔρχεται καὶ στὰς πρὸ τῆς ἱερᾶς τραπέζης τῆς ἱερουργίας ἄρχεται.

Nicolas Cabasilas was archbishop of Thessalonica c. 1350. The use which he describes seems to be approximately that of XII and XIII following.

XII

LITURGY OF S. CHRYSOSTOM

Cod. *Basilii Falascae* in Goar Εὐχολόγιον Venet. 1730, p. 85

Κύριε ὁ θεὸς ἡμῶν ἐξαπόστειλόν μοι δύναμιν ἐξ ὕψους ἁγίου σου καὶ ἐνίσχυσόν με εἰς τὴν διακονίαν σου ταύτην τοῦ παραστῆναί με ἀκατακρίτως τῷ φοβερῷ σου βήματι καὶ προσενέγκαι σοι τὴν ἀναίμακτον θυσίαν· ὅτι σὸν τὸ κράτος κτλ.

. . . . . (*The Vesting*) . . . . . .

Καὶ ἀπελθὼν ἐν τῇ προθέσει λαμβάνει τὴν ἀναφορὰν σφραγίζων αὐτὴν μετὰ τῆς λόγχης λέγων

Τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τυθέντος ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

λογχεύων δὲ αὐτὴν σταυροειδῶς λέγει τὴν εὐχὴν ταύτην

Ὡς πρόβατον κτλ

εἶτα τὸν ἐκτμηθέντα ἄρτον κρατῶν ἐπάνω τοῦ δίσκου ἔνδον εἰς τὴν σάρκα σταυροειδῶς χαράττει λέγων

Θύεται ὁ ἀμνὸς τοῦ Θεοῦ

εἰς δὲ τὴν δευτέραν λέγει

Πρεσβείαις Κύριε τῆς τεκούσης σε δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας ἐλέησον καὶ σῶσον τὰς ψυχὰς ἡμῶν ὡς ἀγαθὸς καὶ φιλάνθρωπος

καὶ εἰς τρίτην λέγει

Τῶν ἁγίων καὶ ἐπουρανίων δυνάμεων, τοῦ τιμίου προφήτου προδρόμου καὶ βαπτιστοῦ Ἰωάννου. Τῶν ἁγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων καὶ τοῦ ἁγίου τοῦ δεῖνος οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων τῶν ἁγίων

ἔπειτα λαβὼν τὸν ἄρτον ὑψοῖ αὐτὸν ἀκροδάκτυλον λέγων τὴν εὐχὴν

Τῆς παναγίας ἀχράντου εὐλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν τιμίων ἀσωμάτων ἐπουρανίων δυνάμεων, τοῦ τιμίου προφήτου προδρόμου καὶ βαπτιστοῦ Ἰωάννου, τῶν ἁγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν καὶ ἀρχιερέως Βασιλείου, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Χρυσοστόμου, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Γρηγορίου τοῦ θεολόγου, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Νικολάου, τοῦ ἁγίου τοῦδε οὗ καὶ (pp. 331. 29-332. 5) *Κύριε* **μνημονεύει δὲ καὶ τῶν κτητόρων** *καὶ τῶν ἐντειλαμένων ἡμῖν* **καὶ καθεξῆς ζώντων καὶ νεκρῶν.**

Εἶτα σφραγίζει τὸ ναμα καὶ τὸ ὕδωρ λέγων

Ἕνωσις Πνεύματος ἁγίου

ἐκχέων δὲ τὸ ναμα εἰς τὸν κρατῆρα λέγει

Καὶ εἷς τῶν στρατιωτῶν λόγχῃ κτλ.

Εἶτα θυμιᾷ τὰ καλύμματα καὶ καλύπτει τὰ ἅγια λέγων

Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο

καὶ πάλιν θυμιᾷ τὸ ἄλλο λέγων

Καὶ γὰρ ἐστερέωσε κτλ

καὶ εἰ ἔχει ἀστερίσκον τίθησι καὶ αὐτὸν ὕπερθεν τοῦ δίσκου λέγων

Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι **καὶ τὰ καθεξῆς**

εἶτα θυμιῶν τὸ μέγα εἰλιμμένον καὶ τιθέμενος ἐπίμηκες λέγει

Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ καὶ τῆς αἰνέσεως αὐτοῦ πλήρης ἡ γῆ.

Εἶτα ὁ διάκονος λέγει *Ἐπὶ τῇ προθέσει τῶν ἁγίων δώρων τοῦ Κυρίου δεηθῶμεν·*

ὁ ἱερεὺς τὴν εὐχήν

Ὁ Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον κτλ.

Εἶτα ὁ διάκονος λέγει *Τοῦ Κυρίου δεηθῶμεν·* **ὁ ἱερεὺς θυμιᾷ τὴν πρόθεσιν τὰ ἅγια καὶ τὴν τράπεζαν κύκλῳ λέγων τὴν εὐχὴν ταύτην**

Θυμίαμά σοι προσφέρομεν κτλ.

. . . . . .

After the Great Entrance

Καὶ νίπτων τὰς χεῖρας ὅ τε ἱερεὺς καὶ ὁ διάκονος λέγει

Νίψομαι ἐν ἀθῴοις τὰς χεῖράς μου κτλ.

This MS. of the fourteenth century, still at Grotta Ferrata (Γ β iii), was shown to Goar by Basilius Falasca archimandrite of Grotta Ferrata, and represents the Italian and Sicilian use of the fourteenth century. MS. Vatic. *Ottobon.* 344, ff. 139 sqq. (fourteenth century) gives a South Italian or Sicilian form approximately of this type, but with considerable and curious variations in detail.

XIII

ORDO OF THE LITURGY OF S. CHRYSOSTOM

MS. Paris *Graec.* 2509 f. 226 v.

Μέλλων ὁ ἱερεὺς λειτουργῆσαι εἴσεισιν ἐν τῷ ναῷ μετὰ τοῦ διακόνου καὶ στάντες ἔμπροσθεν τῶν ἁγίων θυρῶν λέγουσιν μυστικῶς τὴν εὐχὴν ταύτην

Κύριε ὁ θεὸς ἡμῶν ἐξαπόστειλον ἡμῖν δύναμιν ἐξ ὕψους ἁγίου σου κατοικητηρίου καὶ ἐνίσχυσον ἡμᾶς εἰς τὴν προκειμένην σου διακονίαν ἵνα ἀκατακρίτως παραστῶμεν τῷ φρικτῷ βήματι τοῦ χριστοῦ σου καὶ τὴν ἀναίμακτον ἱερουργίαν ἐπιτελέσαι (sic)· *ὅτι ἅγιος εἶ καὶ σοὶ τὴν δόξαν ἀναπέμπομεν* (cp. p. 354).

. . . . . (*The Vesting*) . . . . . .

Καὶ ἀπέρχονται ἀμφότεροι εἰς τὴν πρόθεσιν καὶ προσκυνήσαντες ἁπὰ τρεῖς λέγουσιν

Ὁ Θεὸς ἱλάσθητι ἡμῖν.

Εἶτα τίθησι τὴν λόγχην ἐπάνω τῆς προσφορᾶς καὶ λέγει ὁ διάκονος Εὐλόγησον δέσποτα καὶ ὃς

Εὐλογητὸς ὁ Θεὸς (p. 356. 25)

καὶ λέγει ὁ διάκονος Τοῦ Κυρίου δεηθῶμεν ἐπισυνάπτων τὴν Κύριε ἐλέησον

ὁ δὲ ἱερεὺς λαβὼν τὴν προσφορὰν σταυροῖ αὐτὴν μετὰ τῆς λόγχης λέγων καὶ ταῦτα

Εἰς ἀνάμνησιν κτλ (p. 356)

καθ' ἕνα οὖν σταυρὸν ἐπισυνάπτει ὁ διάκονος Τοῦ Κυρίου δεηθῶμεν

εἶτα σταυροειδῶς μετὰ τῆς λόγχης ὁ ἱερεὺς ἀνατέμνων τὴν προσφορὰν λέγει

Ὡς πρόβατον ἐπὶ σφαγὴν κτλ

εἶτα λέγει ὁ διάκονος τῷ ἱερεῖ Ἔπαρον δέσποτα καὶ ὃς βάλλων ἐγκαρσίως τὴν λόγχην αἴρει μετὰ προσοχῆς τὸν ἄρτον λέγων

Ὅτι αἴρεται κτλ

καὶ τίθησι αὐτὸν ἐν τῷ δίσκῳ

καὶ ὁ διάκονος Θῦσον *δέσποτα* **καὶ ὃς τέμνων αὐτὸν σταυροειδῶς λέγει**

Θύεται ὁ ἀμνὸς ὁ υἱὸς τοῦ Θεοῦ ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας ὁ θυόμενος καὶ μὴ δαπανώμενος, ὁ κενούμενος καὶ μηδέποτε πληρούμενος· πάντοτε.

Εἶτα λέγει ὁ διάκονος Νύξον *δέσποτα* **καὶ ὃς νύττων τὸν ἄρτον ἐν τῷ δεξιῷ μέρει λέγει**

Καὶ εἷς τῶν στρατιωτῶν καὶ τὰ ἑξῆς

καὶ εὐλογοῦντος τοῦ ἱερέως βάλλει ὁ διάκονος τὸ νᾶμα καὶ τὸ ὕδωρ.

Εἶτα λαβὼν ὁ ἱερεὺς ἑτέραν προσφορὰν λέγει

Εἰς τιμὴν καὶ μνήμην τῆς παναχράντου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας ἧς ταῖς ἱκεσίαις πρόσδεξαι τὴν θυσίαν ταύτην εἰς τὸ ὑπερουράνιον θυσιαστήριον

καὶ τίθησι τὴν μερίδα ἐν τῷ ἀριστερῷ μέρει τοῦ ἁγίου ἄρτου
εἶτα λαβὼν καὶ ἑτέραν λέγει

Δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, προστασίαις τῶν τιμίων ἐπουρανίων δυνάμεων ἀσωμάτων, τοῦ τιμίου ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ Ἰωάννου καὶ τῶν ἁγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων. Τῶν ἁγίων καὶ ἐνδόξων ἁγίων ἀρχιεραρχῶν καὶ οἰκουμενικῶν διδασκάλων Βασιλείου . . . Χρυσοστόμου (p. 358) καὶ πάντων τῶν ἁγίων ἱεραρχῶν. Τῶν ἁγίων καὶ ἐνδόξων μεγάλων μαρτύρων Γεωργίου Δημητρίου Θεοδώρου καὶ πάντων τῶν ἁγίων μαρτύρων. Τῶν ὁσίων . . . Σαβᾶ (p. 358) καὶ πάντων τῶν ὁσίων. Τῶν ἁγίων καὶ ἐνδόξων μεγάλων ἰαματικῶν ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ καὶ πάντων τῶν ἁγίων ἀναργύρων. Τῶν ἁγίων καὶ δικαίων θεοπατόρων. Καὶ τοῦ ἁγίου **ὁ δ'** οὗ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων σου τῶν ἁγίων ὧν ταῖς ἱκεσίαις πρόσδεξαι τὴν θυσίαν ταύτην εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον

εἶτα λαβὼν καὶ ἑτέραν προσφορὰν λέγει

Ὑπὲρ σωτηρίας κράτους νίκης καὶ διαμονῆς τῶν εὐσεβεστάτων καὶ φιλοχρίστων βασιλέων ἡμῶν. Ὑπὲρ τοῦ ἐπισκόπου ἡμῶν. Ὑπὲρ τοῦ πατρὸς ἡμῶν καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος. Καὶ ὑπὲρ πάσης ψυχῆς χριστιανῶν

εἶτα μνημονεύει καὶ οὓς βούλεται· τελευταῖον δὲ λέγει

Μνήσθητι Κύριε πάντων τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις αὐτῶν ὑπερεύχεσθαι. Μνήσθητι καὶ τῆς ἐμῆς ἀναξιότητος· συγχώρησόν μοι πᾶν πλημμέλημα ἑκούσιον τε καὶ ἀκούσιον.

Καὶ εὐθὺς λέγει ὁ διάκονος Εὐλόγησον *δέσποτα* τὸ θυμίαμα **καὶ ὃς εὐλογῶν λέγει**

Θυμίαμά σοι προσφέρομεν Χριστὲ ὁ θεὸς ἡμῶν εἰς ὀσμὴν εὐωδίας κτλ (p. 359)

καὶ ὁ διάκονος Τοῦ Κυρίου δεηθῶμεν **καὶ ὁ ἱερεὺς λαβὼν τὸν ἀστερίσκον ὑποθυμιῶν αὐτὸν λέγει**

Τῷ λόγῳ Κυρίῳ **καὶ τὸ ἑξῆς**· καὶ ἰδοὺ ὁ ἀστὴρ προῆγεν αὐτοὺς ἕως ἐλθὼν ἔστη οὗ ἦν τὸ παιδίον

καὶ τίθησιν αὐτὸν ἐν τῷ ἁγίῳ δίσκῳ

καὶ λαβὼν τὸ κάλυμμα καὶ θυμιάσας αὐτὸ τίθησιν ἐπάνω τοῦ δίσκου λέγων καὶ ταῦτα

Ὁ Κύριος ἐβασίλευσεν (p. 360. 7)

καὶ λέγει ὁ διάκονος Κάλυψον δέσποτα καὶ ὃς λαβὼν καὶ τὸ ἕτερον καὶ θυμιάσας καλύπτων τὸ ἅγιον ποτήριον λέγει

Ἐκάλυψεν οὐρανούς (p. 360. 14)

καὶ πάλιν ὁ διάκονος Σκέπασον δέσποτα καὶ ὁ ἱερεὺς ὑποθυμιῶν καὶ τὸ ἕτερον τίθησι λέγων

Σκέπασον ἡμᾶς (p. 360. 20).

Καὶ εὐθὺς ὁ διάκονος Ἐπὶ τῇ προθέσει τῶν τιμίων δώρων τοῦ Κυρίου δεηθῶμεν. Κύριε ἐλέησον

καὶ ὁ ἱερεύς

Ὁ Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν κτλ.

Καὶ ἡ ἀπόλυσις.

Καὶ λαβὼν ὁ ἱερεὺς τὸν θυμιατὸν θυμιᾷ ἐκ τρίτου τὰ ἱερὰ προσκυνοῦντες ἀμφότεροι καὶ λέγοντες οὕτως

Εὐλογητὸς ὁ θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας· δόξα σοι

καὶ δίδωσιν εὐθέως τῷ διακόνῳ τὸν θυμιατὸν θυμιᾶν τὸν ναόν.

Paris *Graec.* 2509, ff. 226 v 230 v, of about 1430 (see App. R), is a supplement to the text of the Liturgy in its ordinary form, consisting mainly of the rubrics and the cue-words of the formulae. It probably represents the central type of prothesis of the fifteenth century.

XIV

The *editio princeps* of the Greek Liturgies (Rome 1526) gives a form which differs little from XIII, except in prefixing the lavatory and in more fully rubricating the manipulation of the first oblate and the placing of the particles. This form is also contained in MS. Bodl. *Baroc.* 42 (A.D. 1551).

XV

The Εὐχολόγιον Venice 1600 gives the fully developed form, as above pp. 356 sqq.

APPENDIX R

A BYZANTINE DIPTYCH

Diakonika of S. Chrysostom, MS. Paris *Graec.* 2509, f. 232 v.

The date of the diptych is fixed by the names as between 1427–1439. John VII Palaiologos reigned 1425–48, and married Maria Komnena in 1427: Irene or Helene, daughter of Constantine Dragases prince of Macedonia, and

widow of Manuel Palaiologos (died 1425), took the veil under the name of Hypomone before 1450, when she died: Eugenia Kantakuzena was widow of Stephen Bukovitz despot of Servia 1389 1421 or 1425 (Du Cange *Familiae byzantinae* Venet. 1729, pp. 200, 198, 260,. Joseph II was patriarch of Constantinople 1416-39; Philotheos of Alexandria and the successor of Mark III of Antioch were both represented at the Council of Florence 1439: Theophilos II of Jerusalem was living in 1419 (Lequien *Oriens christianus* i. 306, ii. 500, 768, iii. 513).

'Ο διάκονος

Καὶ ὧν ἕκαστος κατὰ διάνοιαν ἔχει καὶ πάντων καὶ πασῶν

'Ιωσὴφ τοῦ ἁγιωτάτου καὶ οἰκουμενικοῦ πατριάρχου, Φιλοθέου 'Αλεξανδρίας, Μάρκου 'Αντιοχίας, Θεοφίλου 'Ιεροσολύμων

Καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἅγια δῶρα Κυρίῳ τῷ θεῷ ἡμῶν ὁ δεῖνος τοῦ ἐντιμωτάτου ἱερέως, τῶν συμπαρόντων ἱερέων, τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος

'Υπὲρ σωτηρίας κράτους νίκης καὶ διαμονῆς τῶν εὐσεβεστάτων καὶ φιλοχρίστων βασιλέων ἡμῶν, τῆς εὐσεβεστάτης καὶ φιλοχρίστου δεσποίνης ἡμῶν 'Υπομονῆς μοναχῆς, τῆς εὐσεβεστάτης καὶ φιλοχρίστου δεσποίνης ἡμῶν Εὐγενίας μοναχῆς, τῶν εὐσεβεστάτων καὶ φιλοχρίστων βασιλέων ἡμῶν 'Ιωάννου καὶ Μαρίας

'Υπὲρ εἰρήνης καὶ καταστάσεως τοῦ σύμπαντος κόσμου καὶ τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν

'Υπὲρ ἀπολυτρώσεως τῶν ἀδελφῶν ἡμῶν τῶν αἰχμαλώτων, εὐοδώσεως καὶ ἐνισχύσεως τοῦ φιλοχρίστου στρατοῦ, σωτηρίας τοῦ περιεστῶτος λαοῦ πάντων καὶ πασῶν.

INDEX OF BIBLICAL QUOTATIONS

AND

CROSS-REFERENCES

In the numbering of the Psalms, in the Greek texts the LXX is followed with Dr. Swete's numbering of the verses: elsewhere the Prayer Book version is followed simply. The biblical references are given for each passage generally in its original position only, with cross-references in thick figures to the derived passages. In the derived passages references are given to the original, but not necessarily to parallel derived passages. Cross-references between pp. 309–344 and pp. 353–411 are omitted as unnecessary: and in pp. 400–411 the marks of quotation are not repeated in the text.

3. 5 2 Cor xiii 14
8 2 Tim iv 22
4. 15 Ps i 2
19 Tit iii 5
20 1 Tim vi 19
21 Eph iv 26
23 2 Cor vii 1; vi 16
5. 15 Jo xvii 3
16 Rom xv 6
20 Ez xi 19; xviii 31; Ps l 12
22 1 Chr xxix 9; xxviii 9
25 1 Tim i 1
6. 15 Mt xii 29
16 Lk x 19
18 Job xl 24, Pr. Manass. (*A. C.* ii. 22)
19 Lk x 18
21 4 Esd viii 23 (Vulg.)
23 Ps viii 3
24 Ps ciii 32
26 Nah i 4, 3
27 Jo vi 19
28 Jo i 18
29 Mk ix 25; Ps cxxxvii 8
7. 6 Rom vi 3
17 Is i 16
8. 2 Rom xvi 20
3 2 Tim ii 26
9 Col ii 14
10 Phil iv 3
11 2 Cor vii 1
13 Ps cii 14; Prov xx 9
15 Ecclus viii 5
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9. 2 Gen xxi 33; 2 Mac i 24
7 Ez xviii 23
10 1 Tim ii 4
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14 2 Chr vi 36; Ps cxxix 3
10. 6 Ps lxxi 8
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12 1 Th v 17
14 2 Tim ii 15
26 2 Th iii 2; Job i 1
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20 Ps cxxxv 8, 9; Gen i 16
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20 Heb xi 6
21 2 Pet ii 5; 3 Mac ii 4
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25 Wisd x 6
26 Ps cvi 34
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32 Ac ii 23
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10 Mk xvi 19
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18 sq. 1 Cor xi 24; Mt xxvi 26 (D) (cp. Lev ii 6; Is lviii 7)
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15 1 Cor v 12
26 Ps cxxxv 25
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30 Eph v 5
23. 9 Rom xv 33; Phil iv 7
11 2 Tim iv 22
14 Ps cxl 5 (B)
18 Eph v 2
23 1 Tim ii 2
24. 6 Jer xxxix 19
7 2 Cor xi 31; Ac iv 30
8 2 Tim i 10; Ps xxiv 16
9 Ps lxxviii 9
11 2 Cor vii 1
13 Ps xvii 3
22 1 Cor viii 6; Phil ii 11

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25 Lk ii 14
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65. 25—66. 12*b* = 104. 27
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67. 2–8 = 105. 17
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18 4 R v 16; Dt x 8; Ps xxiii 3
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22*a* Gal iii 27
370. 3*b* Ps cxviii 68
25 Ps cxvii 26
30 3 Child 32; Wisd ix 10
31 Ps xcviii 1
371. 5 Ps cxvii 26, 1
19*a* Ps xxviii 1, 3
371. 24 — 372. 2*b* = 36. 15: 38. 5
24 2 Cor iv 6
26 Eph i 18
30 1 Pet ii 11
372. 17 Ac iv 33
373. 6*a* Mk xii 30
12*a* 2 R vii 27; 2 Chr xx 6; Ps lxiv 6
13 Ps l 3
376. 14 Ps cxl 5
377. 14*a* Lk xxi 34
378. 26 Lk xviii 13
31 Ps cxxxiii 2
379. 37 Ps l 20, 21
380. 14 Lk i 35
18 Lk i 75
381. 3*a* see 37. 4–6
382. 28 Ps xvii 2, 3
392. 33 see 370. 30
393. 7 Lk xviii 13
19 Tit ii 11
394. 17 Mt xvi 16
18 1 Tim i 15
27 Lk xxiii 42
395. 26 Is vi 7
41 1 Tim i 14
396. 12 Lk xxiii 42
19 Ps xxvii 9
23 Lk iii 22
30 Ps lvi 6
397. 29 Gen xii 3
30 Ps xxvii 9
398. 1 Ps xxv 8
2 Ps xxvi 9
3 Ps xvi 7
5 Jas i 17
18 Ps cxxviii 8; Job xxix 13
399. 8 Lk ii 29
412. 8*b* Ps cxxxii 9
11*a* 1 Tim vi 16
413. 3*b* Ps civ 2
4 Bar iii 37
7 Heb vi 20
13*a* Ps xciii 6; civ 1
16*a* Eph vi 14
45*b* Eph vi 17
46 Lk x 19
414. 6, 38*b* Is lxi 10
415. 3 Ps xxvi 6
416. 27 Ps xliii 4
417. 31 Gen i 2
418. 1 Rom iv 25
10 Rom viii 26
14 Eph i 18
419. 9–26*b* = 309. 8*a*

27–30 = 360. 7
33–39 = 359. 34
420. 21 Zech ix 9
421. 9 Mk xi 10
421. 14–19 = **365.** 33
35—**422.** 35*b* = **310.**
16—**312.** 9
422. 8*a* Ps xciii 1
423. 5–13*b* = **368.** 6
26 — **424.** 18*b* = **313.** 4*a*
424. 21–27*b* = **373.** 5*b*
23*b* Ps li 1
425. 10 Ps li 1
25 Ps lxv 1
31 Ps lxv 4, 5, 1
426. 3 Ps lxxxv 1
428. 13 1 Tim i 15
429. 10 Ps li 1
32 Phil iv 7
34 Jo iv 23
430. 15 — **431.** 12*b* = **318.** 4
23*a* Is vi 3
36 Dan vii 10
431. 16 Ps xix 5
431. 21 — **432.** 26*a* = **377.** 9 : **379.** 2*a*
26 Is lxii 10; Ps lxviii 33
34 Hab iii 3
40 Ps xxiv 7–10
432. 25 Ps cxviii 26
30 Ps xxvi 6
434. 6 Rom xvi 16
13 Col iii 14
435. 21 2 Th i 3
436. 3 1 Tim vi 16
13 Is vi 3
16 Mt xxi 9
37 Mt xxvi 26
437. 1 Mt xxvi 26–28; Lk xxii 19, 20
28 1 Cor xi 24, 25
440. 29 2 Tim ii 15
443. 35 Heb vi 9
444. 16 Tit ii 13
24 Dt xxxii 4
446. 12 1 Tim vi 15; Ps lxxxiv 8; 1 Tim i 17
13 Eph i 3
32 Ps xxxvi 9
447. 13 1 Cor viii 6
14 Phil ii 11
448. 7–18*b* = **392.** 32
8*b* 2 Chr vi 30
449. 19*a* Col iii 16
24*b* Mt xvi 16
26 Jo i 29
450. 1 Ps xxxiv 8
4 Ps cxlviii 1, 2
17*b* Jo vi 54, 51
451. 24 Jo vi 56
452. 26 2 Cor iii 18
453. 1 Ps xxxiv 8
14 Mt xxvi 26, 27
24 Jo i 29
26 Rom ix 5
453. 32–36 = **396.** 3,2,19
454. 27*b* Eph i 4
38 Jo xiv 2
455. 22–32 = **397.** 29
34 Ps cxiii 2
456. 23 Jas i 17
457. 8, 9, 15–17 = **399.** 3*a*
12 Lk vii 50; 2 Th iii 16

GLOSSARY OF TECHNICAL TERMS

Rite or liturgy is referred to with a capital; thus 'Byz.'=Byzantine rite: language is referred to without a capital; thus 'slav.'= old slavonic. Where a rite or liturgy includes but one language, reference is made only to the rite or liturgy and the language is to be understood; thus 'Syr. Jac.,' 'Nest.,' 'Abyss.' mean severally the Syrian Jacobite, the Nestorian and the Abyssinian liturgies, each in its own language, syriac or ethiopic. Where several languages are included in a rite or liturgy, they are given in succession after the name of the rite or liturgy, which is not repeated (and it has not seemed necessary to label greek words): thus 'Byz. . . arab. . . slav. . . '= the greek, arabic and slavonic of the Byzantine rite. S. James and S. Mark have been so assimilated to Byz. use that they are generally included with Byz., and the Syr. Jac. and the Copt. liturgies are then treated as the norms of the Syrian and Egyptian rites respectively, and syriac and coptic are assumed to be their leading languages. Except where it is otherwise noted, Chaldaean usage and terminology may be assumed to be identical with Nestorian, but this has not always been verified and by way of precaution 'Nest.' has been used rather than 'Persian.' Only illustrative references are given. Cp. Clugnet *Dictionnaire grec-français des noms liturgiques en usage dans l'église grecque* Paris 1895: Maclean *East Syrian daily offices* Lond. 1894, pp. 291–301.

A. English &c.

Abba (from syr.='father': Egypt., greek in copt. lit.; copt., sounded *anba*; eth.): title of monastic saints (cp. 485. 31) and of prelates.

Absolution or **Penitence, Prayer of** (Egypt.): (1) *to the Son*, before the lections, 148, 205, cp. 115: also 194. 9: (2) *to the Father*, before communion, 183, 235.

Agape (*ἀγάπη* Jude 12): a common meal (*ἔρανος*) originally preceding the eucharist and with it in effect, if not in intention, reproducing the Last Supper (*κυριακὸν δεῖπνον* 1 Cor. xi. 20). The two were generally separated by the middle of the second cent., but the old form survived in Egypt in the fifth cent., 509. 49: and perhaps still the offertory, the lavatory and the kiss of peace in the liturgy are survivals of the agape. Detached from the liturgy the agape gradually died out: cp. 520. 49: 537. 24.

Akmām (Abyss., 197. 42). See **Vestments** 2.

Alelou Jaschou ('alleluia of dinner-time,' Arm., 426. 1): the Alleluia (q.v.) and its verse.

Alleluia (הַלְלוּ־יָהּ Ps. civ. 35, *ἀλληλούϊα* Apoc. xix. 1, 3, 4, 6). In all liturgies, except apparently Abyssin., two or more alleluias are sung before the Gospel; accompanied by a verse or verses, generally variable, called in Jas. (BC) *στιχολογία*, Mk. *ὁ πρόλογος τοῦ ἀλ.* 118, Copt. *psalmos* 156, *stichologia*, arab. *almazmūr*, eth. *mazmūr* (without

al.) 220. 27 : Nest. *zūmāra* 258 : Arm. *alelou jaschou* 426. Gk. τὸ ἀλλ. includes the verse.

Altar. I. The **Sanctuary** q.v. II. The structure on which the holy mysteries are celebrated : called (1) *Altar* (Heb. xiii. 10), gen. θυσιαστήριον (q.v.), very rarely βωμός 506. 23 : Byz. in prayers θυσιαστήριον, arab. *madhbaḥ* (so Syr. Un. and Maron.) : Syr. Jac., Nest. *madhbᵉḥa* : Copt. *manershōoushi, thysiastērion*, arab. *madhbaḥ*, eth. *meshwā'e*. (2) *Table* (1 Cor. x. 21 : see **Table**) : Byz. in rubrics ἡ ἁγία τράπεζα, arab. *almā'idah almuḳaddasah*, slav. *swyathaya trapeza*, arm. *surb seghan* : Syr. Jac. *pōthūro dᵉḥaiye* 75. 21 : Egypt. τράπεζα 318. 26, copt. *trapeza*, arab. *mā'idah* 124. 28 : 148. 15, 27. (3) *Throne* (Is. vi. 1) : Byz. θρόνος occasionally, slav. *prestol* generally : Syr. Jac. and Nest. *trūnūs* 69. 19 : 287. 16. (4) *Tabernacle* (Heb. ix. 3) : Arm. *khoran* 416. 26. For early material and structure, see 476. 7 : 484. 32 : 506. 23 : 524. 4 : 530. 33. The altar is now generally of masonry, square, standing free, and surmounted by a ciborium or baldakyn (530. 34), the columns of which generally rest upon or are close to the corners of the table ; but the Nest. ciborium is much larger than the altar. The Arm. altar is exceptional, being oblong like the western, and recessed into the screen across the apse : and both Arm. and Syr. Jac. have gradines at the back. The Maron. altar is simply assimilated to Latin form. See **Gospel, Lights, Veil** II. III. The altar in heaven (23. 17 : 36. 8 : 129. 21 : 171. 1 &c.), the ideal centre of the church's prayers and offerings, Apoc. viii. 3–5 : Iren. *Haer.* iv. 18 § 6.

Ambo (Byz. ἄμβων, arab. *anbān*, slav. *amwon*, Melk. arab. *ambūnūn*, Copt. arab. *anbal*). The Pulpit. In *Ap. Const.* ὑψηλόν τι (3. 11 : 29. 25 : 461. 19) ; formerly in the middle of the church (cp. **Ὀπισθάμβωνος**), now at the **N.** side of the nave. Used (1) for the reading of the lections 537. 34, and the recitation of the verses of responsory psalms 518. 25 (see **Antiphon**) : hence called τὸ βῆμα τῶν ἀναγνωστῶν 531. 50 : (2) for the deacon's recitations, e. g. dismissals 3. 11, and perhaps the diptychs (Labbé-Cossart *Concilia* v. 1154 c) : (3) occasionally for preaching, 531. 45. For all purposes but the singing of the Gospel, in the Orthodox church the terrace before the altar-screen has now taken the place of the ambo : cp. 162. 22 : 275. 7 : 531. 4.

Anaphora (cp. **Ἀναφορά**) : the 'offering up' of the eucharistic sacrifice. Hence (1) properly the thanksgiving and consecration and the accompanying intercession (492. 10) : extended to include the whole of the rite from the *sursum corda* to the dismissal, and then to include the other prayers of the m. of the faithful which vary with the anaphora proper. (Byz. ἀναφορά, προσκομιδή : Syr. Jac. *annaphūra, ḳūrōbho*, Syr. Un. *annaphūra*, arab. *nāfūrah*, Maron. *annaphūra*, arab. *nāfūr* : Nest. *ḳūddāsha* : Copt. *anafora, agiasmos*, arab. *ḳuddās*, eth. *ḳeddāsē, 'enfōrā zameshṭīr* 'anaph. of the mystery,' *acuᵃtēta ḳuᵉrbān* 'thanksgiving of the offering.') (2) The Oblate : see **Bread** I. (3) The great veil covering the oblation : see **Veil** III. (4) Arm. *weraberouthiun*, the Great Entrance : see **Entrance** 2.

Antiminsion (ἀντιμίνσιον prob. a hybrid from ἀντί, *mensa* : arab. *andīmīsī* : slav. *antimins* : Byz., Syr. Un.). A consecrated corporal, originally no doubt of linen, now of silk. Byz., formerly used when the altar was unconsecrated, in place of the **Εἰλητόν** (q.v.) or unconsecrated corporal ; now used always, along with the εἰλητόν. In Syr. Jac., Un. and Maron., Copt., Abyss., Nest. (?) the *tabella* or altar-board (Syr. Jac. *tablītho*, Syr. Un. and Maron. arab. *tablīth* : Copt

lax, nakis, arab. *lauḥ*, eth. *tābōt*: Nest. *ṭ[e]wilaita*), a small oblong consecrated board of wood or stone placed upon, or in Copt. inserted in, the slab of the altar, whether consecrated or not, answers to theantiminsion. (Arm. *marmnakal* ['corporal'], *gorphourah* [=*corporale*] or *schouschphah* [=syr. *shūshepho* 'veil'] is the western corporal adopted: the board [*wem*] is used only as a portable altar.)

Antiphon or **Anthem** (Byz. *ἀντίφωνον*, arab. *antīfūnā*, slav. *antifon*, arm. *phokh*: Melk. arab. *antīfūnyah*: Syr. Jac. *ma'nītho*: Nest. *'ūnītha*).

I. A psalm or hymn recited by alternate voices. Of three kinds: (1) the *Responsory*, in which the reader recites the verses (*στίχος*, arab. *stīkhun*, Melk. *stīkhūs*, slav. *stich*: Syr. Jac. *pethgōmo* '℣' 77. 11: Nest. *beith* 'house,' 298. 24: arm. *phokh* 'alternation' 416. 30) of the psalm and the people respond (*ὑποψάλλειν*) with a constant refrain (*ἀκροστίχιον* 29. 30, *τροπάριον*, arab. *ṭrūbāryūn*, slav. *tropar*, arm. *ktzord* 'juncture': Syr. Jac. '*enyōno* 'response': Nest. '*ūnāya* 'response'): before beginning the psalm the reader also recites the refrain and the people repeat it after him. See e.g. 297, in form. (2) The *Antiphon* proper, a responsory in which the parts are taken by two choirs, not by a reader *solo* and the people, the refrain not being recited at the beginning: see e.g. 256, 365. (3) That in which the verses are sung alternately by two choirs, without a refrain. See e.g. 249. 16: 300, the ✱ marking the change of choir. The responsory is the oldest form of congregational psalmody: see 29. 29: 475. 15: 477 n. 4: 506. 52: 518. 25. The reform in the latter part of the fourth cent. (S. Bas. *Ep.* 207 § 3: Socr. *H. E.* vi. 8: Soz. *H. E.* vii. 23, viii. 8) was apparently the substitution of (2) for (1). Later, antiphons and responsories have been largely mutilated (a) by the reduction of the psalm to a single verse with or without gloria, 369. 20 *a* (where verse and refrain are identical), 371. 19 *a*: cp. western introits and Ps. xliv in the English litany: (b) by the reduction of the whole to a single verse and an unrepeated refrain, 371. 5: (c) by the omission of all the refrains except the first (*ktzord*), the verses of the psalm being sung alternately (*phokh*), 416. 27: cp. the ordinary western psalmody. In some Nestorian cases of antiphonal structure, e.g. 255. 17, the refrain is the essential element and the verses are 'farcing' (*gīyūra*).

II. (Nest.) *Anthem of the Sanctuary* (*d[e]ḳancī*) 253, *of the Gospel* (*d[e]'iwangalīyūn*) 261, *of the Mysteries* (*d[e]rāzī*) 269, and *of the Bema* (*d[e]bīm*) 298, sung respectively after the psalms, after the gospel, at the offertory, and at the communion.

Applause. See **Sermon.**

Apostle (Byz. *ἀπόστολος*, arab. *rasā'il* [so Syr. Un.], slav. *apostol*, arm. *arrachealch*: Melk. and Maron. arab. *rasālah*: Syr. Jac. and Nest. *sh[e]līḥo*: Copt. *Paulos, apostolos*, arab. *Būlus*, eth. *Pāwelōs*): the lection from the Epistles of S. Paul. See **Lections.**

Arārāy (eth.). See **Music.**

Ark (Abyss.). See **Tābōt.**

Asbadikon (Egypt.: greek S. Greg. *δεσποτικόν*, S. Bas. *σπουδικόν*: copt. *spoudikon, isbodikon, isbadikon*: arab. *isbādyaḳūn* 184. 17: eth. translit. from arab. and resolved into '*āsba dīyāḳōn*=*merces diaconi* 237. 21). The *δεσποτικόν* sc. *σῶμα* (cp. 486. 55: 540. 37 sq.: 541. 3, 10), the central square of the consecrated host, detached at the fraction and put into the chalice at the commixture. See **Manual Acts** 4.

Aspasmos (Copt., =*ἀσπασμός*, arab. *asbasmus*) 1. See **Peace.** 2. A variable hymn sung at the kiss of peace, ciii.

Assistant presbyter (eth., *ḳasīs zayetrādā'e*, or 'subpresbyter' *nefeḳ ḳ.*) or **Associate priest** (Copt., arab. *alcā-*

hin alsharīc): a presbyter associated with the celebrant ('the priest that consecrated' 238. 21: 239. 30) to whom certain functions are assigned in the rubrics.

Athōr (Copt., 168. 9): the third month, Oct. 28–Nov. 26.

Atrium (*αὐλή* 475. 34: *τὰ προπύλαια* 530. 28: *προτεμενίσματα* 506. 11: cp. 469. 6): the quadrangular cloister in front of the basilica from which the doors opened into the narthex. The later *προαύλιον*, or open porch at the west end, is a survival of the atrium, the other three sides of the cloister having disappeared. Cp. **Cantharus.**

Baracah (arab., ciii). See **Eulogia.**

Basilian monks. Religious following the rule of S. Basil. Among the Greek populations of S. Italy and Sicily (consisting of refugees from the Arab invasion of Syria and afterwards from the iconoclastic persecution, who, after the Norman conquest, when S. Italy ceased to belong to the Byzantine Empire and the patriarchate Constantinople, became Uniat) there were many communities of Basilian monks. They are now represented by the Monastery of Grotta Ferrata in the Alban Hills, founded in 1004 by S. Nilus of Rossano; but the Greek rite is still observed also by the Greek populations in Calabria and Apulia. See **Uniat.** On the Basilian ritual books, see lxxxv, xc.

Bazpan (Arm., 414. 21). The Cuffs. See **Vestments** 2.

Bema (*βῆμα*). I. See **Sanctuary.** II. (Nest., *bīm*) a terrace running across the church in front of the sanctuary, with a low wall on the nave side, from which the lections are read and the communion administered. The distinction between the senses I and II is not clear in the Nest. rubrics. III. See **Ambo.**

Benediction (Abyss.). See **Blessing.**

Bless, o my Lord. See **Εὐλόγησον δέσποτα.**

Blessing. I. The solemn blessing between the consecration and the communion. II. Of the several disqualified orders at their departure from the church: e. g. 7. 15: 8. 31: 471. 38. III. Of the faithful at several points of the m. of the faithful. See **Imposition, Inclination.** IV. The making of the sign of the cross on persons and things. See **Εὐλογεῖν.** Hence eth. *būrācē* '*benediction*' 203. 3 &c.; and '*prayer of benediction*' 229. 8, the intercession during which the persons prayed for are signed.

Bread: the eucharistic loaf.

I. Byz.: a round leavened cake, 5 × 2 in., stamped with a square (2 in.), itself divided by a cross into 4 squares in which are severally inscribed **IC, XC, NI, KA** ('Ιησοῦς Χριστὸς νικᾷ) 357. 18: 393. 30. The whole loaf was formerly called *εὐλογία* (q.v.) 540. 30 as given by the people: *ἀναφορά* 541. 23 &c., *προσκομιδή* 541. 22 as an oblation (*oblatio* 541. 21): now *προσφορά* 356. 27, arab. *ḳurbānah*, slav. *prosfora*, as oblate; or *σφραγίς* 357. 27, arab. *khatm*, slav. *petshat*, as impressed with a stamp. The square, the proper *σφραγίς* 356. 28, ceremonially detached and placed on the paten, is called *ὁ ἀμνός* cp. 357. 15, slav. *agnetz*; *ὁ ἅγιος ἄρτος* 357. 31, arab. *alḳubz almuḳaddas*, slav. *swyatīy chleb* (also *ὁ ἄρτος* 309. 6: 548. 13; its 'crumb' *σάρξ* 548. 3: cp. *medulla* 544. 27).

II. Syr. Jac. and Syr. Un.: a round cake, leavened with the holy leaven (see **Malca**), 3 × ¾ in., stamped like a wheel with four diameters (the alternate radii being cut off halfway from the circumference by a concentric circle). Called, Jac. *ṭabh'o* 'seal' 71. 8, *p'rīsto* 'a flat cake' 493. 24, and *būchro* 'first-begotten'; Un. arab. *burshānah* (=syr. *pūrshōno* 'separation' = ܦܘܪܫܳܢܳܐ, *ἀφαίρεμα*, 'the heave offering,' in Lev. &c.).

III. Maronite: the Latin unleavened wafer; called *burshānah*, *ḳurbān* in arab., *ḳūrbōno* 'offering' in syr.

IV. Coptic: a round leavened cake, $3\frac{1}{2} \times \frac{3}{4}$ in., stamped, round the edge with the legend ΑΓΙΟC Ο ΘΕΟC ΑΓΙΟC ΙCΧΥΡΟC ΑΓΙΟC ΑΘΑΝΑΤΟC, and within with a cross consisting of twelve little squares, each of which and the remaining spandrels are marked with a little cross placed diagonally. Called in arab. *alḥamal* 'the lamb' 145. 7 &c. The four middle squares form the asbadikon (q. v.).

V. Abyssinian: a flat round leavened cake, $4 \times \frac{3}{4}$ in., stamped with a cross of 9 squares, with 4 squares added in the angles of the cross. Called *chebset* 'bread' 199. 1 &c. and *ḳu^{e}rbān* 'offering' ('host' 199. 4 &c.). The central square is the asbadikon.

VI. Nestorian: a round leavened (247. 11: 248. 1) cake, $2 \times \frac{1}{2}$ in., stamped with a cross-crosslet and four small crosses. Called *būchra* 'first-begotten' 290. 2, *ḳ^{e}çātha* 'broken portion' 248. 10, *p^{e}rīsta* 'cake' 291. 2, and the priest's loaf *pūrshāna malcāya* 'royal heave offering' ('portion of the malca' 247. 19).

VII. Armenian: a round unleavened wafer, $3 \times \frac{1}{8}$ in., stamped with an ornamental border, the crucifix and the sacred name, and sometimes with two diameters at right angles on the back. Called *neschkhar* 'wafer' 418. 40, and *surb hhaths* 'holy bread.'

Būchra (Syr. Jac. and Nest., 'first-begotten,' Heb. i. 6): the host. See **Bread** II, VI.

Būrc^{e}tho (Syr. Jac., 'blessing'): the blessed bread. See **Eulogia.**

Cancelli (*cancelli* 467. 39: 470. 13: *κάγκελλοι, κιγκλίδες* 506. 16: *κιγκλίς* 523. 43: cp. *ḳanci*, v. **Sanctuary**): the lattice separating the sanctuary from the nave, the sanctuary screen. The screen has developed from a lattice, through a form consisting of high columns joined by a beam and a low wall, to a solid structure, stationary or in the form of folding doors. The Syr. Jac. churches of Upper Syria have examples of all types. Byz. and Copt. have a high solid wooden screen, surmounted by or covered with ikons and furnished with doors; and the Copt. form is sometimes a folding door. The Nest. is a stone wall pierced by an arch, sometimes with doors. Arm. and Maron. have abolished the screen. On Abyssin. see **Sanctuary.** Cp. **Veil** I.

Cantharus (*κρῆναι* 469. 7: 475. 36: *χέρνιβον* 506. 11: *φιάλη*): the fountain in the atrium at which the people washed their hands before entering the church: cp. 469. 4: 484. 38.

Cārūzūtha (Nest.): a deacon's 'proclamation,' esp. the Prayers after the Gospel. See **Κηρύσσειν.**

Catechumen (fully *κατηχούμενος τὸ εὐαγγέλιον* 5. 20: cp. Gal. vi. 6: *οἱ ἐν κατηχήσει* 26. 14: arab. *mauʿūẓ*: copt. *katēchoumenos*: eth. *neʾūs crestīyān* 'young christian': syr. *shōmūʿo* 'hearer': arm. *erekhah*: slav. *oglashennīy*). One under instruction (*κατήχησις*, cp. Lk. i. 4) with a view to baptism. The name is sometimes used to cover all such: but in the liturgies it is applied to those undergoing the remoter instruction, the *Hearers* (267. 28: 490. 29) as distinguished from the *Competents* q. v. The catechumens stood in the narthex.

Catholicon (Egypt., copt. *katholikon*, arab. *ḳāthūlyacūn*): the second lection, from the Catholic Epistles. See **Lections.**

Catholicos: the archbishop of a province outside the empire as constituted 'procurator general' of a patriarch within the empire to whom he was nominally subject, while practically an independent patriarch (*Conc. Constant.* i. c. 2 and Bright *in loc.*). 1. The *Catholicos of the East* (syr. *ḳathūlīka d^{e}madhn^{e}ḥa*), the patriarch of the Nestorians, is the successor of the archbishop of Seleucia-Ctesiphon, procurator of Antioch in the Persian empire: 276. 18: 277. 1:

281. 30. There is also a Uniat Chaldaean catholicos at Mosul. 2. The *Abūna of Acsūm*, pope of Ethiopia, is procurator in Abyssinia of the Coptic patriarch or archpope of Alexandria: 206. 12 &c. 3. The *Catholicos of Edchmiadzin*, 'patriarch of all Armenians' (*hhairapet amenain Hhaioths*, 442. 31), was originally procurator of Caesarea in Armenia Major. 4. The title of *καθολικὸς ἀρχιεπίσκοπος* borne by the exarch of Georgia is probably a survival of the catholicate of Iberia, dependent on Antioch.

Censer (*θυμιατήριον* [2 Chr. xxvi. 19, Ezek. viii. 11 = מִקְטֶרֶת: Heb. ix. 4], *θυμιατός*: syr. *pīrmo* [Apoc. viii. 3]: arab. *mibkharah*: copt. *shourē* [Heb. ix. 4]: eth. *mā'eṭant* [ib.]: arm. *khnkanoths* [Apoc. viii. 3], *bourwarr* [Heb. ix. 4]: slav. *kadilnitza*). The incense vessel, of the same form as the western, but generally smaller and with bells attached to the chains.

Chalice (*κύπελλον* 14. 6, *κρατήρ* 62. 10 *b*, *ποτήριον* 25. 10 and generally: syr. *cōso*: arab. *cās*: copt. *potērion*: eth. *çewā'e*: arm. *bashak*, *ski*: slav. *potir*). The eucharistic cup, generally of the same type as the western; but the Nestorian is usually a footless copper bowl, 8 in. across.

Cherubic Hymn (Byz., *ὁ χερουβικὸς ὕμνος* 377. 8: *τὸ χερουβ.* 41. 23: *τὰ χερουβ.* 318. 3: *ὁ μυστικὸς ὕμνος* 319: arab. *alshārūbyacūn*: slav. *cherouwimskaya pesn*): the hymn sung by the choir at the Great Entrance. It has four forms: (1) The ordinary form, *Οἱ τὰ χερουβίμ* 377. 9, whence in Jas. (ABC) at 41. 25, Mk. 122. 18, and Arm. 431. 21. (2) *Τοῦ δείπνου σου* 396. 5, the proper of Maundy Thursday. (3) *Σιγησάτω πᾶσα σάρξ*, the proper of Easter Even, adopted in Jas. 41. 25 (FGHJKN, in B as alternative, and in C in addition, to [1]). (4) *Νῦν αἱ δυνάμεις*, used in the Presanctified 348. 21: this may be the form alluded to 532. 9, in which case it must have been used at first in the ordinary liturgy.

Church. See **Atrium, Narthex, Nave, Sanctuary, Sacristy.** For names, see 506. 9: 519. 21: 523. 29.

Circuit of the Lamb (Egypt., arab. *dūrat alḥamal*): the procession in which the priest carries the bread and the deacon the wine round the altar before the prothesis: 145. 25: 199. 16.

Cloud (Syr. Jac., *'aimo* 70. 38): the veil of the oblation. See **Veil** III. 1. c.

Coal (*ἄνθραξ*: syr. *g^{e}mūrtho*): the 'live coal' 'taken from off the altar' and 'laid upon the lips' of the prophet, Is. vi. 6, 7. Applied (1) typically to our Lord, 32. 4: cp. Cyr. Al. *in Esai.* i. 4 (ii. 107 E): (2) similarly to the holy sacrament, 63. 19: 181. 29: 199. 36: (3) Syr. and Nest., as a formal title of the consecrated particle (q.v.), 102. 33 *b*: 103. 2, 18: 293. 38: 484. 11.

Commemorations (Syr. Jac., 492. 10 sqq.): the intercession after the consecration (89 sqq.).

Commixture: the commingling of the consecrated species. See **Manual Acts** 4.

Communion (*κοινωνία* [1 Cor. x. 16], *μετάληψις, μέθεξις, μετουσία*: arab. Orth. *munāwalah*, Melk. *tanāwul*: arm. *hhaghordouthiun* [1 Cor. x. 16]: slav. *pritshaschenie*: Syr. Jac. *shauthōphūtho*: Copt. *tschi, djin-tschi*: arab. *tanāwul*: eth. *sūtāfē*): the participation of the holy sacrament. Methods: the species are delivered (*διδόναι, ἐπιδιδόναι, μεταδιδόναι, διανέμειν, παρέχειν*) either (1) separately 25. 6, 140, 240, 298, 505, 523, 534. 26 (also Copt. generally); the right hand of the communicant being crossed over the left to receive the holy bread, 466, 484, 536 (the use of a vessel for reception, *δοχεῖον*, is forbidden, 539. 1): (2) together by means of a spoon into the mouth of the communicant, 102 sq., 186 (occasional), 396, or with the fingers without a spoon, 452. Time: (1) in the

liturgy, originally always and assumed in the texts: (2) after the liturgy, 304. 30 (*'order the mysteries'* = the communion of the ministers), 396: (3) at home with the particles carried away from the liturgy, 509. 48. For instances of the faithful communicating themselves, see 526. 32: 539. 6.

Competent (*competens: βαπτιζόμενος, φωτιζόμενος, πρὸς τὸ ἅγιον φώτισμα εὐτρεπιζόμενος* 347: arm. *entsaiathsov*): a catechumen under instruction during the forty days preceding Easter for baptism on Easter-night, 467. 21.

Completes, The deacon who (Nest., *dāmshāmlī* 271. 16: 273. 21). The meaning of the phrase is lost.

Confession (Egypt., copt. *omologia* 184. 30): the confession of faith before communion: cp. lxx. 34: 238. 29: cp. 394. 17.

Consecrate: see **Ἁγιάζειν, Ἀναδεικνύναι, Ἀποφαίνειν, Εὐλογεῖν, Εὐχαριστία, Μεταβάλλειν, Μεταποιεῖν, Μεταρρυθμίζειν, Μεταστοιχειοῦν, Τελειοῦν.**

Consecration-crosses of the altar (Nest., 271. 14): the crosses made with the chrism on the altar and the walls of the sanctuary at the consecration of the church.

Consignation: the signing of the chalice with the broken host. See **Manual Acts** 3.

Corporalia 545. 7 and

Cover, covering: see **Veil** III.

Creed (*σύμβολον* 481. 35: 532. 35: *καθολικὴ ὑμνολογία* 487. 32: *τὸ ἅγιον μάθημα* 528. 26: arab. *amānah*: syr. *haiyimōnūtho* or *ḳanūno d'haiy*. [Un.]: arm. *hhavatamch*: slav. *symwol werī*): the confession of faith, introduced into the liturgy in the fifth and sixth cents. (485. 10: 532. 32). In Syr., Egypt. and Nest. probably at first immediately before, in Byz. immediately after, the kiss of peace; but this sequence has generally been disturbed by accretion or by cross-influence of rites. In Arm. its present position is certainly due to Roman influence; in Nerses it is in Byz. position. In the greek liturgies the form used is the Constantinopolitan, i.e. the creed of Jerusalem with the Nicene additions as ratified at Chalcedon; in Syr. Jac., Nest., Copt., Abyss., Arm. the local baptismal creed with the Nicene additions: the Uniats add the *Filioque*. Byz. with Jas. and Mk. has the baptismal 'I believe': the Copt., Abyss., Nest., Arm., Syr. Un. and Maron. have the conciliar 'We believe': Syr. Jac. varies (see 82).

Cūshāpa (Ps. cxxx. 2 = *δέησις*: Nest.): a private prayer of the celebrant, said kneeling and in a low voice.

Cūthīno (Gen. iii. 21, xxxvii. 3, Mt. v. 40 = *χιτών*: Syr. Jac., Chald.: 70. 7). An Alb. See **Vestments** 1.

Dawīdha (Nest., lxxvii. 10): the David, i.e. the Psalter, which is divided into twenty *hūlālī* (cp. *καθίσματα* of Byz. psalter), each consisting of two or more *marm'yātha* (cp. *στάσεις*): 253. 3, 9.

Day of the mystery (Nest., 259. 6). The meaning of the phrase is lost.

Deaconess. I. (*ἡ διάκονος* 25. 4 [Rom. xvi. 1], *διακονίσσα* 501. 26, 502. 31): one of the order of women instituted for personal ministrations to women, esp. at their baptism (*Ap. Const.* iii. 16). II. (*m'shamshōnōitho* [Rom. xvi. 1]: Syr. Jac., Maron.): either the chalice into which the celebrant 'ministers' (*m'shamesh*), or washes, his fingers with water poured over them, or the water so poured: 107. 32: cp. ll. 19, 25.

Diakonika (*διακονικά*): the parts of the liturgy recited by the deacon.

Diptychs (*τὰ ἱερὰ δίπτυχα* 482. 2: *αἱ ἱεραὶ πτύχες* 488: *αἱ ἱεραὶ δέλτοι* 508. 24: *κατάλογοι ib.* 25: Byz. *δίπτυχα*, arab. *dibtīkhā*, arm. *tīphtīkon* but not in use, slav. *diptich*: Syr. Jac. *dīphṭūcho, s'phar ḥaiye* 'book of the living': Nest. *dīūpaṭcīn*, and *'the book of the living and*

the dead' 275. 6: Copt. *diptichon, touptikon*, arab. *tarḥīm*, eth. *dībdīḳōn*). 1. The lists of the living and the dead commemorated by name in the liturgy: at first in connexion with the offertory, articulating the intention of the offerings (cp. 124. 20: 203. 18: 485. 15: 488. 9: 528. 28: 535. 35: some names are still recited in the Byz. Great Entrance 378. 42). In Syr. Jac. *dīphṭūcho* is applied to the deacon's *canons* in the great Intercession 89 sqq., as contrasted with 'the book of the living' which was still recited before the anaphora in the twelfth cent. (Assemani *B. O.* ii. p. 202: cp. *Cod. lit.* v. p. 337). 2. The two-leaved tablets on which the names were inscribed, normally of ivory, like the consular diptychs inscribed with the consul's portrait and name, distributed on his accession, many of which were transferred to ecclesiastical use: cp. liv. 7.

Dismissal. I. (*ἀπόλυσις, ἐκβολή* 535. 26: cp. *εἴργομεν, ἐξωθεῖται* 478. 7, 10: *ἔξοδος* 30. 4, *ἐξέρχεσθαι* 518. 31, *ἀποφοιτᾷν* 504. 17): the expulsion of the disqualified at the end of the mass of the catechumens, with prayers by the deacon, a blessing by the celebrant, and a formula of dismissal by the deacon. Cp. **Mass.** The dismissals had practically fallen into disuse before the seventh cent. (490. 35: 538. 3), and the elaborate formulae have disappeared (except Byz. 315, 374): the short forms remaining, generally before the kiss of peace, probably belong to an older stratum, and were already deprived of significance by the elaborated forms of the fourth cent. (xliv. 17: cp. 504. 17, 23). II. (*ἀπόλυσις* q. v.): the final dismissal of the faithful at the end of the liturgy, with the celebrant's blessing and the deacon's formula.

Divine Office: the service of the canonical hours, as distinguished from the Divine Liturgy.

Doorkeepers (*πυλωρός* [1 Chr. ix. 17], *θυρωρός* [1 Esd. v. 28], slav. *dwernik*: arm. *drrnapan*). The minor order of clerks who guarded the church-doors. In *Ap. Const.* viii (13. 19) their function is discharged by deacons and subdeacons, and in the canons of Laodicea the subdeacons share it (519. 34). Perhaps they were never universal in the East: the evidence for them seems to be confined to Syria, Asia and Constantinople: while they do not occur in the non-greek pontificals, except the Armenian.

Doors. 1. The western doors of the church leading from the atrium into the narthex (*εἴσοδοι* 28. 12, *πρόθυρα* 475. 39, *πύλαι* 487. 28, *θύραι* 13. 19, 316. 7), of which those of the men and of the women are distinct (28. 12). Under the charge of deacons and subdeacons, 13. 19: cp. 461. 31, or of the doorkeepers, 28. 12: 519. 34: closed before the beginning of the mass of the faithful, 13. 20 &c.: cp. 41. 7: 321. 3: 435. 13.

2. From the narthex into the nave (Byz. *αἱ ὡραῖαι* or *βασιλικαὶ θύραι*). In the middle Byz. use the dismissed withdrew into the narthex only, and these doors became ritually equivalent to 1.

3. Of the sanctuary (*α*) Byz., the three doors in the altar-screen, the central (*βημόθυρα* 378, *αἱ ἅγιαι θύραι*, arab. *alabwāb almuḳaḍaasah*, slav. *swyatīya wrata*: sometimes *βασιλικαί, albāb almulūcī, tzarskiya wrata*), behind which hangs the veil, and N. and S. doors (*αἱ πλάγιαι θύραι*: slav. *sewernīya* and *yujnīya dwerī*) opening respectively into the *πρόθεσις* and the *σκευοφυλάκιον*. (*β*) Copt. and Syr. Jac., also three, one opening on each altar. (*γ*) Abyssin. (*anāḳa meshwā'e* 'doors of the altar' 213. 12), also three, on the W., N. and S. sides respectively of the sanctuary. (*δ*) Nest. (*t^{e}rā' madhb^{e}ḥa* 270. 28), one door, an archway in the W. wall of the sanctuary, sometimes closed by folding doors.

Eastertide (*πεντηκοστή*): the fifty days from Easter to Pentecost.

Ektene (Byz.): a deacon's litany. See **Ἐκτενή, Συναπτή**.

Elevation: the uplifting of the holy sacrament. See **Manual Acts** 1.

Embolismos, embolis ('insertion'): the expansion of the two last clauses of the Lord's Prayer, said by the celebrant, in all liturgies except the Byz. (but in Arm., 446) and Abyss., where the doxology alone forms the conclusion. See 469. 54.

Emiphōron (= *ὠμοφόριον*, Arm, 417. 13: 430. 12). The bishop's Pallium. See **Vestments** 6.

Enarxis (*ἔναρξις* 'beginning'): a preliminary office prefixed to the liturgy. Generally related in structure to the divine office and perhaps originally a substitute for one or more of the lesser offices on liturgic days. In the texts above, the matter accreted before the proper opening of the liturgy is marked as enarxis. (1) Byz., essentially identical with the *ἀκολουθία τῶν τυπικῶν*, which is said daily after the *τριθεκτή* (tercesext) or on fasts after the *ἐννάτη* (none). A similar enarxis has been attached to Mk. 113, the three prayers being those of the three antiphons and so rubricated in CE. The enarxis of Jas. 32. 2, 15 is not described in detail. (2) Egypt., 146, 202: the prayer of thanksgiving is used at the beginning of lauds and from its title 'the first prayer of the morning' 147. 3 it appears to be derived thence to the liturgy. (3) Nest., 252–255. 12 is constructed like the opening of vespers, except that the anthem of the sanctuary and its prayer are inserted.

Energumen (*ἐνεργούμενος* sc. *ὑπὸ πνευμάτων ἀκαθάρτων* 5. 31: also *χειμαζόμενος* 22. 19: 524. 40: syr. *mettaʿbᵉrōno* 490. 32: arm. *aisahhar*): one possessed by the devil: dismissed next after the catechumens. For others included in the class see 524. 40.

Entrance 1. The *Little Entrance* (Byz. and hence Jas. and Mk., *ἡ μικρὰ εἴσοδος* 367, arab. *īṣūdun ṣaġīr*, slav. *malīy wchod*, Melk. *īṣūdūn ṣaġīr*): the entrance of the bishop, after vesting in the narthex during the enarxis, with the people, from the narthex into the church (312. 12). In the pontifical mass, the bishop still first intervenes at this point, being fetched from the nave by the presbyters and deacons, a deacon carrying the Gospel as the bishop's attribute. In the absence of the bishop, the procession with the Gospel (from the altar by the prothesis and N. doors back to the altar by the holy doors) is still made: hence *ἡ εἴσ. τοῦ εὐαγγελίου*, 117. 4: 368. 5. In the Presanctified it is made *χωρὶς τοῦ εὐαγγ.* 346. 7. 2. The *Great Entrance* (Byz., and hence Jas. and Mk., *ἡ μεγάλη, ἡ τῶν ἁγίων μυστηρίων εἴσοδος* 318. 40: 535. 32: *ἡ τῶν θείων δώρων εἰσόδευσις* 348. 23: slav. *bolshoy wchod*: Arm. *weraberouthiun* = *ἀναφορά*): the procession in which, while the cherubic hymn (Arm., the Hagiology) is sung, the oblation is carried from the prothesis to the altar by the N. door and aisle and the holy doors (Arm., N. to S. by the back of the altar). From the title of the sedro after the Gospel (*s. dᵉmaʿaltho* 80. 20, 32) it appears that there was formerly a great entrance in Syr. Jac., unless the ref. is to the final entry of the priest to the altar. The Great Entrance, like the offertory generally, is properly the function of the deacons, 532. 9: 538. 9. 3. The *Last Entrance* (Jas. *ἡ ἐσχάτη εἴσοδος* 64. 36 *δ*): the return of the ministers to the sanctuary after the communion of the people: cp. 104. 15: 301. 25: 396. 26.

Epepi (Copt., lxix. 36): the eleventh month, June 25–July 24.

Euchologion (Byz. *εὐχολόγιον*, slav. *trebnik*: Copt. *euchologion*, arab. *khūlājī*). The book, corresponding to the western *Pontificale* and *Rituale* or *Manuale* combined, containing the pontifical offices, those for the administration of

the sacraments other than the eucharist, and the occasionals. But the modern Greek **Εὐχολόγιον τὸ μέγα** is a combination of the **Εὐχολόγιον** and the **Λειτουργικόν**; and the new edition of the Coptic *Euchologion* (lxvii. 33) contains only the liturgies of S. Basil and S. Gregory and the Office of Morning Incense: cp. 165. 33.

Eulogia (Byz. **ἀντίδωρον** 399. 2, **κατακλαστόν**, arab. *andīdūrā*, slav. *antidor*, arm. *neschkhar*, Melk. arab. *andūrīūn*: Syr. Jac. *būrc^etho* 110. 11: Syr. Un. arab. *hubz mabārac* 109. 21, *baracah*, 'blessing' 110. 32: Nest. *m^ecaprāna* 247. 17: Copt. arab. *baracah*: eth. *baracat*, *aulōgyā*): the blessed bread distributed at the end of the liturgy. See **Εὐλογία**. So called (1) as originating in the partition of the surplus **εὐλογίαι** offered at the offertory, 506. 2, (2) as a gift expressive of the blessing of communion with the church (hence **ἀντίδωρον**, a substitute for 'the gifts'), and (3) as itself a 'blessing' or consecrated thing, in virtue of having been solemnly made and offered at the offertory or prothesis or of being blessed with an express formula (109. 30: *addend.* to p. 244). The Byz. **ἀντίδωρον** is the remains of the **προσφοραί** left over from the prothesis.

Faithful (**πιστός**, syr. *m^ehaimno*, arab. *mūmin*, eth. *ta'amānī*, copt. *ethnahti*, arm. *hhavatathseal*, slav. *werouyuschiy*). A believer or baptized person.

Fan (**ῥιπίδιον** 14. 4: 384. 3: **ἡ μυστικὴ ῥιπίς** 482. 8: **ἐξαπτέρυγον**: arab. *mirwaḥah*: arm. *chschoths*: slav. *ripida*: Syr. Jac. *marwaḥtho*: Copt. *ripidion*, *ripistērion*, *cheroubim*: arab. *mirwaḥah*): the fan shaken by the deacon over the oblation to protect it from flies (14. 5). At first feathers or linen veils (*ib.*: 462. 21: 485. 24), as still occasionally: later a staff with a metal disk attached, modelled in repoussée in the form of a seraph's face and wings (hence **ἐξαπτέρ.**): Arm. and Syr. Jac. with little bells attached to the rim. The fan is now symbolical (Isa. vi. 2: 511. 6) and decorative, and where it has bells it is shaken as an accompaniment of the more solemn parts of the liturgy. As the attribute of the deacon, in Byz. the fan is given to him at his ordination. Not used apparently by Nest. and Abyssin.

Farcing: matter intercalated into a formula. See **Antiphon**.

Fraction: the ceremonial breaking of the consecrated bread. See **Manual Acts** 2.

G^ehāntha, g^ehōntho (Syr. Jac. and Nest.): an 'inclination,' i. e. a prayer said in a low voice and with inclined head.

Gift (**δῶρον**: syr. *ḳūrbōno*: arab. *ḳurbān* [Melk. *mauhabah*]: eth. *ḳu^erbān*, *mabā'e*: copt. *dōron*: arm. *entsah*: slav. *dar*): 'offering,' used of the oblation, esp. of the bread (rendered above 'gift,' 'offering,' 'host'). See **Δῶρον**.

Gloria. I. The doxology said at the end of psalms and hymns (253. 14). Forms: Byz. 364. 18 (abbreviated **Δόξα. Καὶ νῦν** 353. 19: arab. *dhucṣā cānīn*): 415. 8: 419. 31: Egypt. 146. 22: 201. 30: Syr. Jac. 76. 2, 7: Nest. 252. 28. II. The verse Lk. ii. 14: 24. 25: 45. 3: 252. 11. III The hymn *Gloria in excelsis*, xxxiv. 7: not used in eastern liturgies, but in Byz. **ὄρθρος** (lauds).

Gospel. I. The lection from the Gospels. See **Lections**. II. The book of the Gospels (485. 8), which lies upon the altar. See 220. 6: 258. 12, 16: 354. 38: 362. 1: 368. 19, 22, 26: 372. 21: 373. 1: 423. 23. III. (Arm.): the last Gospel: the lection, Jo. i. 1–14 or in eastertide xxi. 15–19, read at the end of the liturgy: adopted from Latin use.

Gōti (Arm., 414. 14). The Girdle. See **Vestments** 4.

Hagiology (*srbasathsouthiun*, Arm., 430. 29): the proper hymn sung by the choir during the Great Entrance.

Haical (arab. 'temple,' 156. 22: 162. 23: Byz., Egypt.): the **Sanctuary** q. v.

Hearers 1. **Catechumens** q. v. 2. The second order of the **Penitents** q. v.

Ḥᵉmīra (Nest., 247. 21: also Syr. Jac.). 'Leaven;' a portion of the dough reserved from the last baking, with which the sacred loaves are leavened.

Holy of holies 1. (Syr. Jac. and Nest. *ḳᵉdūsh ḳūdhshe*: arab. *ḳuds alaḳdās*: Eth. *ḳedesta ḳedūsān*): the **Sanctuary** q. v.: esp. (Syr. Jac. and Nest.) the space under the baldakyn of the altar. 2. The holy sacrament.

Holy thing (Eth. *ḳedsat* 242. 17: Nest. *ḳūdhsha* 301. 25): the holy sacrament. See **Ἅγια, Ἁγιάζω.**

Horn (*ḳarno* = *cornu*, Syr. Jac. 69. 19, Nest. 272 7 *b*): a corner of the altar.

Host (*hostia* vulg. = קָרְבָּן Lev. iv. 32: זֶבַח Lev. iii. 1): the oblate. See **Bread, Gift, Δῶρον.**

Ḥūdhra ('cycle,' Nest., lxxvii): the book containing the proper of the liturgy and of the offices for sundays, feasts of our Lord and the principal saints' days.

Hūlāla ('praise,' Nest., 247. 10): see **Dawīdha.**

Ikon (Byz. *εἰκών*, arab. *īḳūnah*, slav. *ikona*, arm. *nkar*: Copt. *lymēn*, arab. *ṣūrah*): a sacred picture: 484. 43. The principal ikons of an Orthodox church are on the sanctuary screen (see **Cancelli**), and in particular those of our Lord, 354. 22, and of the B. V. M., 364. 3, next to the holy doors on the S. and the N. respectively.

Imposition of the hand (Syr. Jac. and Nest. *sᵉyōmīdho* 491. 16: 492. 33: 267. 2: Copt. *cha-djidj*, arab. *waḍ' yad* 187. 15, eth. *anberō ed* 192. 24): a blessing (Mt. xix. 15, Mk. x. 16) or a prayer of blessing: so *accedere ad manum* 470. 14. Cp. **Inclination.**

Inclination 1. See **Gᵉhantha.** 2. (copt. *djebs-djōf* 187. 1: arab. *khuḍū'* 183. 1): a prayer of blessing, bidden by the deacon with 'Bow down your heads,' during which the people stand inclined. Equivalent to **Imposition of the hand** q. v. (491. 16: 492. 18, 33).

Institution: the record of our Lord's institution (*διάταξις* 20. 15) of the holy eucharist (Mt. xxvi. 26–28, Mk. xiv. 22–24, Lk. xxii. 19 sq., 1 Cor. xi. 23–25), recited at the end of the Thanksgiving and before the Invocation, in a form which is generally a combination of the N. T. accounts with additions, partly from the N. T. (esp. Mt. xiv. 19 and 1 Cor. xi. 26), partly from elsewhere (esp. the allusions to our Lord's hands, whether as creative Ps. xcv. 5 &c., Clem. R. 1 *Cor.* 33 § 4, or as priestly Ex. xxix. 22–24, Lev. viii. 25–27, xxi. 18 sq.: cp. 465. 30). In all liturgies except the Persian *Apostles* (285. 12, where it is inserted in accordance with present use but is obviously incoherent with the context: in the Chaldaean missals the form from the Roman canon is inserted at 290. 8 *b*). For forms, besides those in the texts, see 465. 29: 469. 28: 483. 6: 515. 28: 523. 1: 526. 10: 529. 16.

Intercession, The, or the Great Intercession: the prayer for the whole church within the anaphora, in Syr. and Byz. following the consecration, in Egypt. interrupting the preface, in Persian following the institution and preceding the invocation.

Interpreters (*ἑρμηνευταί* 501. 26: 502. 31: syr. *mᵉphashḳōne* 95. 11). A minor order, ranking between readers and exorcists, entrusted with the translation of the lections and sermons for those in mixed populations who were unfamiliar with the language of the rite, 468. 13 sqq. The evidence for the *order* seems to be exclusively Syrian. In

Egypt, in the Orthodox rite the Gospel, in the Coptic all the lections, are read in arabic as well as in greek and coptic respectively (the coptic is in fact reduced to a verse or two, 152. 33: 153. 33: 155. 1): in the Syr. Un. and Maronite, at least the Gospel seems to be sung in arabic, p. li.

Invocation (*ἐπίκλησις*: slav. *prizīwanie*: arm. *kothschoumn*: Syr. Jac. *ḳᵉrōyōtho* 88. 21: Syr. Un. arab. *da'wah*: Copt. *epiklēsis*, arab. *sirr ḥalūl ilrūḥ al ḳuds* 178. 22: Nest. *wanātha mār* 287. 30 from the opening words): the petition for the descent of the Holy Ghost to change and consecrate the gifts, the 'form' of consecration: generally introduced by a paragraph which taking up the *ἀνάμνησιν* of the institution articulates its implication.

Jamagirch (Arm., xcvii. 26, 308): the book of the canonical hours.

Jaschothsgirch (Arm., xcvii. 31, 308): the Lectionary.

Ḳānūna (*κανών*) 1. (Nest.) equivalent to *ἐκφώνησις*, whether as the audible conclusion of an inaudible prayer (*gᵉhāntha*), 274. 36 &c., or as a blessing or the like said in a loud voice, 283. 3 (cp. 49. 31: 61. 13). 2. (Syr. Jac.) a deacon's proclamation, esp. the biddings at the great intercession, 494. 5.

Ḳathūlīḳī (Syr. Jac., 97. 7): the general intercession recited by the deacon during the fraction and consignation: called also *bᵉrūdīḳī* (= *praedicatio*). See **Καθολική, Κηρύσσειν.**

Ḳeddāsē (eth.). Hallowing, consecration: (1) the Liturgy, 193. 9: 194. 4: (2) the Anaphora, 228. 15: 244. 27: (3) the proclamation of the divine holiness in the tersanctus, 231. 26. Cp. **Ἁγιασμός.**

Khorhhrdatetr (Arm., xcvii 6, 308): 'the little mystery-book' (i.e. manual of things said *μυστικῶς*), the priest's altar-book.

Khūlājī. See **Euchologion.**

Ḳindāḳ (arab.) = **Κοντάκιον** q.v.

Kiss (*ἀσπασμός, ἀσπάζεσθαι*), 1. Kiss of Peace. See **Peace.** 2. Expression of reverence for sacred objects, esp. the altar and the Gospels.

Ktzord ('juncture,' Arm.): the refrain of an **Antiphon** q.v.

Ḳuddās (arab., formed in imitation of syr. *ḳūddāsha* q.v.). Hallowing, consecration: (1) the Liturgy 109. 20: 510. 5: (2) the Anaphora, 165. 30. The proper arabic form *taḳdīs* is also used. Cp. **Ἁγιασμός.**

Ḳūddāsha (syr., esp. Nest.). Hallowing, consecration: (1) the Liturgy, 252. 5: (2) the Anaphora, 274. 14 &c.: (3) the proclamation of the divine holiness in the tersanctus, 284. 34; *sanctipraedicatio* 511. 31. Cp. **Ἁγιασμός.**

Ḳūrbōno (syr., = *δῶρον* Mt. v. 23 sq., Heb. v. 1 &c.; *προσφορά* Rom. xv. 16, Heb. x. 10 &c.). Oblation, offering: (1) the sacrifice of the eucharist, 72. 15: (2) the concrete eucharistic oblation, 73. 35: 'offering,' 'oblation' in Syr. Jac. and Nest. *passim*: (3) the oblate of bread (common in Chald.). See **Δῶρον, Προσφορά.**

Ḳūrōbho (syr., = *προσαγωγή* Eph. ii. 18): the 'approach' i.e. the Anaphora; the common Syr. Jac. title, 83. 19: 490. 25: 491. 11 &c. Cp. **Anaphora.**

Ḳutmārus (arab., copt. *katameros* i.e. *κατὰ μέρος* or *καθημέριος*: Copt., lxvii. 8): the Lectionary, so called either as giving the scriptures piece by piece or as containing the lections day by day.

Lāchūmāra (syr., Nest.) = *Thee, o Lord.* The hymn so beginning, 249, 254.

Lamb (arab. *alḥamal*, Copt.): the oblate. See **Bread.**

Lavatory: the handwashing on the part of the ministers at the offertory; in

the first instance as necessary after receiving the offerings of the people and before preparing the oblation to be consecrated: then symbolical (Ps. xxvi. 6: 13. 22: 469. 3). While the offertory either wholly or in part has been moved back to the beginning of the liturgy, the lavatory has generally kept its place: but see 356. 5: cp. 543. 7: 549. 1: 551. 25. Done either with ewer and basin at the altar, or at a piscina in the sacristy, 82. 27: 271. 13: 289. 6. See **Offertory**, **Χωνευτήριον**.

Leaven. Used in all eastern rites, except the Armenian. See **Bread**, **Ḥᵉmīra**, **Malca**.

Lections (*ἀνάγνωσις*, *ἀνάγνωσμα*, *γραφή*: syr. *ḳeryōno*: arab. *ḳirā'ah*: copt. *lexis*: eth. *menbāb*: arm. *entherthsovats*: slav. *tshtenie*): the sections (*περικοπή* 477. 20: arab. *faṣl* 510. 22) from the several groups of the books of holy scripture, read in the mass of the catechumens.

I. In the general sense: 1. *Old Testament* (*ὁ νόμος καὶ οἱ προφῆται* xlvii. 17: 3. 2: *προφήτης* 470. 25: *προφητεία* 527. 19: arm. *margarech* 425. 27): very general until seventh cent. at least: Syr. 3. 2: 29. 25: 470. 25: 490. 27: Asia 520. 13: Pontus 521. 14: Byz. 527. 19: 535. 10. Now Syr. Jac., Nest. (two; in eastertide one), Arm. (not always): Byz. only in Presanct. 2. *Acts of Apostles* (syr. *pᵉracsīs*: copt. *praxis*: arab. *ibracsīs*: eth. *gebra ḥawāryāt*). Syr. Jac. (alternative with Catholic), Egypt., Nest. (for second O. T. in eastertide), Byz. (for Apostle in eastertide). Characteristic of eastertide in fourth cent. 477. 5. 3. *Catholic Epistle* (Syr. Jac. *pᵉracsīs*, see lx. 29: Copt. *katholikon*: arab. *ḳāthūlyacūn*). Syr. Jac. (alternative with Acts), Egyptian. 4. *Apostle* (see **Apostle**), i. e. S. Paul. Universal. 5. *Gospel* (*εὐαγγέλιον*: syr. *ewangelīyūn*: arab. *anjīl*: copt. *euangelion*: eth. *wangēl*: arm. *avetaran*: slav. *ewangelie*). Universal. The Gospel is always marked by special ritual solemnity: see texts and 468. 5 sqq.: 504. 13: 524. 23: 531. 35 sqq.

II. In a specific sense *Lection* is used (1) for lections other than the Gospel, 314. 22: 346. 10 (cp. western *lectio*): (2) Nest., for O. T. and Acts as distinguished from Apostle and Gospel, 256. 1.

Liber ministerii or **ministri** (syr. *cᵉthōbho teshmeshto*: Syr. Jac., Syr. Un., Maron., lv. sq., lx. 22, 41): the manual containing the parts of the liturgy assigned to the deacon and the clerks. Cp. **Shamashūtha**, **Ἱεροδιακονικόν**, **Συλλειτουργικόν**.

Lights. 1. On the Altar. Universal now (Byz. 2, sometimes more: Syr. Jac. 3, occasionally more, on gradines: Nest. 2: Copt. 4, at angles: Abyss. 3, at W. angles and middle of E. side: Arm. many, on gradines); but at earliest a mediaeval use. They are probably the successors of standing or hanging lights in the sanctuary: cp. *λυχνία* 476. 11: 484. 36 (*Ap. can.* 3 *ἡ λυχνία*). In Russia a seven-branched candelabrum on the floor behind the altar is used. 2. Byz., at the little entrance, 367. 30. 3. At the Gospel (the earliest recorded ceremonial use) and in the procession before it, 468. 5: 372. 23. 4. Byz., at the great entrance 378. 39.

Little month (Copt.): the five, or in leap year six, days preceding Aug. 29.

Liturgy (1) the celebration of the holy eucharist: (2) the formula of its celebration. Its names in the several languages may be classified thus: 1. Ministry or service: **Λειτουργία**, slav. *Litourgiya*, arab. Orth. *Khidmat alasrār almuḳaddasah* lxxxviii. 2, Melk. *Lītūrjīyah* ib. 5. 2. Sacrifice: **Προσφορά** 519. 39, syr. Jac. *Ḳūrbōno*, copt. *Prosfora*, arm. *Patarag*. 3. Consecration: arab. *Ḳuddās*, *Taḳdīs*, Nest. *Ḳūddāsha*,

eth. *Ḳeddāsē*. 4. Assembly: Σύναξις 467. 45 &c., Syr. Jac. *Cᵉnūshyo*.

Lord's Prayer. (1) Occurs in all liturgies, except *Ap. const.*, as the conclusion of the central action and summing up of the great prayer (533. 54) and the transition to the communion; with a proëm and a conclusion (see **Embolismos**). (2) Otherwise used, 252, 303, 353, 399: cp. 242.

Maʿapra (Nest., 262. 13 *b*). A Chasuble. See **Vestments** 5.

Māchfad pl. **māchfadāt** (eth., 196. 13: 199. 9). The veils or napkins in which the oblate is wrapped (196. 19) and with which the oblation is covered. (Evidently translit. from arab. *miḥfaẓah* 'that in which a thing is kept' and then assimilated to the similarly sounding eth. word meaning 'a tower').

Malca (syr. 'king,' Nest.). 1. The holy leaven used in the bread of the eucharist, related to be derived from a loaf given to S. John at the Last Supper and transmitted through SS. Thomas and Bartholomew, Addai and Mari, 248. 1–12 (cp. 'Abhdishu *Pearl* iv. 6): sometimes reckoned by the Nestorians as the sixth of the seven sacraments. The Syrian Jacobites also use the holy leaven. 2. The priest's loaf, *pūrshāna malcāya* 247. 19. Cp. **Bread, Ḥᵉmīra**.

Manual Acts: the ceremonial manipulation of the consecrated oblation; in Byz., and thence in Jas. and Mk., after the Lord's Prayer, in other rites partly before and partly after: generally covered by a hymn or a deacon's 'proclamation.'

1. *Elevation* (ὕψωσις: arab. *rafʿah*: syr. *zūyōḥo*: arm. *werathsoumn*: slav. *woznoshenie*): the uplifting of the holy bread (Syr. Jac. both paten and chalice), with the words *The holies to the holies*. In the earlier writers there is no mention of the elevation (483. 37 is perhaps the earliest), while the words are frequently mentioned and interpreted as an invitation and a warning in view of communion (see esp. 534. 1). It is probable therefore that the elevation was originally only the raising and exhibition (ὑποδεικνύει 483. 38) of the gifts as they were brought out for the people's communion. Later it is explained as symbolising the crucifixion or the resurrection (Jo. iii. 14, xii. 32: 486. 39).

2. *Fraction* (ἡ κλάσις τοῦ ἄρτου Ac. ii. 42 &c.: see **Διαιρεῖν, Μελίζειν**: Byz. μελισμός, arab. *faṣl* [Melk. *ḳism*], slav. *razdroblenie*, arm. *bekanel*: Syr. Jac. Nest. *ḳᵉṣōyo*: Copt. *fōsh*, arab. *ḳismah*, eth. *fetātē*). Properly, as in the N.T., the breaking of the one loaf for distribution, the treatment of the Lord's body as food (1 Cor. x. 16, 17: Is. lviii. 7, Lam. iv. 4: cp. 480. 39: 486. 40: 526. 48: if κλώμενον be read in 1 Cor. xi. 24 this is still obviously its meaning), and a reproduction of the institution. Later it is regarded as symbolical of the passion (533. 56: 97. 8 sqq.: cp. 480. 36), and the symbolical κλάσις is in some degree distinguished from the μελισμός for distribution. Hence three fractions can be distinguished: (1) Egypt., at the recitation of the institution, 177. 1: 232. 20: (2) Byz., the symbolical fraction: not very clearly marked but discernible in Jas. 62. 7 *b* κλᾷ as compared with 17 *b* ἄρχεται μελίζειν: Mk. 138. 19, 22 *b*: 393. 24. (3) Universal: the comminution or division into particles (μερίδες q.v.) both as symbolical and as necessary for communion: (in Byz. this is already done in the prothesis by the excision of the particles from the προσφορά). The fraction is generally made along the lines of the impress on the oblate; and it is always a definite act done before the distribution is begun.

3. *Consignation* (Syr., Egypt., Pers.: σφραγίζειν 62: Syr. Jac. and Nest.

rūshmo 'signing': Copt. arab. *rasam*, eth. *'ātaba* 'to sign'). The signing with one species upon the other. Probably identical with the following, either simply (292. 9) or as its initial act.

4. *Commixture* (Byz., Syr., Egypt.: ἕνωσις 62. 11: πληροῦν 393. 34: arab. *cammal*: slav. *ispolnenie*: arm. *kharrnoumn*). The immission of a particle into the chalice, as a symbol of the reunion of our Lord's body and soul (Lev. xvii. 11) in the resurrection.

5. *Intinction*: the infusion of the whole contents of the paten into the chalice with a view to the communion of the people in both species at once. See **Communion, Spoon.**

Mar, fem. **mart** (Syr., *my lord*, *my lady*). Title applied to (1) saints, (2) prelates.

Marmītha, pl. **marm^{e}yātha** (Nest., 253. 9). See **Dawīdha.**

Masōb (Eth., 'pot' = στάμνος Heb. ix. 4): a round box, 5 × 2 in., with a cover, of metal or wickerwork, in which the bread is brought to the altar before the prothesis, 198. 26, 29. According to the terms of the prayer over it, it must originally have been used for a paten. Renaudot (i. p. 474) renders *arcam sive discum maiorem*.

Mass (*missa* = *missio*): properly 'a dismissal' (467. 41): hence *m. catechumenorum* 'the dismissal of the catechumens' and then the service from which they are dismissed, the 'm. of the catechumens'; thence by analogy 'the mass of the faithful,' the service attended by the faithful only.

Maṭrān (arab.): a 'metropolitan': and since most bishops in the Levant are now metropolitans, in part through the suppression of the lesser sees, colloquially a 'bishop.'

Māṭūnīya (= μετάνοια, Nest.): a prostration. See **Μετάνοια.**

M^{e}caprāna (Nest.): the Eulogia. See **Eulogia.**

Mechir (Copt., lxix. 36, lxx. 17): the sixth month, Jan. 26-Feb. 24.

Meghedi (= μελωδία, Arm., 418. 38). Formerly in the general sense of 'a hymn'; now appropriated to the hymn sung during the prothesis.

Melkites (syr. *malcōyē* 'royal,' 'royalists'). (1) The Orthodox as holding the faith of the empire and as opposed to the monophysites: (2) the Uniats of Syria and Egypt drawn from the Orthodox church (so always in this glossary).

Memorial. 1. (Syr. Jac. *methdachrōnūtho* 493. 10): an intercession. 2. (eth. *tazcār* 203. 21: 204. 4): an offering in commemoration, apparently of one departed. 3. (Nest. *dūchrāna*), a saint's day, 253. 32; or a commemoration of the departed, 286. 14.

Mesedi (= μεσώδιον, Arm., 425. 30): the Psalm before the Apostle: also a proper hymn in vespers.

Mesōre (Copt., lxx. 21): the twelfth month, July 25–Aug. 23.

Milk and Honey: administered to the neophyte at his communion after baptism. Usual in the west: in the east confined to Egypt (Clem. Al. *Paed* i 6; and 463. 36 sqq. above, which is western in origin, *can. Hippol.* 19; and S. Jer. *in Esai.* 54 [iv. c. 644 B] mentions the use as western: cp. *c. Lucif.* 8 [ii. c. 180 E]). Cp. 538. 26.

Minister (Syr. Jac., Maron, *sh^{e}mash*, 107. 5, 19, 25): to cleanse the chalice &c. after the Liturgy. Cf. **Deaconess** 2.

Missal (*missale*): the mass-book, containing the whole service of the altar for the whole year. Such books are unknown in the pure eastern rites, but they have been compiled in more or less complete form for several of the Uniats, lvi sq., lxvii, lxxviii, lxxxv.

Mixture (*mixtio*: ἕνωσις 357. 23: arab. *iṭḥād*: slav. *soedinenie*): the mixing of the wine and the water in the chalice at the prothesis: in all liturgies except the Armenian.

Morning Incense, Office of (Copt.). An office said before the liturgy, consisting of the Lord's prayer, the pr. of thanksgiving, the offering of incense, a hymn, intercessions, a second hymn, creed, Gospel, intercession and the pr. of absolution to the Son. There is a corresponding office for the evening.

Mōtwa (i.e. *mauthbo* 'seat': cp. *κάθισμα*: Nest., 251. 22): a variable anthem in the night-office, sung sitting.

Music. Musical directions are sometimes given in the rubrics: (1) Byz., troparia &c. are rubricated with their *ἦχος* or tone (arab. *laḥn*: slav. *glas*). The tones are numbered (as were the western till after Guido of Arezzo), not from i to viii alternately authentic and plagal, but from i to iv, each number including an authentic and a plagal: thus *ἦχ. γ'* = v *authent.*, *ἦχος πλ. δ'* = viii *plag.* (2) Coptic hymns are rubricated *ēchos Adam*, *Job* or *Batos* or in arab. simply *adām* (sic), *aiyūb* or *watus*, the tones being named apparently from some typical hymns. (3) The skirl of the Abyssinians is noted with neums in the books and two tones (*zēmā*) 'the first' and 'arārāy' are mentioned in the rubrics 198. 18: 218. 1: cf. 222. 17. (4) The Nest. hymns are rubricated with the names of typical hymns, 253. 28: 258. 30: 269. 2: 299. 6.

Mystery, mysteries (*μυστήριον*, syr. *rōzo*, arab. *sirr*, eth. *meshṭīr*, copt. *mystērion*, arm. *khorhhourd*, slav. *tayna*. In LXX Dan. ii. 18 &c. = רָז 'a secret'; Tob. xii. 7, 11, Judith ii. 2, Wisd. ii. 22, vi. 22, 2 Macc. xiii. 21 'a secret plan or counsel'; so in N. T. generally: but Apoc. i. 20, xvii. 7 and perhaps Eph. v. 32 'a symbol' as representing or expressing a secret). The sacraments and especially the eucharist, the usage being no doubt in part influenced also by the pagan mysteries, to which the sacraments correspond. So in the liturgies (1) the unconsecrated gifts, 42. 16: 74. 14: 75. 28: (2) the consecrated gifts, 25. 21, 34: 104. 22.

Narthex (*νάρθηξ*, 523. 37: 524. 29). The inner vestibule of the church. At first a space railed off at the west end; then formed by rails between the columns of the return of the aisles, possibly of the aisles themselves: then an antechamber severed from the nave by a wall. See **Doors**. Occupied by Hearers (**Penitents**), Catechumens and Competents.

Nave (Byz. *ναός*, arab. *canīsah*, in Melk. also *haical*, slav. *korabl*, arm. *khmbaran*: Nest. *haicla*). The body of the church, occupied by the Kneelers and Consistents (**Penitents**) and the Faithful. The *gynaeconitis* or place for the women is either railed off with a grill (Copt.) or is a gallery (Byz.). The nave contains the ambo (q.v.) and the soleas, the platform of the singers.

Neophyte (*νεόφυτος*, *νεοφώτιστος* 11. 13, *νεοτελής* 26. 13): one newly baptised.

Neschkhar ('wafer,' Arm.): 1. the eucharistic **Bread** q.v. 2. The **Eulogia** q.v.

Nineveh, Fast of (Syr. Jac.: Egypt., lxix. 37: 158. 31: Nest.): the monday, tuesday and wednesday of the third week before Lent, fasted in commemoration of the preaching of Jonah.

Oblate (*oblata* 539. 29: *oblatio* 541. 21): the eucharistic loaf. See **Bread**.

Oblation. See **Offering**.

Oblationarius (539. 28): one of the ministers who received the oblations of the people. Probably a subdeacon, as in the west. Perhaps represents *προσφοράριος*, which occurs.

Offer. See **Ἀναφέρειν, Προσάγειν, Προσκομίζειν, Προσφέρειν.**

Offering. See **Ἀναφορά, Δῶρον, Θυσία, Προσκομιδή, Προσφορά.**

Offertory (*δωροφορία* 504. 33: *προσ-*

κομιδή 319. 1). The offering of the material elements of bread and wine and water and 'other devotions of the people' in the mass of the faithful before the anaphora. Originally involves three moments, (1) the offering on the part of the faithful through the ministers at the sanctuary (508. 6: 525. 18: 538. 19): (2) the selection of the oblations to be consecrated and their preparation by the deacons: (3) their 'setting forth' on the altar by the deacons (485. 30: 488. 2: 525. 27). In course of time, perhaps partly through the adoption of the solemn making of the bread at the church, (1) fell into disuse in its large ceremonial form and took the shape of informal offering before the liturgy or of offering money at a collection; (2) was moved back and became the **Prothesis** (q.v.) before the liturgy; and (3), in rites where the oblation was prepared at a separate table, became the Great Entrance with the Offertory prayer (Byz.); in rites where the oblation was prepared on the altar, was reduced to a prayer (Syr. *Pr. of Veil*?; cp. Mk. 124) or vanished altogether (Copt., Abyss.). Nest. is mixed: see 262, 267. On the Diptychs and the Lavatory which belong to the Offertory see *sub vocibus*.

Oil, Oblation of (190. 24): the consecration of the oils of the catechumens and of the sick, and of the chrism of confirmation, after that of the eucharistic oblation. The oils and the chrism are still consecrated at the same point on maundy thursday.

Ordo communis (Syr. Jac. *ṭūchso d^{e}ḳūrbōno*: Syr. Un. and Maron. arab. *rutbat alḳuddās*: Eth. *sher'āta ḳeddāsē* 194. 4, *ḳanōnā ḳeddāsē*): the rubrical framework and permanent prayers &c. of the liturgy as distinguished from the several anaphoras and proper lections and hymns. Cp. *ordo missae*.

Orthi (Arm.) = **Ὀρθοί** q.v.

Ourar (*ὠράριον*, Arm., 414. 10). A Stole. See **Vestments** 3.

Oven (Nest., 248. 23). The oven in the sacristy or other chamber attached to the church, in which the sacred loaves are baked. It is apparently (248. 24) of a usual type of eastern oven, a clay-lined cavity in the floor.

Pachōn (Copt., lxx. 21): the ninth month, Ap. 26–May 25.

Pallium (506. 29). See **Vestments** 6.

Paōni (Copt., 168. 16): the tenth month, May 26–June 24.

Paōpi (Copt., 168. 6, 19): the second month, Sept. 28–Oct. 27.

Parastasis. See **Παράστασις**.

Particle (*μερίς* 526. 39: 62. 29 *b*: 393. 24: arab. *juzz*: copt. *klasma* 464. 5: arm. *masn* 449. 30, *bekor*: slav. *tshastitza*): a piece of the broken host, such as is given to each communicant. See **Coal, Pearl.**

Paten (*patena* 539, 541: *δίσκος, δισκάριον, πίναξ* [Mt. xiv. 8, vulg. *discus*] 546. 38: arab *ṣainīyah*: syr. Jac. *pīnco* [Lk. xi. 39 *πίναξ*], Nest. *pīlāsa* [קְעָרָה Ex. xxv. 29], *pāthūra* ['table,' Ex. xxv. 23]: copt. *diskos*: eth. *ṣāchel* [Ex. xxv. 29: *πίναξ* Mt. xiv. 8], *'āwed* 'circulus' 226. 25: slav. *diskos*: arm. *maghzmah*). The plate on which the bread is offered and consecrated. Abyss. and Nest., a tray, Abyss. 7 in., Nest. 12 in., in diameter. The Russian paten is commonly supported on a central foot.

Paul (Copt. 150. 4 &c., eth. 213. 10). The Apostle or lection from S. Paul's Epistles. See **Lections.**

Peace. 1. The Kiss of Peace (*ἀσπασμός* 504. 23: 320. 30: *ἀσπάζεσθαι* 473. 18: *εἰρήνη* 488. 7: *ἀγάπη* 321. 2, *ἀγαπῆσαι* 320. 29: cp. 1 Pet. v. 14: arm. *hhamoir srbouthean*: slav. *tzelowanie*: Syr. Jac., Nest. *sh^{e}lōmo*: Syr. Un., Maron. arab. *salām*: Copt. *aspasmos* 461. 9: 162. 36, arab. *ṣulḥ*, eth. *amchā*).

The mutual salutation of the faithful (Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Thess. v. 26, 1 Pet. v. 14, cp. Phil. iv. 21, Heb. xiii. 24, Tit. iii. 15, 3 Jo. 14), before or after the offertory: in fulfilment of Mt. v. 23, 24 (469. 10: 478. 41: cf. 485. 12). Formerly an actual kiss 13. 13: now, Greek, the priest kisses the oblation, the deacon his stole 382. 26: Syr. Jac., the deacon takes the priest's hands between his own and then passes his own hands down his face, and so it is passed on through ministers and congregation: Syr. Un., the deacon kisses the priest's hand and so on: Maron., each takes the fingers of the next above between his own and then kisses his own: Nest., each takes the hands of the next above between his own and kisses them, 'the procession of the peace' 282. 4: Copt., the priest bows to the people, and the people turn each to his neighbour and touches his hand: Arm., each bows to his neighbour. 2. The verbal salutation 'Peace be to all': 314. 24 &c.

Pearl (*μαργαρίτης*, syr. *margōnītho* 534. 31, arab. *jauhar* 185. 16, where '*elements*' should be '*pearls*'). A particle of the broken host. See **Particle.**

Penitents. Certain sorts of offenders undergoing penance in the shape of exclusion from communion for periods canonically regulated in proportion to the gravity of the offence. Distributed into four classes, to one or more of which each penitent belonged for a specified period, passing upwards from class to class. The complete system was perhaps rather ideal than actually realized, and at least it was limited both in area and duration, perhaps never being effectual outside of Asia Minor, if there, and tending to disappear even in the fourth century.

1. The *Weepers*, *προσκλαίοντες* 523. 33, were not admitted into the church but stood without the doors in the atrium asking for the prayers of the people as they entered. 2. *Hearers*, *ἀκροώμενοι* 3. 13, *ἡ ἀκρόασις* 524. 29, stood within the doors, in the narthex below the catechumens, until after the sermon, when they were dismissed summarily 3. 13: 524. 29. 3. *Kneelers*, *ὑποπίπτοντες* 521. 27, *ἡ ὑπόπτωσις* 524. 43, *οἱ ἐν μετανοίᾳ* 7. 28, stood at the bottom of the nave and were dismissed with prayers and blessings, after the energumens, or in Lent after the competents. 4. *Consistents*, *συνιστάμενοι*, *συνεστῶτες* 523. 40, 'stood with' the faithful throughout the liturgy but without offering or communion (*κοινωνεῖν τῆς προσευχῆς χωρὶς προσφορᾶς*). In *Ap. const.* the consistents are dismissed after the kiss of peace 13. 28, their communion in prayer being limited to the Prayers: but this passage may be only a survival of an earlier stratum. In the other texts the penitents are now not noticed, except 237. 35 and perhaps 41. 5: cp. 473. 21.

Pericope (*περικοπή*, arab. *faṣl*). A section of Scripture read as a lection.

P^{e}rīsto (Syr. Jac., Nest.). See **Bread.**

Phaino (*φαινόλιον*, Syr. Jac. 70. 31, and Chald.). A Chasuble. See **Vestments** 5.

Phokh (arm.). The verse of an antiphon. See **Antiphon.**

Pointing (eth. *emārē*). See **Δεικνύειν.**

Pope (Egypt.: *πάπας*, copt. *papa*, eth. *pāpās*). 1. The patriarch of Alexandria: in eth. *līḳ-pāpās* 'archpope.' 2. Eth., a metropolitan.

Praxis (*πράξεις*, Syr., Egypt.). The lection from the Acts of the Apostles. See **Lections.**

Prayers, The (*ἡ πρώτη εὐχή* 13. 28: *αἱ εὐχαὶ τῶν πιστῶν*, *ἡ ἐκτενὴς ἱκεσία*). The prayers of the faithful at the beginning of the mass of the faithful, an intercession for the whole church bidden by the deacon and followed normally by an inclination or blessing. In the texts

this movement has been variously disarranged and complicated.

Preanaphoral: the tract of the liturgy preceding the anaphora.

Presanctified (*τὰ προηγιασμένα* sc. *δῶρα*, arab. *brūyijyāsmānā*, *alsābiḳ taḳdīsuhā*, arm. *nakhasrbeal*: slav. *prejdeoswyaschennaya*). 1. The gifts before consecrated, sc. on the sunday for communion on weekdays (esp. wednesday and friday) in Lent. 2. The liturgy in which the presanctified gifts are administered: constructed from the ordinary liturgy by the omission of all between the offertory and the Lord's prayer, the offertory prayer becoming the proëm of the Lord's prayer. Byz. xciii. 9: xcviii. 32: 345: 537. 17: S. James lv. 494: S. Mark lxvi. 12.

Prophecy or **Prophet**: the Old Testament lection. See **Lections.**

Prospharin (Copt., = *προσφέρειν*, arab. *ibrūsfārīn* 148. 26: 164. 4; so called apparently from the deacon's exclamation 164. 8). The veil of the oblation. See **Veil** 3.

Prothesis. See **Πρόθεσις.** 1. The office or act of setting forth the oblation, including the arrangement of the bread on the paten, the mixing of the chalice and the veiling; being the second part of the offertory (q. v.) moved back to the beginning of the liturgy. (*Πρόθεσις, προσκομιδή*: arab. *taḳdīmah*: slav. *proskomidiya*: arm. *matouthsoumn*: Syr. Un. arab. *alkhidmat alauwalī* 'the first service': Nest. *çūbhtha*, including the baking of the bread: copt. *prothesis*). 2. The oblation as set forth (360. 28, 34: *ὁ ἄρτος τῆς προθέσεως* 508. 6: 528. 15: arab. *taḳdīmah*: slav. *predlojenie*: arm. *arradschadrouthiun* 419. 15: 433. 6). 3. The place in which the prothesis is made (356. 15). Byz., originally the sacristy 309. 5: now the apse to the N. of the bema (*τὸ βόρειον μέρος* 367. 29). For Nest. see **Oven, Treasury.** 4. The table on which the prothesis is made (356. 16: arab. *brūshīs, mahil altaḳdīmah*, Melk. *mā'idah altaḳ.* or *madhbaḥ altaḳ.*: slav. *predlojenie*: arm. *entsaiaran, matouthsaran*): Byz. a table in the N. apse, Arm. an altar or a recess somewhere on the N. of the altar.

Prumīon (*p'rūmyūn* = *προοίμιον*, Syr. Jac.): the introduction to a Sedro (q. v.).

Psalms (*ψαλμός, ψαλμῳδία, θεῖον ᾆσμα*: syr. *mazmūro*: arab. *mazmūr*: copt. *psalmos*: eth. *mazmūr*: arm. *saghmos*: slav. *psalom*). See **Antiphon, Dawīdha.** Used in the liturgy 1. chiefly with the lections: see **Alleluia, Mesedi, Saghmos Jaschou, Shūrāya, Προκείμενον**: 468. 28: 477. 8: 506. 36, 42: 520. 4: 524. 16: 535. 11. 2. In the enarxis (q. v.) 487. 18: 253. 9: 345. 17: 364 sqq.: 422. 6. 3. At various points, especially at the communion: see **Κοινωνικόν.**

Purificator (Syr. Jac., *g'mūro* 70. 37: 107. 1: *espūgo*). See **Sponge.**

Raised place, The (Nest., *maṣṭabhtha* 273. 20): the footpace before the altar.

Readers (*ἀναγνώστης*: arab. *ḳārī*: arm. *entherthsogh*: slav. *tshtetz*: syr. *ḳōrūyo*: Copt. *anagnōstēs*, arab. *ḳārī, anjīlī, anāgnusṭ*, eth. *anāgu'nsṭīs*). The minor order entrusted with the recitation of the lections and responsory psalms, ranking below the subdeacons (29. 25 &c.). At first the readers read all the lections (527), but the Gospel at least has generally been taken from them and given to the deacon or a higher ecclesiastic (cp. 507. 12). There has also been a tendency to confuse them with the singers.

Redditio symboli: the recitation of the creed by the competents in holy week, 467. 25: cp. 532. 35.

Remains of the consecrated species (*τὰ περισσεύσαντα* 25. 15). Variously disposed of: 1. carried into the sacristry and consumed by the deacons

(Byz., 398. 31: probably 25. 15: 463. 7). 2. Burnt (Syr., 487. 3: cp. Humbert *c. calumn. graec.* [Max. bibl. patr. xviii. 397 H]). 3. Consumed by children (530. 13: cp. *Conc. Matiscon.* c. 6). 4. Consumed by ministers at the altar (Nest., 304. 30, in practice their communion). 5. Reserved (534. 33). 6. Carried home by the faithful for private communion (Egypt., 526. 32).

Responsory (77. 8). See **Antiphon.**

Rite. 1. A type of ritual system, a liturgical family. 2. A particular ritual function (*τελετή, ἀκολουθία*; syr. *tūchsō*: arab. *khidmah*: copt. *akolouthia*).

Rub the bread, To (Egypt., arab. *massaḥ alḥamal* 145. 14, eth. *mazmaza ḳu^{e}rbāna* 199. 5) i. e. to test the soundness of the loaf and to remove loose particles: cp. 545. 29.

Sacristy (*παστοφόρια* or *-εῖα* 25. 15: 28. 7 [1 Chr. ix. 26 &c. לִשְׁכָּה], *διακονικόν* 484. 29: *σκευοφυλάκιον*: arm. *sarkavaganoths, avandatoun*: slav. *riznitza*: Nest. *beith shamāsha* 'house of the deacon' 251. 33, Chald. *b. dīyāḳūn*: Syr. Un. *b. rōzē* 'house of the mysteries' [arab. *sācristīyā*]: Copt. *diakonikon*, arab. *mauḍa' alkhidmah* 'place of service'). The chamber attached to the church in which the sacred vessels &c. are kept under the charge of the deacon (519. 24). The Byz. prothesis was formerly made here (309. 5): in Mk. the prayers of the enarxis are said here (113. 2).

Saghavart (Arm., 413. 43). The Crown. See **Vestments** 8.

Saghmos Jaschou (Arm., 'the psalm of dinnertime' 425. 24). The Psalm before the Prophet.

Sanctuary. The space within the cancelli and the veil, containing the altar and the synthronus. i. Names a. *Sanctuary*: *ἱερατεῖον* 482. 10: 354. 37: arm. *srbaran* (cp. syr. *baith ḳūdhsho* 94. 14*a*: eth. *macān ḳeddūs* 195. 15, *bēta maḳdas* 195. 20, *ḳedsāt* 196. 36). b. *Holy of holies* q.v. Syr. Jac., Nest., Eth. c. *Temple*; arab. (Byz., Syr. Jac., Egypt.) *haical* 156. 22: copt. *erphei*: eth. *hayecal*. d. *Altar*: Byz. *θυσιαστήριον* (rubrics), slav. *altar*: Syr. Jac. and Nest. *madhbḥ^{e}ḥa* 69. 15: 257. 10: Copt. *thysiasterion, manershōoushi*. e. *Tribune*: *βῆμα* 476. 5: arm. *bem* 423. 2: Nest. *bīm* 257. 9. f. *Chancel*: Nest. *ḳancī* (=*cancelli*) 253. 16. g. *Presbytery*: *πρεσβυτέριον* 524. 4. ii. Form, &c. Byz., the central apse (*κόγχη* 484. 28), the one altar being on the chord: very rarely there is a second altar in N. or S. apse. Syr. Jac. and Copt., the three apses, each with an altar on the chord. Nest., the square end of the church; one altar partly recessed into E. wall. Abyssin., a detached rectangular building with a dome in the middle of the (round) church; one altar under the dome. See **Cancelli, Doors** 3, **Synthronus, Veil** I.

Schapik (Arm., 414. 5). The Alb. See **Vestments** 1.

Schourdcharr (Arm., 414. 30). The Chasuble. See **Vestments** 5.

Seal. 1. Syr. Jac. *ṭabh'o*, the eucharistic bread. See **Bread** II. 2. Syr. Jac., Nest. *ḫūthāma*, a conclusion, a final verse 72. 8, or blessing 303. 19: 105. 30. Cp. **Ἀπόλυσις.**

Second service of the ḳurbōno (Syr. Jac. *teshmeshto d^{e}tartēn* 72. 15, Un. arab. *alkhidmat althāniyah*). The second part of the preliminary service before the lections, pp. 72. 16–76. 30; in Un. including the vesting (which here follows the prothesis).

Sedro (Syr. Jac., 'order' 71. 21: 74. 30: 80. 20: 108. 7): a prayer constructed by the insertion of verses into a more or less constant framework, consisting of what seems to be survivals of psalm-verses with gloria (cp. the Nestorian hymns 250. 25: 253, 29 &c. and the common Greek form 354. 5–15) and preceded by a proëm (*prumīon* q. v.).

In some cases (74, 80) the structural clauses have disappeared. The sedro is recited by the priest standing before the altar while the censer is swung.

Sermon (*παράκλησις* 3. 9: 29. 41: *διδασκαλία* 3. 10: 521. 22 [1 Tim. iv. 13]: *προσομιλία* 464. 25: *ὁμιλία* 518. 28: *παραίνεσις* 477. 39: *κήρυγμα*: arm. *charoz, tscharr*: slav. *pooutshenie*). The instruction and exhortation on the lections (xlvii. 22) following the Gospel (cp. Lk. iv. 17 sqq., Ac. xiii. 15). It is not generally provided for in the rubrics, and it is commonly misplaced in practice (e. g. Syr. Jac. at 101. 31). Several sermons in succession were not uncommon in the fourth cent. (29. 41: 477. 30: 531. 53), and, as in some degree at present, applause was frequent (468. 39: 477. 33: 507. 24).

Servant of the church (Syr. Un. *khādim alcanīsah*, 109. 26). The sacristan.

Shamamout (Arm., 421. 12). The first hymn of the enarxis, of which 'Only-begotten' (*Ὁ μονογενής* 365. 33) is the dominical form.

Shamashūtha (syr. = 'diaconate,' Nest., lxxvii. 9). The book of *diakonika*. Cp. **Liber ministerii**, **Ἱεροδιακονικόν**.

Sharakan (Arm., xcviii. 1, 308). The Canticle book, containing the proper hymns of the divine office.

Sher'āta geçāwē (eth., lxxii. 10, lxxiv. 34). The Lectionary.

Shūrāya (syr. 'beginning,' Nest. 256). The antiphon before the Apostle: cp. **Προκείμενον**. (In the divine office generally introductory to an anthem of the type of 250. 25.)

Sides of the altar (Nest., *gabhi*): apparently the spaces between the middle and the ends of the altar.

Singer (*ψαλμῳδός* 468. 29: *ψάλτης* 518. 25 &c., *ἱεροψάλτης* 537. 36: syr. *psaltū* 95. 10: arab. *murattil*: eth. *mazamer*: arm. *saghmosergov, dpir* 'clerk' 416. 11: slav. *pewetz*). A clerk of the minor order of singers who form the two choirs (*χορός*, arab. *khūruṣ* or *khūrūṣ*) which sing the hymns and the antiphons.

Sophīa (Syr. Jac. 82. 3). See **Σοφία**.

Sponge (*σπόγγος* 395. 29, *σπογγιά, μοῦσα* 359. 26: arab. *isfanjah*: slav. *gouba*: Syr. Jac. *espūgo, g^{e}mūro*, Syr. Un. arab. *isfanjah*). The sponge with which the vessels are cleansed; in Byz. used also to sweep together (*ἀποσπογγίζειν* 395. 28, *συστέλλειν* 359. 26: cp. 411. 23) the particles on the paten. The Arm. purificator (*srbithsch, thasch, kinak*) is a linen napkin.

Spoon (Byz., *λαβίς* [Is. vi. 6]: arab. *mil'aḳah*: slav. *ljitza*: Syr. Jac. *tarwōdho* 102. 2: Copt. *kokliarion, mystēr, mysthēri*; arab. *mil'aḳah*: eth. *'erfa maṣḳal* 200. 23). The spoon with which the people are communicated in the two species together. See **Communion**. The Abyss. like the Byz. spoon has a cross at the end of the handle: hence its name.

Subdeacon (*ὑποδιάκονος* 13. 20: *ὑπηρέτης* 519. 28: cp. xxix. 10: *λειτουργός* 490. 7: syr. *aphūdhyaḳno* 95. 10: *hiūpathīaḳna* [Nest.]: copt. *ypodiakōn:* arab. *abūdīyāḳun*: eth. *neſḳa dīyāḳōn* 'half-deacon' 214. 23: arm. *kisarkavag*: slav. *ypodiakon*). One of the minor order next below the deacons, assisting the deacon in the more mechanical acts of the service, as symbolized by the ewer and basin for the lavatory delivered to the Byz. subdeacon at his ordination. Formerly they probably received the oblations of the people (**Oblationarius**). They have now no part definitely assigned to them in the rubrics (but see 214. 23: cp. western use), and do not exist as a permanent order in the Greek church.

Synaxar (Byz. *συναξάριον*, slav. *synaksar*: Copt. *synaxarion*, arab. *sinacsār* 155. 9: lxviii. 10). The Martyrology or collection of the legends of the

saints. In Copt. lections of the synaxar are sometimes substituted for the Praxis.

Synthronus (*σύνθρονος* : *καθέδρα* 524. 3, *ἡ ἄνω καθ.* 370. 28, *ἡ κ. τοῦ θυσιαστηρίου* 314. 16 : ? *subsellia* 506. 22, *προεδρία* ib. 21). The seats of the presbyters ranged round the apse on each side of the central throne of the bishop (*θρόνος* 476. 6 &c., *ὁ ἐπισκοπικὸς θ.* 530. 32, *ὁ θ. ὁ ἱερατικός* 314. 15).

Table, The or The holy (1. That on which 'the food of God' [Lev. iii. 11, Ez. xliv. 7] is presented to Him, whether the Table of Shewbread [Ex. xxv. 23 sqq., Lev. xxiv. 5–9 : 'the altar . . . the table that is before the Lord' Ez. xli. 22] or the Altar of Burntoffering [Ez. xliv. 16, Mal. i. 7, 12]. 2. A feast, a meal, Ps. xxiii. 5, lxxviii. 19 : so 1 Cor. x. 21 *τρ. Κυρίου* 'the Lord's feast' at which the Lord's sacrifice is partaken of, as opp. to *τρ. δαιμονίων*). 1. The altar, called 'table' once only in first three centt., and that in immediate relation with the act of communion (509. 4), but commonly from the fourth cent. on. See **Altar**. 2. The feast of the eucharist, the eucharist as partaken, 31. 6 : 65. 30 : 476. 30 : 479. 43 : 481. 12 : 534. 25.

Tablītho (Syr. Jac., Nest.). See **Antiminsion**.

Tābōt (Eth.). The Ark (Heb. ix. 4). A coffer of gold and gems preserved in the cathedral church of Acsum, containing a slab on which are inscribed the ten commandments, supposed to be the Ark of the Covenant stolen from the temple of Jerusalem and carried to Ethiopia by Menelek the son of Solomon and the queen of Sheba. The slab is used as the tablith on the altar (see **Antiminsion**). Hence the tablith in every church is called *tābōt*. Possibly there has been some confusion, such as is common in ethiopic ritual language, between the words *tablīth* and *tābōt*. In the rubrics *tābōt* is commonly used where the altar as a whole is meant.

Tachsa (=*τάξις*, Nest.). The book containing the liturgies and other sacerdotal offices, lxxvii. 8.

Tagharan (Arm., xcvii. 38, 308). The Hymnbook, which includes the proper hymns of the liturgy.

Tᵉlōītho (Syr. Jac., 'elevation'). The rubric of a prayer said by the priest aloud and in an erect posture; as opposed to *gᵉhōntho* (q.v.). Cp. **Ḳanūna, Ἐκφώνησις**.

Tersanctus (*ὁ τρισάγιος ὕμνος* 479. 42, *ὁ ἐπινίκιος ὕμνος* 313. 24 &c. [cp. 479. 48], *ἡ ἀγγελικὴ δοξολογία* 480. 8, *ἡ τοῦ τρισαγίου δοξολ.* 482. 22, *ἁγιασμός* q. v.). The Seraphic hymn, being Is. vi. 3 (Apoc. iv. 8) with certain modifications : (a) 'heaven and' is added : cp. Clem. R. 1 *Cor.* 34 § 6 : (b) in all rites but Pers. 'thy' is substituted for 'his' : (c) in all rites but Egypt., Mt. xxi. 9 is added in some form. See **Thanksgiving**.

Thanksgiving, The (*ἡ εὐχαριστία* 1 Cor. xiv. 16 : 474. 3 : 526. 25 : 529. 12 : *ἡ μυστικὴ τῆς προσφορᾶς εὐχ.* 506. 39 : *ἡ εὐλογία* 1 Cor. x. 16, cp. xiv. 16 : *εὐλογήσας, εὐχαριστήσας* Mt. xxvi. 26 sq. &c. : 508. 51). The great Thanksgiving with which the anaphora opens and in which the divine nature, creation, providence and redemption (*τὰς ἀφάτους εὐεργεσίας* 474. 6 : *τὰς ἱερὰς θεουργίας* 488. 18 : cp 492. 3 sqq.) are commemorated, culminating in the recital of the Institution. It divides into three parts, the *Preface*, the *Sanctus* and the *Postsanctus*, and the distribution of topics between the preface and the postsanctus is characteristic and more or less a criterion of rite. The whole central action of the liturgy, whatever its scope in detail, was originally included in *εὐχαριστία* : hence *ἡ εὐχαριστία* as the principal title of the sacrament and such phrases as *ἡ εὐχαριστηθεῖσα τροφή*

(Just. M. *Ap.* i. 66) of the consecrated elements. See **Εὐλογία**.

Thōouth (Copt., lxx. 17). The first month, Aug. 29–Sept. 27.

Three, The (Egypt., 520. 38: *αἱ γ'* 121. 1) 'the three great prayers' (160. 3) for the church, the pope and the congregations, bidden by the deacon and recited by the priest at the end of the Prayers.

Throne. 1. The **Altar** q.v. 2. The bishop's throne. See **Synthronus.**

Tone: see **Music.**

Treasury (Nest., *beith gaza* 262. 18*b*, *beith ḳūdhsha* 'house of the holy thing'). A recess in the N. wall of the sanctuary where the vessels are placed until the offertory.

Trisagion (Byz. *ὁ τρισάγιος ὕμνος* 535. 1, *ὁ τρισάγ.* 527. 7, *τὸ τρισάγιον* 345. 2: arab. *trīṣājyūn*: slav. *trisyatoe*: arm. *erechsrbeann* or *ergsrbeann*: Copt. arab. *ajyūs althalāthah*). The hymn *Ἅγιος ὁ Θεὸς κτλ* related to have been revealed at Constantinople in the pontificate of S. Proclus (531. 9), and first occurring among the cries of the fathers of Chalcedon (Labbé-Cossart *Concilia* iv. 1192 A). Sung either at the beginning of the mass of the catechumens (Byz., Syr., Pers.) or before the gospel (Egypt.). Addressed to the holy Trinity (481. 23); but by Monophysites and Armenians, since Peter the Fuller, to the Son, an additional clause being added: in Syr. Jac. the original 'who wast crucified for us' always (77): in Copt. and Abyssin. this and other clauses 155, 218: in Arm. a proper for the season (423). In Byz. on certain festivals a proper antiphon is substituted for the Trisagion (369).

Tūrgāma ('interpretation': Nest., 257, 259). A hortatory hymn sung before the Apostle and the Gospel. That for the Apostle is fixed: for the Gospel propers are provided. They are now disused. The composition of *tūrgāmi* is attributed by 'Abhdishu (Assemani *B. O.* iii. [1] 66) to Barṣauma (fl. 480).

Uniat: a community, which retaining with small modifications its own rite, customs and canons, has submitted to the Roman see and accepted the Roman dogmatic system. The Uniats are (1) formerly Orthodox, and of the Byzantine rite, the Melkites (*rūm cātūlīcī*) of Syria and Egypt (arabic rite); the Greek 'catholics' of the Levant and Italy and the Albanians of Sicily (greek); the Bulgarian and Ruthenian (slavonic) and Roumanian (roumanian) 'catholics' of the Balkan Peninsula and Austria Hungary: (2) formerly Jacobite, of the Syrian rite, the Syrian (syriac, rubrics in carshuni, i.e. arabic in syriac script); of the Egyptian rite, the Coptic (coptic with arabic rubrics) and Abyssinian (ethiopic), 'catholics' of Asia and Africa: (3) formerly Monothelete, of the Syrian rite, the Maronites of the Lebanon (syriac with carshunic rubrics): (4) formerly Nestorian, of the Persian rite, the Chaldaeans of Kurdistan and Malabar (syriac): (5) formerly Gregorian Armenian, of the Armeno-Byzantine rite, the Armenian 'catholics' of Asia Minor, Turkey and Austria (armenian).

Urōro (*ὠράριον*, Syr. Jac., 70. 10). A Stole. See **Vestments** 3.

Vacas (Arm. 414. 25). An Amice. See **Vestments** 9.

Veil. I. The curtain of the sanctuary (*καταπέτασμα* 506. 18 [in Ex. Lev. = פָּרֹכֶת the veil of the holiest], *παραπέτασμα* 476. 8: 523. 43: *ἀμφίθυρα* 476. 8: *βῆλα* vela 506. 17, cp. 509. 12: syr. *wīla* vela 268. 35: copt. *katapetasma*: arab. *ḥijāb* [*sitārah* 511. 2]: eth. *manṭōlā'et*: arm. *waragoir*: slav. *zawesa*).

II. The curtains of the altar, hung on rods between the columns of the ciborium. These have generally

vanished: but the Syr. Jac. and Arm. have a curtain in front drawn during the manual acts and the communion.

III. The silk veils of the oblation (Byz. *κάλυμμα, πέπλον* 547. 22, arab. *ġiṭā*, slav. *pokrowetz*: arm. *chōgh*: Syr. Jac. *shūshepho*: Syr. Un. arab. *mandīl*: Maron. arab. *ġiṭā*: Copt. *mappa*, arab. *lafāfā*, eth. *macdan, māchfad, lebes*: Nest. *shūshipa*). 1. Byz, Syr., Egypt. have three veils: (a) For the paten (*πρῶτον κάλ.*, *δισκοκάλ.* 360. 5, arab. *ġ. alauwal*, slav. *malīy wozdouch*: Syr. Jac. *ḥūphōyo d^e pīnco* 73. 2: Syr. Un., Maron. arab. *ġ. alṣainīyah*: Copt. no special name 148. 25 [*lafāfā*], eth. *cedāna ʾāwed* 226. 25). The Byz. is sometimes a metal dome. (b) For the chalice (*δεύτερον κάλ.* 360. 13, arab. *ġ. althānī*, slav. as a.: [*corporalia* 545. 7]: Syr. Jac. *ḥ. d^e cōso* 73. 2: Syr. Un. and Maron. arab. *ġ. alcās*: Egypt. no special name 148. 25). The Coptic chalice is covered with a cubical box (*tote, thronos nte pipotērion*, arab. *cursī alcās* 'stand of the chalice') with a round aperture in the top corresponding to the mouth of the chalice which stands within flush with the top of the *tote*: the aperture is covered with one of the mats (*thom* 'plate,' arab. *ṭabaḳ, ḥaṣīrah*) which lie on the altar, and the paten is placed on this. The Byz. is sometimes a metal cover. (c) For both (*τρίτον κάλ.*, *ἀήρ* 360. 18, *νεφέλη, ἀναφορά, τὸ ἀνώτατον πέπλον* 348. 25 *b*, *τὸ μέγα εἱλιμμένον* 548. 32, arab. *ġ. alfauḳānī* 'top veil' [Melk. *satar alf.* 'top shield'], slav. *bolshoy wozdouch*: Syr. Jac. *annaphūra* 74. 15, *ʿaimo* 'cloud' 70. 38: Syr. Un. and Maron. arab. *nāfūr*: Copt. *prosfarin*, arab. *ibrūsfārīn* 148. 26, eth. *macdan* 204. 27). 2. Arm. seems to have two, one of the chalice *tsatskoths skuh*, the other of both paten and chalice, *chōgh*. 3. Nest. has one covering for both, *shūshipa* 282. 17 *b*.

IV. Nest., the humeral veil (*m^e ḳablāna* 298. 5 *b*) worn by the deacon who holds the paten at the communion of the people.

Verse. See **Antiphon.**

Versicle. See **Στίχος.**

Vestments (*ἡ ἱερατικὴ στολή* 345. 2: 399. 7 [1 Esd. iv. 54]: arab. Orth., Melk., Syr. Un., *ḥullat alcahnūtyah*, Maron. *thiyāb altaḳdīs*: Copt. *tistolē nieratikon, hbōs ethouab nte niouēb*, arab. *badlāt almuḳaddasah alcahnūtyah*). The principal vestments, for the most part common to all rites are the following:

1. The Alb (*χιτωνίσκος* 476. 14, *χιτώνιον* 506. 27: Byz. *στοιχάριον, στιχάριον*, arab. *istīkhārah*, slav. *stichar*, arm. *schapik*: Syr. Jac. *cūthīno*, Syr. Un. arab. *ḳamīṣ*, Maron. *citūnah*: Copt. *stoicharion, stychari, potērion* [=*ποδήρης*], *shentō, marppa, mappa*, arab. *tūnīyah*, eth. *ḳamīs*: Nest. *çūdhra*, Chald. *cūthīna*). The principal undervestment, worn by all orders: a sleeved tunic reaching to the feet, properly of white linen, now sometimes of other material, and for deacons generally coloured (except Copt.).

2. The Cuffs (Byz., *ἐπιμανίκια, ἐπιμάνικα*, arab. *cumm* pl. *acmām*, slav. *naroukawnitza*, arm. *bazpan*: Syr. Jac. *zendo, -dē*: Syr. Un. arab. l. *zunnār*, r. *zand*: Melk. and Maron. arab. *cumm* pl. *cummīn*: Copt. *kamasion*, arab. *cumm* pl. *cummān*, eth. *acmām, edjgē*: Chald. *zenda*). Embroidered cuffs, or in some cases armlets reaching the elbow, confining the sleeves of the alb, worn by bishops and presbyters, and in Byz. also by deacons (other rites?). In Copt. and Abyssin. much in disuse: unknown to Nest. (At 197. 42 there is some confusion in the text, the *acmām* being spoken of as if the *ḳamīs*).

3. The Stole. a. Sacerdotal (Byz. *ἐπιτραχήλιον*, arab. *biṭrashīl* [Melk. *biṭrāshīl*], slav. *epitrachil*, arm. *ourar*: Syr. Jac. *ūrōro*, Syr. Un. arab. *biṭrāshīl*(?), Maron. *biṭrashīl*: Copt. *ōrarion*,

schordion, arab. *biṭrashīl*, eth. *mōṭāḳet*: Pers. *ūrāra*). A broad strip of silk, with an aperture at one end for the neck: worn by bishops and presbyters, hanging in front like a scapulary. The Nest. priest's stole is like the western and worn in the same way, crossed by presbyters, hanging by bishops. b. Diaconal (*ὀθόνη* 476. 16: 506. 28: Byz. *ὡράριον*, arab. *zunnār*, slav. *orar*: in other rites, as a.). A narrow strip of embroidered silk, worn either pendant back and front from the left shoulder (Russian, Nest.), or passed under the right arm with the ends thrown over the left shoulder and so hanging back and front (Greek, Syr. Jac., Copt., Abyssin.), or by Coptic subdeacons passed across the breast, under the arms, crossed on the back, drawn over the shoulders and the ends passed through the band in front (like Byz. deacon at the communion 393. 8, except that here it is crossed again in front).

4. The Girdle (Byz. *ζώνη*, *ζωνάριον*, arab. *zunnār*, slav. *poyas*: arm. *gōti*: Syr. Jac. *zūnōro*: Syr. Un., Maron. and Melk. arab. *zunnār*: Copt. *zounarion*, *ounarion*, arab. *minṭaḳah*, *zinnār*, eth. *zenār*: Pers. *zūnāra*). A waistband worn by bishops and presbyters, commonly with clasps, confining the alb and (except Abyssin.) the stole.

5. The Chasuble (Byz. *φελόνης*, *φελόνιον*, *-ώνιον*, *φαινόλιον*, *-ώλιον*, arab. *iflūnyah*, slav. *felon*, arm. *schourdcharr*, Melk. arab. *fālūnyūn*: Syr. Jac. *phaino*, Syr. Un. arab. *badlah*, Maron. arab. *ridā'*: Copt. *felonion*, *kouklion*, *amforion*, arab. *burnus*, eth. *ḳābā lānḳā*: Nest. *ma'apra*, Chald. *phaina*). The supervestment of priests: in form a semicircle of material put on like a western cope and sewn up the front, thus enveloping the person and requiring to be drawn up over the arms to allow of action. The Greek chasuble is still in this form, slightly shortened in front, and provided with buttons &c. by means of which the front can be folded and held up so as to leave the arms free (hence *χαλάσαι τὸ φ.* 379. 41 'to undo the buttons and let the front fall'). In Russia the front is generally cut out, leaving a fall of about nine inches from the neck. In all other oriental rites the chasuble has been opened down the front and is only fastened on the breast, becoming in effect a western cope. In place of the chasuble Greek metropolitans and all Russian bishops wear the Sakkos (*σάκκος*, slav. *sakkos*), a loose-sleeved tunic, identical in form with the western dalmatic.

6. The Pallium (Byz. *ὠμοφόριον*, slav. *omofor*, arm. *emiphōron*: Syr. Jac. *hemnīcho* ['necklace' Gen. xli. 42 &c.], arab. *biṭrashīn*: Syr. Un. arab. *biṭrāshīl*: Copt. *ōmoforion*, *pallin*, arab. *ballīn*, *biṭrashīl*: Nest. *marṭūṭa*). A long scarf originally of lamb's wool (507. 1), marked with crosses, worn by bishops over the chasuble, passing round the shoulders, tied loosely on the left shoulder, and its ends falling nearly to the ground back and front. Byz. and Copt. is now of embroidered white silk: the Syr. Jac. of the same colour as the chasuble and shaped like a double epitrachelion or a scapulary: among the Nestorians it is disused.

The following are less prevalent and of smaller importance:

7. The Genual (Byz., *ἐπιγονάτιον*, *ὑπογονάτιον*, arab. *ḥajr*, slav. *palitza*, arm. *koncherr*). A lozenge-shaped embroidery hung from the girdle: worn by Byz. dignitaries (355. 36). In origin it seems to be either a napkin or a pouch, and in Russia the presbyteral form (*nabedrennik*) still hangs like a pouch.

8. The Crown (Byz. *μίτρα*, slav. *mitra*, arm. *saghavart*: Syr. Un. arab. *tāj*: Copt. *mētra*, *klam*, *tschrēpi*: arab. *tāj*). A crown of silver, in form like a high royal crown, the hoops filled in

with velvet decorated with jewelled medallions, the whole surmounted by a cross: that of the Coptic patriarch and some of those of the Abyssin. are more like helmets. Used by Orthodox, Syr. Un. and Coptic bishops: by Arm. and Abyssin. presbyters, and sometimes by Armen. deacons. Armen. bishops use western mitres: Syr. Jac. and Syr. Un. bishops use a hood (syr. *maçnaphtho*, carsh. *maçnaphah*: perhaps the Maron. *mançaphah* is a hood, but it seems to be the amice), as also Coptic dignitaries (whence *kouklion* of the chasuble from its hood: and *burnus* is a hooded cloak), and Nest. bishops (*birūna*).

9. The Amice (Arm. *vacas*, Syr. Un. carsh. *hamlich*, Maron. *mançaphah*?). An oblong linen arranged about the neck and tied under the arms with strings. Derived from the Roman use but worn over, not under, the alb by Armen., Syr. Un. and Maronite priests. The Armen. *vacas* has a large apparel of repoussée metal forming a collar. The Copts use a vestment (copt. *palin*, *ballin* [pallium], *logion* [λογεῖον חֹשֶׁן 'breastplate' Ex. xxviii. 23 &c.], *ephout* [? אֵפוֹד 'ephod' Ex. xxviii. 4 &c.], arab. *ballīn*, *shamlah*, *ṭailasān*) which is in effect an amice, a long linen cloth arranged round the head like a hood, and hanging back and front over the right shoulder: used by presbyters.

Wafer. See **Bread.**

Water. 1. Mixed with the wine in the chalice at the prothesis. See **Mixture.** 2. Byz., Hot (*θερμόν* 341. 21, *τὸ ζέον* 394. 12: arab. *zāwun*), infused into the chalice after the Commixture (not Armen.). See **Zéον.** 3. Abyss., administered to and drunk by communicants after communion to cleanse their mouths, 242. 1. 4. Copt., sprinkled on the altar (and on the people) at the end of the liturgy, 188. 15.

Watus (= *βάτος*, Copt. arab., ciii). See **Music.**

Wipe the face (Copt., arab. *massaḥ wajh*, 188. 18). A symbol of the application of the blessing given or prayed for. Probably borrowed from the practice of the Moslems who pass their hands down their faces after prayer. Cp. Syr. Jac. form of the Peace: see **Peace** 1.

Worship, To (Nest., *s°gedh*). To genuflect. Cf. **Μετάνοια, Προσκυνεῖν.**

Zendo (Syr. Jac., Syr. Un., Chald.). The Cuff. See **Vestments** 2.

Zūmāra ('song,' Nest., 258). The Alleluia and its verses. See **Alleluia.**

Zūnōro (*ζωνάριον*, Syr. Jac., Pers.). The Girdle. See **Vestments** 4.

B. Greek

Ἅγια, τά (arab. *alḳudsān*: copt. *nēethouab*: arm. *srboutheanch* 413. 22. LXX = הַקֳּדָשִׁים, consecrated things, sacrifices &c., Lev. xxii. 2). 1. The gifts as offered in the offertory or prothesis, 122. 29 *b*: 379. 32. 2. The consecrated gifts, 398. 31.

Ἁγιάζειν (syr. *ḳaddesh*: arab. *ḳaddas*: eth. *ḳaddasa*: copt. *toubo, eragiazin*: rendered above by 'sanctify,' 'hallow.' LXX = קִדֵּשׁ, הִקְדִּישׁ a. consecrate, Ex. xxviii. 41, Lev. xxvii. 14; b. regard as holy, Dt. xxxii. 51, Is. viii. 13). 1. To consecrate the gifts: of our Lord at the institution, 51. 29; of the divine action in the liturgy, 54. 6. 2. To acknowledge or proclaim the divine holiness, 132. 4.

Ἁγιάσματα, τά (arab. *ḳudsāt*. LXX = קָדָשִׁים consecrated things, Ez. xx. 40). The consecrated gifts, 65. 32 *a*: 338. 20. Cp. **Ἅγια**.

Ἁγιασμός (syr. *ḳūddāsha*, arab. *ḳudaās*, *taḳdīs*, eth. *ḳeddāsē*, qq. v., copt. *agiasmos*). 1. Consecration, 536. 18. 2. The proclamation of the divine holiness, 132. 5. Cp. **Ἁγιάζειν**.

Ἀήρ. See **Veil** III. 1 c.

Ἀκολουθία (506. 37: arab. *khidmah*, copt. *akolouthia*, syr. *tūchso*). An office or service.

Ἀκροστίχιον (29. 30). The refrain of a responsory psalm. See **Antiphon**.

Ἀκροώμενος. See **Hearers**.

Ἄμβων. See **Ambo**.

Ἀμύητος: uninitiated, unbaptized.

Ἀμφίθυρα. See **Veil** I.

Ἀναβαθμοί: the *ᾠδαὶ τῶν ἀναβαθμῶν* or Gradual Psalms, cxix (cxx)–cxxxiii (cxxxiv): sung in three groups as at once the psalms of vespers and the antiphons of the enarxis of the Presanctified, 345. 18 *a*.

Ἀνάγνωσμα. See **Lections**.

Ἀναγνωστικόν. The Old Testament Lectionary, of the divine office and the Presanctified, lxxxii. 33, lxxxvii.

Ἀναδεικνύναι. 1. 'Exhibit,' 'display,' perhaps with the further meaning of 'dedicate,' of our Lord at the institution, 529. 17: 51. 28, and syr. *ḥawī* 493. 25: 87. 3. 2. 'Declare'; so 'make,' 16. 19: 26. 15: 347. 12, particularly of the effect of consecration 329. 32: hence *ἡ ἀνάδειξις τοῦ ἄρτου τῆς εὐχαριστίας* the consecration, 523. 10.

Ἀναφέρειν (sc. *ἐπὶ τὸ θυσιαστήριον* Jas. ii. 21. In Ex. Lev. Num. generally, like *ἐπιτίθημι*, = הִקְטִיר 'burn'; elsewhere generally = הֶעֱלָה 'lift up': in both cases, of the action of the ministers in the burntoffering: cp. Heb. vii. 27. Rarely of the people as bringing the burntoffering, = הֵבִיא Lev. xvii. 5: 2 Chr. xxix. 21, 31, 32, or הִקְרִיב Lev. iii. 14: see **Προσάγειν, Προσφέρειν**. In Heb. xiii. 15, 1 Pet. ii. 5 of the church as the *ἅγιον ἱεράτευμα*. In the other languages, properly, syr. *assek* 'lift' Ex. xxiv. 5, Ps. li. 19, 1 Pet. ii. 5: eth. *a'eraga* 'bring up' Ps. li. 19, 1 Pet. ii. 5: copt. *ini epshōi* or *ehrēi* 'bring up' Ex. xxiv. 5, xxx. 9). In respect of the eucharist (1) of the deacons putting the oblation on the altar 525. 27: (2) of the cele-

brant ministering the anaphora, 29. 7 sq. Never of the people. In the other languages the proper words are not used distinctively: syr. *asseḵ* 268. 2: eth. *a'eraga* 197. 1: 204. 21: 217. 32: but copt. *ini ehrēi* exactly in the anaphora of S. Greg.

Ἀναφορά (= עֹלָה burntoffering, LXX Ps. l. 19: Sym. Gen. viii. 20, 2 R. vi. 17, 4 R. xvi. 15?, Job xlii. 8, Ps. xix. 4: generally *ὁλοκαύτωμα, -ωσις, κάρπωμα, -ωσις, ὁλοκάρπωμα, -ωσις*). See **Anaphora**.

Ἀνθολόγιον. The book containing selections of propers from the *Menaea* &c.

Ἄνθραξ. See **Coal**.

Ἀντίδωρον. See **Eulogia**.

Ἀπόλυσις (arab. *ḫall*, slav. *otpoust*, Melk. arab. *khatm* 'seal,' cp. **Seal** 2). a. Dismissal, the breaking up of an assembly, 505. 34: so *ἀπολύεσθαι* 'to break up,' 9. 21: 27. 14. Cp. **Mass**. b. The conclusion of an office and the formula with which it is concluded, 398. 28: 399. 28: *εὐχὴ ἀπολυτική* 67. 23: cp. *absolutio*. So *ἀπολυτίκιον* (Melk. arab. *abūlītīcyūn*), the troparion sung at the end of vespers and lauds. The conclusion and the concluding formula of a movement in the liturgy, 361. 11. So the *ἀπολυτίκιον* is sung after the Little Entrance 368. 34, and after the Communion 396. 20.

Ἀπολυτίκιον. See **Ἀπόλυσις**.

Ἀποσπογγίζειν. See **Sponge**.

Ἀπόστολος. See **Apostle**.

Ἀποφαίνειν, 'declare,' 'appoint'; so 'make' 8. 27 (very common in Cyr. Al.): so of the effect of consecration, 21. 7. Cp. **Ἀναδεικνύναι**.

Ἀρχιερεύς. See **Ἱερεύς**.

Ἀσπάζεσθαι, Ἀσπασμός. See **Kiss, Peace**.

Ἀστήρ, ἀστερίσκος (360. 1: 547. 15: 548. 30: 550. 36: arab. *najm*: slav. *zwezdnitza*: Copt. arab. *ḳubbah* 'dome': Byz., Syr. Un., Copt.). Two metal bars, the Greek bent twice at right angles, the Coptic half hoops, crossed and rivetted at the centre; set on the paten to prevent the disarrangement of the bread by the veil.

Αὐτόμελος (369. 7: so *ἰδιόμελος*): having a tune proper to itself.

Βαπτιζόμενος. See **Competent**.

Βῆμα. See **Ambo, Bema, Sanctuary**.

Βημόθυρα. See **Doors** 3.

Γνωρίσατε. See **Ἐπιγινώσκειν**.

Δεικνύναι. 1. 'Point,' by way of marking the application of the spoken formula: a. of the deacon, 386. 1: 387. 1; b. of the priest, Copt. arab. *ashār* 177. 29: so eth. *emārē* 'pointing,' 204. 16 &c. 2. 'Display,' 368. 22.

Διαιρεῖν (489. 28: 526. 49. LXX Gen. xv. 10 בָּתַר, Lev. i. 17, v. 8 הִבְדִּיל, Lev. i. 12 נָתַח, of dismembering sacrifices). To break or divide the host. See **Manual Acts** 2.

Διακονεῖν (4. 3), of the deacon, to recite the formulae appropriated to him. Cp. **Κηρύσσειν**.

Διακονικά. See **Diakonika**.

Διακονικόν. See **Sacristy**.

Δισκοκάλυμμα. See **Veil** III. 1 (a).

Δίσκος, δισκάριον. See **Paten**.

Δοχεῖον. See **Communion**.

Δύναμις (370. 7 *a*): the deacon's call to the choir to raise its voice.

Δῶρον (in LXX, frequently = מִנְחָה: in Lev. and Num. = קָרְבָּן, except Lev. xxi. 6, 8, 17, 21, 22, xxii. 25, Num. xxviii. 24 where = לֶחֶם of 'the bread of God.' Thus it is the most inclusive word for sacrifice. In N. T., except Eph. ii. 8, Apoc. xi. 10, always of a gift to God, and this, except in Lk. xxi. 1, 4, in the sense of a sacrifice, Mt. ii. 11, v. 23 sq., xv. 5, xxiii. 18 sq., Mk. vii. 11, Heb. v. 1, viii. 4, ix. 9, xi. 4). See **Gift**.

Δωροφορία (508. 16 sq.), **δωροφορεῖν** (33. 4). See **Offertory**.

Εἰκών. See **Icon**.

Εἰλητόν (316. 10: slav. *iliton, liton*). The corporal or napkin on which the oblation is placed. In origin, a convenient reduplication of the linen cloth of the altar (*σινδών* 508. 4): now generally of silk. The name is derived apparently from Mk. xv. 46. Cp. **Antiminsion**.

Εἰλιμμένον, Τὸ μέγα (548. 32: for *εἰλημένον*). See **Veil** III. 1 c.

Εἰρηνικά (arab. *salāmyah*). The deacon's ektene, so called from the phrase *ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν*.

Εἱρμος (slav. *irmos*). A troparion which 'draws,' or sets the structural type of, a series of troparia: e. g. 'the hirmos of the 9th ode,' 388. 7, is the troparion which is the model of those which make up the 9th ode of the canon of the *ὄρθρος* or lauds for the day. The *Εἱρμολόγιον* is a collection of such troparia.

Εἰσοδικόν (368. 29: slav. *wchodnoe*). The hymn after the Little Entrance: being a verse (on feasts of our Lord proper, on other days *Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ*) followed by a refrain (on feasts of our Lord and of B. V. M. that of the 2nd antiphon of the enarxis, on other days that of the 3rd ferial antiphon, *Σῶσον ἡμᾶς υἱὲ Θεοῦ ὁ ἐν ἁγίοις θαυμαστὸς ψάλλοντάς σοι ἀλληλούϊα*).

Εἴσοδος. See **Entrance**.

Ἐκτείνατε, 'stretch forth' the hands, 132. 27: 133. 10; where it is apparently addressed to the concelebrating presbyters, bidding them to mark their co-operation with the principal celebrant either by spreading their hands in prayer (cp. Is. i. 15) or by extending them towards the oblation.

Ἐκτενή (cp. *ἡ ἐκτενὴς ἱκεσία* 373. 4: slav. *ekteniya*, arab. *actānī*, Melk. *actānīn*: Copt. *deēsis*, arab. *ṭilbāt*): an 'extended' or prolonged prayer, a litany of several suffrages; with perhaps also a suggestion of 'fervour' (Joel i. 14, Jonah iii. 8, Judith iv. 10, Ac. xii. 5: cp. *ἐκτενία* 478. 21, Judith iv. 7). Called also *Εἰρηνικά*, *Συναπτή* qq. v. The Little ektene or synapte (*ἡ μικρά, malaya, alṣaġīr*), the short form, 364. 31, is distinguished from the Great (*ἡ μεγάλη, bolshaya, alcabīr*), 362. 30. *Εὐχὴ τ. ἐκτ. ἱκεσ.* 373. 4, the prayer said by the priest while the deacon recites the ektene.

Ἕκτη sc. *ἡ ἕκτη ᾠδή* (369. 7: cp. 388. 7), the sixth ode of the proper canon of nine odes, the great hymn in lauds. Cp. **Εἱρμος**.

Ἐκφώνησις, -ῶς, -εῖ (arab. *yu'allin*, Melk. *i'lān*: slav. *wozglashenie*: arm. *'i dsain*: Syr. Jac. *t^{e}lōitho*, Syr. Un. arab. *i'lān*, Maron. *ḳā'ilan, mu'allanan*: Copt. *ōsh ebol*, arab. *yaṣrukh*, eth. *ba'ābīye ḳāl*: Nest. *ḳānūna*, Chald. *b^{e}ḳāla*). The rubric of prayers &c. said aloud by the celebrant as opposed to those said *μυστικῶς*, in a low inaudible voice. See 486. 2: 533. 19.

Ἔναρξις. See **Enarxis**.

Ἐνεργούμενος. See **Energumen**.

Ἕνωσις. See (1) **Mixture**. (2) **Manual Acts** 4.

Ἐπεύχεται. The rubric of the more solemn prayers, esp. in the Byz. books, either as an intensive form or in the sense of 'goes on to pray' or 'prays on.' Detached and incidental prayers are otherwise rubricated, e. g. *λέγει εὐχήν, εὔχεται*, or with the simple title *εὐχή*.

Ἐπιγινώσκειν (Syr.), 'take knowledge of,' 'recognize' a person as one of the faithful (1 Cor. xvi. 18, 2 Cor. xiii. 5: Iren. *Haer.* iii. 3 § 4) and therefore as admissible to the mass of the faithful. So *ἐπίγνωτε ἀλλήλους* 'see that there is no disqualified person

present,' 41. 7: 473. 22: 496. 29 where also *γνωρίσατε*.

Ἐπίκλησις. See **Invocation.**

Ἐπιμανίκια. See **Vestments** 2.

Ἐπινίκιος ὕμνος. See **Tersanctus.**

Ἐπισυνάπτειν, to attach a formula to what proceeds, 'add,' 46. 26*b*: 52. 29: 520. 4: 549. 26, 30.

Ἐπιτραχήλιον. See **Vestments** 3.

Ἑσπερινός (arab. *ġurūb*, slav. *wetshernya*). Vespers.

Εὐαγγέλιον. See (1) **Gospel**, (2) **Lections.**

Εὐαγγελιστάριον. In the arrangement of the sunday Gospels, the lections from S. Matthew begin on the sunday after Pentecost and are read till the 2nd sunday before the Exaltation of the Cross: those from S. Luke begin on the 2nd sunday after the Exaltation and continue till the sunday of the Prodigal, i.e. the 3rd before Lent. The details of the arrangement therefore depend upon the date of Easter, and the *Εὐαγγελιστάριον* consists of a series of 35 *κανόνια* or tables determining the arrangement for every possible date of Easter. In later editions the corresponding Apostles are added. The book also gives the *κανόνιον τοῦ ἁγίου πάσχα* or paschal table and some further matter. It is now appended to the *Εὐαγγέλιον*. See lxxxii. 34, lxxxvii.

Εὐλογεῖν. 1. To bless persons, with prayer &c., 5. 13. 2. To bless God with a doxology, 353. 9: 356. 23. 3. To bless things by blessing God over them, 355. 3: hence, to consecrate the oblation. 4. To bless things by signing them with the cross; so, to make the sign of the cross on a thing, 356. 1: 357. 24: 387. 4, 10.

Εὐλόγησον δέσποτα (arab. *bāric yāsayid*: arm. *ōrhhnea der*: Nest. *barīch mār*): 'Sir, give a blessing,' addressed by the deacon to the celebrant, often only as a signal for a prayer or blessing. Cp. *iube domne benedicere*. The Nestorians now regard it as addressed to God, and it is used by the priest: accordingly the syriac is rendered above 'Bless, o my Lord.'

Εὐλογητὸν ποιεῖν, to say the doxology *Εὐλογητὸς ὁ Θεὸς ἡμῶν κτλ.*, 353. 10.

Εὐλογία (בְּרָכָה a. Blessing, the invocation of good on a person, Gen. xxvii. 35 &c. b. A blessing with which God is blessed for and over a thing, a 'grace': בְּרָכָה כּוֹס *τὸ ποτήριον τῆς εὐλογίας* 1 Cor. x. 16 'the cup over which the blessing is said.' c. A gift, as the expression of blessing and goodwill, Gen. xxxiii. 11, 1 R. xxv. 27, xxx. 26, 2 Cor. ix. 5). 1. The blessing of the people by the priest, 5. 14: 398. 18. See **Blessing.** 2. The blessing or consecration of the eucharist. See **Thanksgiving.** So the consecrated gifts themselves, 508. 13: 509. 39, both as blessed and as conveying blessing, 505. 15 (especially Egypt.: in Cyr. Al. *passim*). 3. The bread offered at the offertory, probably as being a gift of the people, 485. 29: 540. 30: *Ap. const.* viii. 31. 4. The Eulogia, both as a 'gift' and as itself blessed. See **Eulogia.** 5. A gift sent by one person or community to another as an expression of communion, 521. 2.

Εὐχαριστήριον (129. 20: copt. *shephmot* 170. 37: eth. *acuᵃtēt* 203. 21). A thankoffering.

Εὐχαριστία. See **Thanksgiving.**

Εὐχή (Byz., arab. translit. *afshīn*). The ordinary rubrical title of a prayer of the celebrant.

Εὐχολόγιον. See **Euchologion.**

Ζέον (arab. *zāwun*). (1) The hot water (slav. *teplota*): see **Water** 2. (2) The vessel in which the hot water is brought by the deacon, a metal bowl, 4 or 5 in. across, with a handle (slav. *kowsh*).

Ἡγούμενος, καθηγούμενος (slav. *igou-*

men: Copt. *hygoumenos*, arab. *iġūmānus, ḳummuṣ*). An abbat: Copt. also a secular archpriest, the chief presbyter of a cathedral or a parochial church.

Ησυχια (copt.). The rubric of an inaudible prayer. See **Μυστικῶς**.

Ἦχος. See **Music.**

Θεολογία (465. 22: 50. 27 where ABCD read *θεολογίαις* for **δοξολογίαις**: 131. 29, inserted from Jas.: 86. 8: so Arm. version: 163. 6 where 'that celebrates thy godhead' = *theologikon*). The adoration of God in the tersanctus.

Θύειν (357. 14). To stab the bread with the spear.

Θυμιατήριον. See **Censer.**

Θυσία (LXX generally זֶבַח or מִנְחָה: in N. T. the usual word for sacrifice [but cp. **δῶρον**], gen. rendered by syr. *debhḥo*, copt. *shoushōoushi*, eth. *mashwā'et*, arab. *dhabīḥah, ḍaḥīyah*, arm. *patarag, zohh*). The eucharistic sacrifice: (1) of the act generally, 46. 35 *b*: 466. 4: 507. 32: (2) of the oblation whether unconsecrated or consecrated, 21. 6: 47. 34: 474. 22: 480. 29 (in both these uses often with the epithets *μυστική, πνευματική, φοβερά, φρικτή, ἀναίμακτος*): (3) of the oblations of the people, 129. 20: 508. 9. In the translated texts above, 'sacrifice' generally, 'oblation' and 'offering' sometimes, represent syr. *debhḥo*, copt. *thysia* and sometimes *shoushōoushi*, eth. *mashwā'et*, arm. *patarag*.

Θυσιαστήριον (first in LXX, = מִזְבֵּחַ, gen. of the altars of burntoffering and of incense, as distinguished from *βωμός* used of heathen and unauthorized altars [of the altar of Jehovah only Ecclus. l. 12, 14, 2 Mac. ii. 19, xiii. 8]. In Apoc. xi. 1, xiv. 18 of the altar space or sanctuary). 1. The **Sanctuary** q. v. 2. The **Altar** q. v.

Ἱεράρχης. See **Ἱερεύς.**

Ἱερατεῖον. See **Sanctuary.**

Ἱερατικοί (1) the sacred orders, bishops, presbyters and deacons, as distinguished from the minor orders (*κληρικοί*), 519. 27. (2) The whole clergy, including the minor orders, 174. 9, 336. 25.

Ἱερεύς. (1) Until the end of the fourth cent. and frequently later, a Bishop as the head and mouthpiece of the concelebrating sacerdotal college, which includes the presbyters, 464. 30 sq. (cp. 14. 2). (2) At the end of the fourth cent. and increasingly afterwards, a Presbyter as a member of the sacerdotal college and as frequently celebrating apart from the bishop, 13. 22. By contrast the bishop is called *ἀρχιερεύς*, 12. 9, or *ἱεράρχης*, 487. 15. The *Ap. Const.* mark the transition between these two usages, both being found there 13. 22, 33: 14. 2, 8: 30. 14, 24, 28, and *ἀρχιερεύς* being there first applied to the bishop (earlier instances are figurative, comparing the Christian and the Jewish hierarchies). Probably the change of usage would be in part occasioned by the change of circumstances, the extension of the church making the concelebration of the whole college increasingly impossible.

Ἱεροδιακονικόν. The deacon's manual containing the *diakonika*: see lxxxii. Cp. **Liber Ministerii, Shamashūtha.**

Καθέδρα (arab. *cāthadrā*, slav. *prestol*). See **Synthronus.**

Καθολικὴ συναπτή: 'a general litany,' a supplication for the whole church, 44. 17. Cp. **Ḳathūlīḳī, Συναπτή.**

Καθολικόν. See **Catholicon.**

Κάλυμμα. See **Veil III.**

Καταννυκτικός: 'penitential.'

Καταπέτασμα. See **Veil I.**

Κατηχούμενος. See **Catechumen.**

Κελεύετε, κέλευσον (138. 29 *b*, 370. 22: arab. *cālafsūn*: slav. *poweli*). 'If you please' or 'At your service,' with

which one minister signifies to another that he is ready for the next movement.

Κηρύσσειν (whence syr. *ᶜeraz*, and from this arm. *charozem*). 1. Used technically of the deacon, to 'proclaim' or 'recite aloud' the suffrages of the litanies, and the directions (cp. *κελεύειν* 478. 36: *προστάσσειν* 507. 29) to the congregation: 3. 12: 7. 27: 524. 50: 'proclaim' 412. 18 *b*: 424. 19: 428. 2: 442. 34. In the same technical sense *προσφωνεῖν* 485. 42. Hence *κήρυγμα* 524. 52, *προσφώνησις* 520. 29, syr. *cārūzūtha* 262. 3: 271. 15: copt. *prosfonēsis*, of a deacon's proclamation or recitation: and *κῆρυξ* of the deacon 478. 2. Similarly *praedicare* (*Conc. Tolet.* iv. c. 40), whence prob. syr. *ᵇᵉrūdīḳī* (=*praedicatio*), another title for the *ḳathūlīḳī* q.v. (Assem. *Cod. lit.* v. p. 151). 2. To preach, 507. 21: arm. *charoz* = sermon.

Κλάσις. See **Manual Acts** 2.

Κοινωνεῖν. (1) To hold communion with a person, xlvii. 14. (2) To communicate, to participate in the holy sacrament.

Κοινωνικόν (slav. *pritshasten*): the proper hymn sung during the communion, consisting of a verse followed by alleluia. There is a standing series of seven, one for each day of the week, and propers are provided for festivals.

Κοντάκιον. 1. A liturgical roll, so called from the roller (*κόντος*) on which it is wound: see xc. 32. 2. (Arab. *ḳindāḳ*, syr. *ḳūndōḳo*, slav. *kondak*), the title of a class of short hymns. For the origin of the name see Neale *Introd.* p. 843.

Λειτουργία, λειτουργεῖν. (In LXX *λειτουργεῖν* gen. = שָׁרַת, a few times עָבַד, once כָּהַן, used of the levitical ministration: *λειτουργία* = עֲבֹדָה, of the same: so Heb. x. 11; Lk. i. 23; Heb. ix. 21. Of our Lord's sacerdotal ministry, Heb. viii. 6: of christian ministry, Acts xiii. 2. Elsewhere, Rom. xv. 27, 2 Cor. ix. 12, Phil. ii. 30, of service to men, but no doubt with the suggestion that such work is for christians sacerdotal: cp. Ja. i. 27: in Phil. ii. 17 the figure is from the ministry of sacrifice). 1. Of divine service generally: 519. 39. 2. Esp. of the service of the altar: 317. 15: 320. 12. See **Liturgy**.

Λειτουργικόν (lxxxv. 18, arab. *citāb lītūrjīyāt* lxxxviii. 5, slav. *sloujebnik*): the book containing the text of the three liturgies, sometimes with the *ἑσπερινός* and the *ὄρθρος*.

Λειτουργός (LXX = מְשָׁרֵת, 7 times of any 'minister': Neh. x. 39, Is. lxi. 6, Ecclus. vii. 30 of the levitical ministry: Ps. cii. 21, ciii. 4 [= Heb. i. 7] of the angels. Heb. viii. 2 of our Lord: elsewhere Rom. xv. 16 of a minister in a sacrificial figure; xiii. 6 of civil ministry regarded as of God: Phil. ii. 25 general, but perhaps with suggestion of sacred ministry). A minister: (1) the ministers of the altar generally, 316. 15: (2) the priest, 505. 27: (3) the deacon, 526. 33 probably: 487. 23: so *ἡ λειτουργικὴ τάξις* the body of the deacons, 532. 11: (4) the deacons and subdeacons regarded as one class, 490. 6: so *ἡ λειτ. διακόσμησις* 488. 2.

Λεξις (copt.). 1. A lection. See **Lections**. 2. A rubric marking the division of a psalm-verse; or perhaps indicating the 'verse' as distinguished from the 'refrain,' in which case on p. 156 *λεξις* should begin l. 14. See **Antiphon**.

Λόγχη, ἡ ἁγία (*ἡ ἱερατικὴ λ.* 540. 9: arab. *alḥarbah almuḳaddasah*: slav. *swyatoe kopie*: cp. *lancea* 541. 25, *lanceola* 544. 31: *λογχεύειν* 548. 1): the holy spear, a lancet with a cross terminating the handle, used for excising the lamb and the particles from the loaf in the prothesis.

Λυχνικόν, τό: the *Lucernarium* or

office at the lighting of the lamps: 345. 11: 346. 20 where thè name is applied to the whole *ἑσπερινός*. Now it is used apparently only for the first part of the office, i.e. for the introduction, and the *προοιμιακὸς ψαλμός* with the seven *εὐχαὶ τοῦ λυχνικοῦ* said meanwhile.

Μακαρισμοί (arab. *macārizmī*: slav. *blajenī*): the Beatitudes (Mt. v. 3–12 *a*) sung, with a gloria and intercalated proper troparia, on sundays as the third antiphon of the enarxis, 367. 26.

Μεγαλυνάριον: the hymn sung after the commemoration of the B.V.M. in the Intercession: on festivals the *εἱρμος* of the 9th ode of the day, 388. 7 (slav. preceded by a proper troparion *zadostoynik*): otherwise the *Ἄξιόν ἐστιν ὡς ἀληθῶς* (slav. *dostoyno*): S. Bas. has a fixed form, *Ἐπί σοι χαίρει*, 406. 27.

Μελίζειν, μελισμός (LXX *μελίζειν* = נָתַח, to dismember the victim, Lev. i. 6, 3 R. xviii. 23, 33). See **Manual Acts** 2.

Μερίζειν, of the Fraction, 523. 18.

Μερίς (cp. Col. i. 12). 'A share': hence (1) a particle of the host given to communicants: (2) any particle of the holy bread. See **Particle**.

Μέση εὐχή (338. 2): apparently 'a prayer meanwhile,' of the deacon's litany accompanying a prayer of the celebrant.

Μεταβάλλειν: 'change,' of the effect of consecration, 330. 9 *b*.

Μεταλαμβάνειν, μετάληψις. See **Communion**.

Μετάνοια (1) Penance. See **Penitents**. (2) A reverence or obeisance (arab. *maṭānīyah*: slav. *metanie*: syr. Nest. *maṭūnīya* 271. 19). a. *μεγάλη μετ.*, a prostration. b. *μικρὰ μετ.*, a profound inclination.

Μεταποιεῖν: 'change the make' of a thing, 'remodel,' of the effect of consecration, 486. 23.

Μεταρρυθμίζειν: 'change the form' of a thing, 'make in a different form,' of the effect of consecration, 479. 52.

Μεταστοιχειοῦν: 'change the elementary nature' of a thing, of the effect of consecration, 526. 20.

Μηναῖον, -α (arab. *mīnāwun*, slav. *mineya*): the books of the proper of immovable feasts (*ἀκινητοὶ ἑορταί*), one for each month, beginning with september, lxxxii.

Μοῦσα. See **Sponge**.

Μυστήριον. See **Mystery**.

Μυστικῶς (syr. *gᵉhōntho*, arab. *sirran*, copt. *ēsychia*, eth. *balachōsās*, arm. *'i tsatsouk*, *khorhhrdabar*, slav. *tayno*): the rubric of prayers said in a low inaudible voice.

Νᾶμα (357. 21: 548. 22): wine. Cp. Clem. Al. *Paed.* ii. 2 § 32.

Ναός. 1. A church, 506. 10 &c. 2. See **Nave**.

Ὀκτώηχος (lxxxii. 35: slav. *octoich*): the book, attributed to S. John Damascene, containing eight sets of proper troparia &c. for the sunday office, arranged according to the musical tones (the eight modes) to which they are severally sung. Of the liturgy, it contains the troparia of the *μακαρισμοί* q.v. With the addition of the corresponding troparia for the other days of the week, it becomes the *Παρακλητική*.

Ὁμολογια (copt., 184. 30: cp. 238. 29: 394. 17: 396. 9 *b*): the confession of faith in the reality of the sacrament recited before communion.

Ὀπισθάμβωνος εὐχή: the concluding prayer of the liturgy said in the nave behind, i.e. to the west of, the ambo, assumed to be in the middle of the church. See **Ambo**.

Ὀρθοί (arab. *ūrthī*, arm. *orthi* 426. 6: 456. 7): the call of the deacon to the people, either literally to 'stand up' or figuratively to be 'erect in attention.' Cp. *στάθητε* 119. 8: *ἀνάστητε* 131. 8.

Ὄρθρος (arab. *saḥaryah*, slav. *outrenya*). The daybreak service, lauds.

Παπας. See **Pope.**

Παράστασις (*παρίστασθαι* of formal or solemn attendance, 2 Chr. ix. 7: cp. Ac. xxvii. 24, Rom. xiv. 10: hence of ritual attendance, Dt. xviii. 5, 7, Dan. vii. 10, and of formal standing at the altar, Num. xxiii. 3: so *παράστασις* 3 R. x. 5 in some verss., of the attendance of courtiers: 1 Mac. xv. 32 of courtiers collectively). 1. The station or attendance of the ministers at the altar, 44. 25, 30 &c: and of the people as assisting, 506. 47: cp. *παρίστασθαι* 33. 18: 45. 26: 509. 4. 2. A movement in the liturgy, 31. 16, apparently the formal assembling of the ministers in the sanctuary before the enarxis.

Παρατράπεζον (64. 20, 27: 342. 3): a table, of uncertain position, on which the sacred vessels were placed for the communion of the people. Apparently such a table is still in use among the Christians of S. Thomas, placed below the altar steps while in use (Howard *Christians of S. Thomas*, p. 145).

Παστοφόρια. See **Sacristy.**

Πεντηκοστάριον (slav. *pentakostariy*: lxxxii.): the book of the proper of the offices and of the liturgy for eastertide.

Περικοπή: a section read as a lection.

Πετάσατε: 'spread,' sc. the hands (cp. Ex. ix. 29, 33: 2 Esd. ix. 5), addressed, 125. 19, by the deacon probably to the concelebrating presbyters. Cp. **Ἐκτείνατε.**

Πιστός. See **Faithful.**

Πραξαπόστολος: the volume containing the lections from S. Paul and those from the Acts substituted for the Apostle in eastertide, lxxxii. 33.

Πραξις (Copt.). See **Lections.**

Προηγιασμένα. See **Presanctified.**

Πρόθεσις, προτιθέναι, προκείμενα (*προτιθέναι* עָרַךְ to order the shewbread on the table, Ex. xl. 4, 23, Lev. xxiv. 8, 2 Mac. i. 8: cp. 2 Mac. x. 3: hence the bread is called *πρόθεσις* Ex. xl. 4, 2 Chr. ii. 4, *πρόθεσις ἄρτων* 2 Chr. xiii. 11, Heb. ix. 2 or *οἱ ἄρτοι τῆς προθέσεως* 1 Chr. ix. 32, xxiii. 29 &c. and is described as *προκείμενος* Ex. xxxix. 36, Lev. xxiv. 7; and the table as *προκειμ. τράπεζα* Num. iv. 7, *ἡ τρ. τῆς προθ.* Ex. xxxix. 36). 1. **Πρόθεσις.** See **Prothesis.** 2. *Προτιθέναι* to set forth or order the oblation on the altar, 133. 31: 327. 21: 485. 30: 508. 15: 525. 32: 538. 12. 3. **Προκείμενα δῶρα,** the oblation as set forth.

Προκείμενον τοῦ Ἀποστόλου, Τὸ or *τὸ προκείμενον* simply (36. 1: 371. 4: arab. *brūcīmanun*: slav. *prokimen*): the proper antiphon sung before the Apostle, now reduced to a refrain and a verse. Also of similar antiphons before lections in the offices. Cp. **Mesedi, Shūrāya.**

Πρόλογος. See **Alleluia.**

Προοίμιον (345. 10): the *προοιμιακὸς ψαλμός*, Ps. ciii (civ), sung at the beginning of the *ἐσπερινός*.

Προσάγειν (LXX gen. = קָרַב, הִקְרִיב, occasionally הֵבִיא, הִגִּישׁ, of bringing the sacrifice; generally of the people, but also of the minister, Lev. v. 8, vi. 38 &c.: cp. 1 Pet. iii. 18). To bring, offer. (1) Of our Lord offering himself, 32. 4: (2) of the people bringing their oblations, 41. 34: 508. 9: (3) of the deacons at the offertory, 13. 33: 528. 17: (4) of the celebrants, 46. 2 *b*: 316. 21: 485. 44.

Προσκομιδή. See **Προσκομίζειν, Offertory, Prothesis.**

Προσκομίζειν (not in LXX or N.T.): to bring, offer. (1) Of the people, 332. 16: (2) of the minister at the prothesis, 541. 40: (3) of the priest in the anaphora, 485. 31: cp. 23. 15: 58. 23 &c.

Προσκυνεῖν (arab. *sajad*): to make a reverence, incline the head.

Προσκύνημα (slav. *poklon*): a reverence, an inclination of the head. Cp. **Μετάνοια.**

Προσφέρειν (in LXX gen. = הֵבִיא

or הַקְרִיב of the people as bringing offerings; rarely = הֶעֱלָה and הִקְטִיר of the ministers: see **Ἀναφέρειν**. In N.T. the usual word for 'offer,' Mt. ii. 11, v. 23, 24, viii. 4, Jo. xvi. 2, Ac. xxi. 26, Heb. *passim*. Syr. *ḳᵉrabh*: arab. *ḳarrab*, *ḳaddam*: eth. *ab'a*: copt. *en*, *ini*, with or without *ekhoun*, *erprosferin*: arm. *matouthsanem*). The commonest word for 'offer': (1) of the people, 11. 7: 41. 34: (2) of the ministers, 33. 25: (3) of the celebrant, 21. 20: (4) of the church, 13. 32. In the translated texts 'offer' generally represents the biblical words given above.

Προσφορά (LXX Ps. xxxix. 6 = מִנְחָה: 3 Child. 14, 1 Esd. v. 52 and in Ecclus.: Heb. x. 5 sqq. from Ps. xxxix: Ac. xxi. 26, xxiv. 17, Rom. xv. 16, Eph. v. 2: syr. *ḳūrbōno*, copt. *prosfora*, eth. *ḳuᵉrbān*, *mashwā'et*, arab. *ḳurbān*, arm. *patarag*). Oblation: (1) the act, 30. 10; 474. 16: 480. 38: 519. 11: so of the mass, 519. 39, like copt. *prosfora*: (2) the offerings of the people, 56. 16: 129. 20: 479. 3: (3) the consecrated oblation, 25. 6: eth. *presphōrā* 233. 31.

Προσφωνεῖν: to address aloud, (1) of the deacon, see **Κηρύσσειν**: (2) of the priest, 24. 19: 505. 27.

Πρόσχωμεν (arab. *ḥrūskhūman*: arm. *proschūmen*: syr. Jac. *pᵉrūscōmen*, Un. *bᵉrūscōmīn*: copt. *proschōmen*). The deacon's call to attention, esp. at the lections and the elevation.

Πρωτοσύγκελλος: the chief secretary and chaplain of a patriarch, his confessor and, at least formerly, usually his successor.

Ῥιπίδιον. See **Fan**.

Σινδών. See **Εἰλητόν**.

Σκευοφυλάκιον. See **Sacristy**.

Σοφία (arab. *ṣūfīyā*: Syr. Jac. *sūphīya*): an exclamation with which the deacon calls the attention of the people to the scriptures (368. 24: 371. 2: 372. 28) or to the creed (82. 3): its intention, 375. 24 *a*, 376. 22 *a*, is not clear.

Στίχος, a verse: (1) see **Antiphon**: (2) (Egypt., 120. 33) a variable verse sung after the ektene of the Prayers: cp. lxix. 32: 159. 30.

Στοιχάριον. See **Vestments** 1.

Συλλειτουργικόν (lxxxii. 31): the reader's manual containing the fixed and ferial hymns and responses of the offices and the liturgy. Cp. **Liber ministerii**.

Σύναξις (cp. *συνάγεσθαι* Ac. iv. 31, xi. 26, xiv. 27, xx. 7 sq.): the formal assembly of the church for worship, the liturgy, 467. 45: 476. 19: 484. 25: 490. 1: 506. 30: 519. 39: 524. 14: 530. 41: 537. 28. Cp. **Liturgy**.

Συναπτή sc. *εὐχή* (arab. *sīnābtī*): a prayer consisting of a number of suffrages 'linked together.' See **Ἐκτενή**.

Συνήθης τόπος sc. *τοῦ διακόνου*: the normal place of the deacon while ministering to the congregation, viz. on the soleas or platform outside the ikonostasis, facing the holy doors.

Συστέλλειν (106. 36: 359. 26: 398. 31: 411. 23: 463. 7): to 'gather up' or sweep together the particles on the paten, whether before veiling at the prothesis or before consuming the remaining particles at the end of the liturgy.

Σφραγίζειν: to make the sign of the cross upon an object. Cp. *κατασφραγίζεσθαι τῷ Θεῷ*, to commend oneself to God by signing oneself, 7. 14.

Σφραγίς (1) the sign of the cross: (2) baptism (including confirmation), xlvii. 14: (3) see **Bread**.

Τελειοῦν (LXX in Ex. Lev. Num. *τελ. τὰς χεῖρας* = יָד מִלֵּא 'to fill the hand' of the priest, i.e. to consecrate or inaugurate him by laying part of the sacrifice on his hands, Ex. xxix. 22–24,

Lev. viii. 25–27: hence τετελειωμένος simply = consecrated, Lev. xxi. 10, Heb. vii. 28; τελείωσις = מִלֻּאִם consecration, Ex. xxix. 22, a sacrifice of consecration, Lev. vii. 27. Cp. Westcott *Hebrews*, p. 63. Syr. *shamlī* Lev. xvi. 32: *gammar* Heb. v. 9). To consecrate the gifts; used both of the divine action, 59. 3: 134. 11: cp. 485. 37; and of that of the minister, 526. 37. Hence τελείωσις 'consecration' 533. 35. So syr. *shamlī* 'accomplish' 97. 13, 'fulfil' 292. 9: *gammar* 'consummate' 97. 14, 'perfect' 292. 8.

Τράπεζα. See **Table.**

Τριώδιον (lxxxii. 36: arab. *trīyūdī*, slav. *triod*). The book of the proper from the sunday of the Pharisee and the Publican, i e. the next before septuagesima, to Easter Even inclusive. So called because in this season the canons for the most part consist of 3 odes instead of 9.

Τροπάριον (dimin. of τρόπος prob. in a musical sense, 'a mode': arab. *trūbāryūn*, slav. *tropar*). The general name for the short hymns or verses of which the longer hymns and the greater part of the Byz. offices are composed.

Τυπικόν (slav. *tipikon*: arab. *citāb alrutab*): the book of the rules determining in detail the office and liturgy for the seasons and days of the year (lxxxii. 14). It corresponds to the western *ordinale* ('book of the pie'); while κατὰ τὴν τάξιν τοῦ τυπικοῦ lxxxv. 17, 19 is equivalent to *secundum usum*, 'according to the use,' of a given church.

Ὑπακοή (369. 1: slav. *ipakoy*): a variety of hymn-verse. The word must mean 'response' (cp. ὑπακούειν), but its exact application does not appear.

Ὑπακούειν 531. 1, **Ὑπηχεῖν** 477. 10, **Ὑποφωνεῖν** 480. 20, **Ὑποψάλλειν** 29. 30. To respond, to sing in response.

Ὑπηρεσία, Ὑπηρέτης. See **Subdeacon.**

Ὑψοῦν, Ὕψωσις. See **Manual Acts** 1.

Φωτιζόμενος. See **Competent.**

Χειμαζόμενος. See **Energumen.**

Χερουβικόν, -ά. See **Cherubic Hymn.**

Χωνευτήριον (356. 5): the piscina in the prothesis at which the ministers wash their hands. (Cp. **Lavatory.**) Formerly the piscina was called θάλασσα, θαλασσίδιον: cp. 3 R. vii. 23, 2 Chr. iv. 2–6. In 3 R. vii. 24 for ἐν τῇ χύσει בְּיֵצֻקָה 'in the casting,' the complut. text reads ἐν τῷ χωνευτηρίῳ: whence perhaps the name.

Ψάλτης. See **Singer.**

Ὠμοφόριον. See **Vestments** 6.

Ὡρολόγιον (slav. *tshasoslow*): the book of the canonical hours, lxxxii. 40. Cp. **Jamagirch.**

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